

epithet] to arrows, in the following verse, describing a coat of mail:

* لَهَا عُنُقٌ تَرُدُّ النَّبْلَ خُنْسًا *
* وَتَهْزَأُ بِالْمَعَابِلِ وَالْقِطَاعِ *

[It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads]. (TA.) — *قَدْرٌ خُنْسَاءٌ* A foot flat in the hollow part of the sole, and fleshy. (TA.)

خنسر

خَنِسِيرٌ and خَنِسْرِيٌّ and خَنِسْرٌ and خَنِسْرٌ and خَنِسِيرٌ and خَنِسِيرٌ: see art. خنسر.

خنص

خُنُوصَةٌ: see خنصيص.

خُنُوصٌ The young of the swine: (Ibn-'Abbád, S, K:) and the young, or little, of anything: (K:) pl. خُنُوصِيصٌ. (S, K.) [See also خنوس.]

خُنُوصَةٌ The young of the بَيْر, q. v.; (K:) as also خُنُوصِيصٌ. (Sgh, K.) — Also A palm-tree which does not rise beyond reach of the hand. (Ibn-'Abbád, K.)

خنصر

خُنْصِرٌ (S, Mṣb, K) and خُنْصَرٌ (A, K,) the latter [of a rare form,] like *دُرْهَمٌ*, (TA,) The little finger: (S, A, K:) or the middle finger: (K:) the latter signification said by MF to be unknown; but it is mentioned in the L, as from the Book of Sb: (TA:) [and the little toe:] of the fem. gender: (Mṣb, K:) pl. خُنْصِيرٌ: (Sb, S, K:) like *فَرَسٌ*, it has no pl. formed by the addition of *ات*: (Sb:) its pl. is also used as a sing., as though every part were termed *خنصر*; as in the phrase *إِنَّهُ لَعَظِيمُ الْخُنْصِيرِ* [Verily he has a large little finger]. (Lh.) You say, *فُلَانٌ قَبَّلَ خُنْصِيرَهُ* [The little fingers are bent in mentioning such a one with others of his class]: i. e., one begins with him in mentioning persons of his class. (Mṣb.) [See 1 in art. ثني.] And in like manner you say, *عَدُوهُ بِالْخُنْصِيرِ* [They counted him with the little finger]: i. e., they commenced with him in counting. (MF.)

خنغ

1. خُنْغٌ إِلَيْهِ, and لَهُ, (ISd,) [aor. -,] inf. n. خُنُوعٌ (S, ISd, K) and خُنْغٌ; (ISd;) [and app. خُنْغٌ, aor. -, inf. n. خُنْغٌ; (see خُنْغٌ, below; and خُنْغٌ;)] He was, or became, lowly, humble, or submissive, (S, ISd, K,) to him, and petitioned him, or solicited him, he, the latter, not being a fit person to be petitioned, or solicited: (ISd:) or خُنُوعٌ signifies the being low, vile, base, abject, or submissive; almost always in an improper case. (Ham p. 44.) — Accord. to Lth, (TA,) خُنْغٌ signifies The act of playing, toying, or

dallying, and conversing with one of the other sex, enticing, or striving to induce, the latter to yield to one's desire, and behaving in a soft, tender, or blandishing, manner. (K, TA.) You say, *خُنْغَ النِّسَاءِ*, [or more probably, لِلنِّسَاءِ,] He played, &c., with women, and behaved in a soft, tender, or blandishing, manner to them. (TK.) — خُنْغٌ, aor. -, (Lth, K,) inf. n. خُنْغٌ and خُنُوعٌ, (Lth,) also signifies He acted in a suspicious manner, or so as to induce suspicion or evil opinion; (K;) he acted vitiously, or immorally; or committed adultery, or fornication. (Lth, K.) You say, *خُنْغَ إِلَيْهَا* He came to her for a vitious, or an immoral, purpose; or for the purpose of adultery, or fornication: (Lth, TA:) or, as some say, he listened to her. (TA.) — And *خُنْغَ بِهِ*, aor. -, inf. n. خُنُوعٌ, He acted perfidiously, unfaithfully, or treacherously, to him; or broke his compact, contract, covenant, or the like, with him. (TA.) = *خُنْغَ فُلَانًا إِلَى السُّوءِ* He, or it, invited such a one to that which was foul, abominable, or evil; as also *خَضَعٌ*. (TA in art. خضع.)

4. *أَخْنَعْتَنِي إِلَيْكَ الْحَاجَّةُ* (S, K*) Want, or need, made me lowly, humble, or submissive, to thee; or constrained me to have recourse to thee, and to require thine aid. (S, *K.)

خُنْغٌ [app. inf. n. of خُنْغٌ,] Lowness, vileness, baseness, abjectness, or submissiveness; almost always, in an improper case. (Ham p. 44.)

