

كسًا, or of a [tent such as is called] خيماء, woven of wool. (JK, K.)

## خش

1. خَشَّ فِيهِ, (S, K,) aor. ʔ, (JM,) [vulgarly, and irregularly, ʔ,] inf. n. خَشَّ, (TA,) *He (a man) entered into it; (S, K;) namely, a thing; (S;) as also ʔ خَشَّ; (K, A, TA;) and ʔ خَشَّ, (TA,) inf. n. خَشَّ; (K, TA;) and in like manner, into a collection of trees, and a company of people: (A, TA:) or ʔ خَشَّ, (IDrd,) and ʔ خَشَّ, (IDrd, K,) he entered into it, (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) so as to become hidden, or concealed: (IDrd, K:) and خَشَّ, he (a man) went, or went away, or advanced, [into a thing,] and penetrated. (TA.) — Hence, (TA,) خَشَّ البعير, (S, K,) aor. ʔ, [agreeably with general rule in this case,] inf. n. خَشَّ, (S,) *He put into the camel's nose the thing termed خَشَّ; (S, K;) as also ʔ خَشَّ. (Zj, K.)* — And hence the saying in a trad., *خُشُوا بَيْنَ كَلَامِكُمْ لَا إِلَهَ إِلَّا اللَّهُ*, meaning, *Introduce ye, or insert ye, in your speech the words There is no deity but God. (TA.)* And ʔ خَشَّ likewise signifies *He introduced, or inserted, him or it. (TA.)* — Also خَشَّ, aor. and inf. n. as above, *He pierced him, or stabbed him. (TA.)**

4: see خَشَّ البعير.

7: see خَشَّ فِيهِ.

8. خَشَّ مِنْ الْأَرْضِ *He ate of the خَشَّ of the earth. (TA.)*

R. Q. 1. خَشَّ: see خَشَّ فِيهِ, in two places. — خَشَّ: see 1, last signification but one. — Also *He caused it to make a sound such as is described below, voce خَشَّ. (S, TA.)\** See an ex. in the next paragraph.

R. Q. 2. خَشَّ: see خَشَّ فِيهِ. — Also *It made a sound (S, K) such as is described below, voce خَشَّ. (S.)* 'Alkameh Ibn-'Abadeh says,

\* خَشَّ أَهْدَانُ الْحَدِيدِ عَلَيْهِمْ \*  
\* كَمَا خَشَّ يَبَسُ الْحَصَادِ جَنُوبَ \*

[The short coats of mail of iron rustled upon them, like as when a south wind has caused to rustle the dry reaped corn]. (S.)

خَشَّ: see مَخَشَّوش.

خَشَّ: see خَشَّ; for the former, in three places.

خَشَّ The wooden thing that is inserted in the bone of the nose of the camel, (S, A, K,) to which the nose-rein is tied, in order that he may be quickly submissive: (TA:) the بَرَّة is of brass, (S, TA,) or of silver; (TA;) and the خَزَامَة is of hair: (S;) or the thing that is put in the nose; and the بَرَّة is the thing that is put in the flesh: (Lh:) or what is in the bone, when it is wood, or

a stick; and the عَرَان is what is in the flesh, above the nose: (Aq:) a wooden thing, or stick, that is put in the bone of the nose of the camel: (Msb:) n. un. with ʔ: (S, Msb:) pl. أَخَشَّة. (A,

