

the night hungry: (S, K, TA:) and شَرَبْنَا عَلَى الخَفِّ! We drank without eating. (IAar, IDrd, K, TA.) A poet says,

• بَتْنَا عَلَى الْخَفِّ لَا رِسْلَ نَقَاتَ بِهِ •
• حَتَّى جَعَلْنَا حَبَالَ الرَّحْلِ فُضْلَانَا •

[We passed the night in a state of hunger: there was no milk wherewith we might be fed, until we made the ropes of the camel's saddle to serve as young camels]: i. e. we had no food until we bound the she-camels with ropes in order that they might yield us milk [as though they had young ones to suckle], and we might feed ourselves with their milk. (O, TA.) [See also another ex., in a verse of Dhu-r-Rumme, cited voce ٱلْإِلَّ, p. 78.] — [Hence, also,] خَفًّا and خَفًّا (S, K,) and خَفًّا (S, Mgh, K): He brought upon him abasement, or ignominy: (S, Mgh, K:) or he required, or constrained, him to do an affair of difficulty; and to become in a state of abasement, or ignominy. (S, TA.) [See also two similar phrases voce خَطَّة.] — [And hence,] خَفٌّ signifies also +Wrong, wrongdoing, injustice, injuriousness, or tyranny. (TA.) [And خَفًّا, or خَفِّ, sometimes means +He brought upon him wrong, &c.] = See also the next paragraph.

خَفٌّ: [see 1, last sentence: and] see خَفٌّ, in two places. — خَفٌّ دَعِ الْأَمْرَ بِخَفِّ means +Leave thou the thing, or affair, as it is. (Sgh, K.) = The [fruit called] جَوْزٌ, which is eaten; [i. e. the walnut, or walnuts:] (AA, AHn, K:) of the dial. of the people of Esh-Shihir; (AA;) as also خَفٌّ: (AA, K:) accord. to ISd, the former is the correct word: (TA:) n. un. with ة. (JK.)

خَفٌّ: see خَفٌّ.

خَفَّةٌ [app. A leanness, or an emaciation: see 1, and see also خَفٌّ]: this befalls camels, and sheep or goats, in the heat and in the cold. (A, TA.) = Also sing. of أَخَافِيفُ, (JK,) which signifies Soft tracts of land: (S, K, TA:) or level lands: (JK:) and one says also أَخَافِيفُ [and thus the word is written in the CK]. (Fr, TA.) One says, وَقَعُوا فِي أَخَافِيفٍ مِنَ الْأَرْضِ They became in soft tracts of land. (S.) [See also أَخَافِيفُ, in art. خَشَف.]

خَوْفٌ: see the next paragraph.

خَيْفٌ: A spring, or source, (عَيْنٌ, [shown in the TA to have this meaning here,]) sinking, or going away [into the earth]; as also خَافٌ; (K, TA;) in like manner without ة. (TA.) — +A well (بُئْرٌ) dug in stones, so that it yields an abundant and unceasing flow of water; (S, K;) as also خَيْفَةٌ and خَوْفٌ and مَخْوْفَةٌ; (K;) or, as some say, خَيْفٌ only: (TA:) or this signifies a well pierced through its mountain [or rock] to the water beneath so that it never becomes exhausted; (JK, TA;) as also مَخْوْفَةٌ: (JK:) or a well dug so as to reach an unceasing, or a copious, source of water: (TA:) pl. [of pauc.] خَيْفَاتُ (JK, K) and [of mult.] خَيْفٌ. (S, K.)

— +A she-camel that yields abundant milk, but soon stops [its flow] in winter. (K, TA.) [And] with ة, +A she-camel that yields abundant milk. (JK.) — See also خَيْفَةٌ. — خَيْفَةٌ (Mgh, K, TA) and خَافَةٌ (JK, Mgh): An eye put out, or blinded; (JK, K, TA;) of which the black, or part surrounded by the white, has disappeared in the head. (JK, Mgh, TA.) = الخَيْفَانُ, thus correctly written, as in the L, and so in the Nawádir of Abou-Amr Esh-Sheybáne, and in the Tedhkireh of Abou-Alee El-Hejeree, who asserts that the ن is the ن of the dual, and in one dial. with damm, [so that the word is written الخَيْفَانُ and الخَيْفَانُ,] and on whose authority is mentioned the saying هُمَا خَلِيلَانُ, with damm to the ن, [so that each is a dual in form, though not in signification,] but in the O and the K خَيْفَانُ, [in the CK الخَيْفَانُ,] with fet-h to the ن, and [الخَيْفَانُ,] with damm to that letter, (TA,) Bad dates: (O, K:) so in the Nawádir and Tedhkireh above mentioned: (TA:) or a palm-tree that bears a small quantity of fruit, and of which the unripe dates turn bad. (O, K.)