خُنْغٌ [app. part. n. of خُنْغٌ,] Low, vile, base, abject, or submissive. (KL.) [See what next precedes.]

خُنْغَةٌ A thing that induces suspicion or evil opinion; (S, K;) a vitious, or an immoral, act; or adultery; or fornication. (K.) [See a remark on one of the pls. of خُنْغٌ.] You say, *إِطْلَعْتُ مِنْ فُلَانٍ عَلَى خُنْغَةٍ* I became acquainted with, or got knowledge of, a vitious, or an immoral, act of such a one. (TA.) And *وَقَعَ فِي خُنْغَةٍ* He fell into a thing of which one is ashamed. (TA.) = A vacant place. (O, L, K.) You say, *إِقْبَيْتُهُ بِخُنْغَةٍ فَقَبَّرْتَهُ* I found him, or met him, in a vacant place, and I overcame him. (K, *TA.)

خُنْغَةٌ Necessity, or constraint: and excuse. (TA.) — *رَجُلٌ ذُو خُنْغَاتٍ* A man in whom is corruptness, or vitiousness, or corrupt or vitious conduct. (TA.)

خُنُوعٌ Perfidious, unfaithful, or treacherous; one who breaks his compact, contract, covenant, or the like. (Ibn-'Abbád, K.) — One who turns away from, or shuns, or avoids, another. (Ibn-'Abbád, K.)

خُنْغَاءَةٌ The state of being bad, evil, abominable, foul, unseemly, ugly, or hideous; or excessively bad, &c. (TA.)

خَانِغٌ One who acts in a suspicious manner, or so as to induce suspicion or evil opinion; who acts

vitiously, or immorally; or commits adultery, or fornication: (S, K:) pl. خُنْغٌ (K, TA) and خُنْغَةٌ. (TA.) El-Aashà says,

* هُمُ الْخَضَارِمُ إِنْ غَابُوا وَإِنْ شَهِدُوا *
* وَلَا يَرَوْنَ إِنِّي جَارَاتِيهِمْ خُنْعًا *

[They are the bountiful, if they be absent and if they be present; and they do not see persons acting in a suspicious manner, &c., towards their wives]. (TA.) [The latter hemistich of this verse is cited in the S; in one copy of which I find *يَرَوْنَ* in the place of *يَرَوْنَ*: and it seems to be there implied that خُنْغٌ is pl. of خُنْغَةٌ; but I do not know any instance of فَعْلٌ as the measure of a pl. of a word of the measure فَعْلَةٌ.] — One who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground. (As, on the authority of an Arab of the desert.)

أَخْنَعُ الْأَسْمَاءَ عِنْدَ اللَّهِ مَلِكُ الْأَمْلَاكِ (K,) or أَذَلُّ (TA,) The vilest and most abasing (أَذَلُّ and أَقْبَرُ) of names, (K,) for a man, and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is "king of kings;" like [the Persian] شاهنشاه; because this name belongs to God himself: a trad., which is variously related: (TA:) accord. to different relations, thus, and أَنْعُ (K,) meaning "most effectual to kill, and destroy," its owner, (TA,) and أَبْنَعُ, [which means the same,] (K, TA, [in the CK أَنْعُ,]) and أَخْنَى (K,) meaning "most foul, abominable, or the like." (TA in art. خنى.)

مُخْنَعٌ applied to a camel, Broke; trained; rendered submissive, or manageable. (K, TA.) And in like manner applied to a place [app. as meaning *Rendered easy to sit, or lie, upon; or, to travel*]. (TA.)

خنفس

خُنْفَسٌ and its variations: see what here follows.

خُنْفَسَاءٌ (S, Mṣb, K) [in two copies of the S, in which it is without the article, written without tenween, but in the Mṣb and K it has the article prefixed, and is therefore necessarily without tenween,] and خُنْفَسَاءٌ, (Mṣb, TA,) which is more common, (Mṣb,) [but this I doubt, for I have found it nowhere else,] and خُنْفَسٌ (S, K) and خُنْفَسٌ (TA) and خُنْفَسٌ (K,) which last is of the dial. of the people of El-Basrah, (TA,) and خُنْفَسَةٌ and خُنْفَسَةٌ, (K,) [The black beetle: or a certain species thereof:] a well-known creeping thing; (Mṣb;) a certain insect, (S, K,) black, (K,) of fetid odour, smaller than the جَعَل, found in the bottoms of walls: (TA:) the first and second of these words are both applied to the male and the female: (Mṣb:) or خُنْفَسٌ is applied to the male, (AA, Mṣb,) by some of the Arabs, (Mṣb,) and is syn. with عُنْظَبٌ and حُنْظَبٌ, (AA, TA,) and خُنْفَسٌ is not disallowable, being agree-