Msb.) [Hence the saying,] جَعَلَ الْخَشَّ فِي خَشَّ أَنْفِهِ وَقَادَهُ إِلَى الطَّاعَةِ بِغَنَفِهِ *in his nose, and drew him to obedience by his violence]. (A, TA.)* [And hence, also,] it signifies غَضَبَ, (IAqr, K,) as used in the saying, خَشَّ, [lit., *He put in motion his خَشَّ*; meaning, *he roused, or excited, his anger; or he made him angry. (IAqr.)* — الْخَشَّ, and ʔ الْخَشَّ, (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and ʔ الْخَشَّ, (K,) or خَشَّ الْأَرْضِ, (A'Obeyd, Msb,) and خَشَّ الْأَرْضِ, (Msb,) *The creeping things of the earth: n. un. with ʔ, which is syn. with الْحَشَرَة and الْهَامَة: (Msb:) the حَشَرَات (A'Obeyd, S, K) of the earth, (A'Obeyd, K,) and its هَوَام, and [other] creeping things, (A'Obeyd,) such as sparrows and the like: (A'Obeyd, K:\*) or خَشَّ الْأَرْضِ, and الطَّيْر, signify the small ones of beasts or creeping things [of the earth], and of birds: (A:) IAqr is related to have said that it is ʔ خَشَّ, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for مَنْ خَشَّ الْأَرْضِ, one relation substitutes مَنْ خَشَّهَا, which has the same meaning: and some say that it is ʔ خَشَّ, a contracted dim. of خَشَّ; or ʔ خَشَّ, without contraction: (TA:) and ʔ خَشَّ signifies the bad [meaning ignoble] kinds of birds; this being with fet-h only: (Aq:) or birds that do not prey: (IAqr, TA voce خَشَّ:) خَشَّ, with kesr, also signifies the serpent of the mountain; which does not suffer one to survive; and the أَفْعَى is the serpent of the plain; (El-Fak'asee, K;) which likewise does not suffer one to survive: (K:) or a great and abominable ثُعْبَان: or a serpent like the أَرْقَر, but smaller: or a small, tawny serpent, smaller than the أَرْقَر: (TA:) or a white serpent, which seldom hurts, between the حَقَات and the أَرْقَر: (Aboo-Kheyreh:) or such as is light, or active, and small in the head, of serpents: explained also as signifying the serpent, without restriction: (TA:) and, (K,) or as some say, (TA,) such as has no power of defence, [مَا لَا دِفَاعَ لَهُ, as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, مَا لَا دِمَاقَ لَهُ, such as has no brains, which is doubtless a mistake,] of beasts or creeping things of the earth, and of birds, (K,) such as the ostrich, and the [bustard called] خَبَارَى, and the كَرَوَان [or stone-curler], and [the bird called] مَلَاعِبَ ظِلِّهِ, and the [harmless kinds of] serpent: (TA:) or what is small in the head, and slender, of beasts or creeping things: and the kite; and [the bird called] مَلَاعِبَ ظِلِّهِ: (Aboo-Muslim:) the pl. is*

خَشَّ [app. خَشَّ, originally خَشَّ, unless a mistake for أَخَشَّة, originally أَخَشَّة]. (TA.)

خَشَّ, and خَشَّ, and خَشَّ: see خَشَّ.

خَشَّ The bone which is protuberant behind the ear, (S, Msb, K,) and which is thin, and bare of hair: (TA:) originally خَشَّ, (S, Msb, K,) of the measure فُعْلَان; (S;) [but masc., and perfectly decl., as being quasi-coordinate to قُرْطَاس, whereas the original is fem., and imperfectly decl.; (see قُوبَاء;)] like قُوبَاء, which is originally قُوبَاء; (S, Msb;) and these two words are the only instances of their kind: (ISk, Msb:) dual خَشَّوَان. (S, K.)

خَشَّ The [clashing, clattering, chinking, jingling, rattling, or rustling,] sound of arms, or weapons, (S, A, K,) and the like; (S;) as also خَشَّ, but this latter is a dial. var. of weak authority: (TA:) and of any dry or hard thing rubbing against another such thing: (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed ʔ خَشَّ: (TA:) and the [rustling] sound of a new garment or piece of cloth, when it is put in motion; as also نَشْنَشَة: (IAqr:) and [a confused sound] such as is heard to proceed from the inside of an animal on its being hit by an arrow: (JK in art. خَشَّ:) and a motion having a sound like the sound of arms, or weapons; (TA;) or an audible motion. (Mgh in art. خَشَّ.)

خَشَّ A company: (ISd, TA:) or a numerous company of men: (Az, TA:) or a company (S, K) in, (K,) or having upon them, (S,) arms, or weapons, and coats of mail. (S, K.) — See also خَشَّ. — Also A certain plant, (S, Msb,) well known; (S, Msb, K;) [namely, the poppy;] which is of several species; (K;) i. e., four; (TA;) يُسْتَانِي, [or garden-poppy,] (K,) which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy; (TA;) and مَنُور, (K,) which is the wild Egyptian; (TA;) and مَقَرَّن, [app. the horned poppy,] (K,) the produce of which has an elongated extremity like the horn of the bull; (TA;) and زُبْدِي, [app. the spatling poppy,] (K,) which is known by the name of بَلَس [a word which I have not been able to find elsewhere]: (TA:) every one of these is soporiferous, and produces torpidness, and cools: (K:) used as a suppository, it produces sleep: and the integument [of the capsule] has a stronger power of producing sleep than the seeds: (TA:) [or rather the seeds have no narcotic power:] from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation: (K:) it is wonderful also that its solid part confines, and its juice relaxes: and when the root, or lower part, is taken with water, [and boiled] so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour: so says the author of the Minháj: (TA:) the n. un. is with