خَيْفَةٌ [as an epithet, fem. of خَيْفٌ, q. v.:] as a subst.: see خَفٌّ, in two places.

خَافٌ, and its fem., with ة: see خَيْفٌ, in two places. — Also +Lean, or emaciated. (S, K.) — +A body altered, or altered for the worse. (A, TA.) +A man (JK) altered, or altered for the worse, in colour, or complexion, (JK, Ibn-'Abbád, K,) and in aspect. (JK.) — +Hungry. (AHeyth, TA.) — +A boy light, or active, (K, TA,) and brisk, lively, or sprightly; as also خَافٌ. (TA.) — +A man convalescent; or recovering from disease; syn. نَاقَةٌ: (AA, K: [see 1:]) pl. خَفٌّ. (K.)

خَيْفٌ and الخَيْفَانُ: see خَيْفٌ.

خَفَّةٌ and أَخَافِيفُ: see خَفَّةٌ, in three places.

المُخَفِّفُ The lion. (TS, K.)

مَخْوْفَةٌ, applied to a well: see خَيْفٌ, in two places.

المَخَافِيفُ: see خَفٌّ.

خس

1. خَسَقَ, aor. -, (Mgh, K,) inf. n. خَسَقٌ and خَسَقٌ (Mgh, TA,) It (an arrow) hit the target: (K:) or passed through the object at which it was shot; or penetrated into its inside, and its extremity went forth from the other side, the rest remaining therein: (IKtt, Mgh:) or stuck fast therein: (IF, Mgh:) or خَسَقَ الْهَدَفَ (Mgh, TA) it hit the object at which it was shot, and passed through, or its extremity passed through; like خَزَقَ: (TA:) or passed through, or pierced so that its extremity passed through, not with vehemence. (Mgh.) And رَمَى فَخَسَقَ He shot, or cast, and clave the skin. (Az, TA.) IF says that it is not a primitive; that the س is substituted for ز; and that the word is altered because of the alteration of the meaning. (TA.)

خَزَوُقٌ, applied to a she-camel, i. e. خَزَوُقٌ (K:) or Evil in disposition; that pierces the ground with her toes, as she goes; (JK, TA;) furrowing the ground with her toe turned up. (TA.)

خَزَقٌ i. q. خَزَقٌ [q. v.]. (S.)

خو

2. خَتَّى, (so in some copies of the K, and in the TA,) in [some of] the copies of the K خَتَّى, but the former is the right, (TA,) inf. n. تَخَيَّةٌ, He played with walnuts at the game of odd or even; (K, TA;) as also خَاسَى: and خَاسَاهُ, (inf. n. مَخَاسَاةٌ, TA,) He played with him at that game: (K:) or you say, هُوَ يُخَيِّ وَيَزَكِّي He plays, and says, "Is it even or odd?" (TA.)

3 and 4: see above.

6. تَخَا They (two men) played together at the game of odd or even. (JK, TA.)

خَا, (JK, K, TA in art. زَكَو,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَكَ, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA in that art.;) [but each has ال prefixed to it in the K;] accord. to Fr, some make it quasi-coordinate to فَتَى [i. e. with tenween, and masc.]; some, to زَفَرٌ [app. meaning the proper name زَفَرٌ, i. e. without tenween, and masc.]; and some, to سَكْرَى [app. meaning without tenween, and fem.]: (TA:) a word that is said in playing with walnuts; (JK;) An odd number: (Lth, Fr, K, TA:) and زَكَ signifies an even number: (Lth, Fr, TA:) accord. to IB, its final letter is hemzeh, for one says, يُخَاسِي, meaning يُقَامِرُ [he contends in a game of hazard]; but it is pronounced without ة to assimilate it to زَكَ: (TA:) the pl. is أَخَاسِ, (K, TA,) accord. to the M, مَخَاسِ, like مَخَا, (TA, [but the former pl. occurs in a verse cited in the TA,]) which is anomalous. (K.) One says, خَا أَوْ زَكَ, [so in my copies of the S, with tenween,] i. e. Odd or even? (S:) [or خَا أَوْ زَكَ, as shown above:] and some say, خَا زَكَ, like عَشْرَ عَشْرَ. (IB, TA.) And it is said in a trad., مَا أَدْرِي كَمَ حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَا أَمْ زَكَ, [for the vowel-signs are not written in my original,] meaning قَرَأَ أَمْ زَوْجًا [i. e. I know not how many times my father told me, from the Apostle of God, God bless and save him; whether an odd or an even number: or, perhaps, once or twice]. (TA.)

خسى

6. التَّخَاسِي The throwing of pebbles, one at another. (K.) You say, قَوَائِمُ الدَّابَّةِ بِالْخَصَا The legs of the beast threw the pebbles, one at another. (TA.) [See also 3 in art. خَا.]

خَسَى The like of a [garment of the kind called]