secret is concealed in it. (TA.) See an ex. voce Also The occupation, (JK, TA,) and act, (K, TA,) of the خازن (JK, K, TA.)

ضرّان One who stores up wheat, or food: of the dial. of Egypt. (TA.) ____ See also _____ Also, as a subst, like _____, (AHn.) Ripe dates becoming black in the interior by reason of some bane: (AHn, K:) n. un. with 5. (AHn.)

One who reposits, stows, lays up, heeps, preserves, or guards, property, &c.; a treasurer]: (K, TA :) pl. خازنة and خازنون (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to The keepers, or guardians, of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] مَا أَنْتَمْر لَهُ بِخَازِنِينَ in the Kur [xv. 22, accord. to some], means + Ye are not bearing it in mind with thankfulness. (TA.) __ ! The tongue; as also *خزان (K, TA.) Hence the saying of إذًا كَانَ خَازِنُكَ حَفيظًا ,Lukmán to his son ,وَخِزَانَتُكَ المِينَةُ رَشَدْتَ فِي أَمُوَيْكَ دُنْيَاكَ وَأَحْرَتِكَ i.e. 1[When] thy tongue [is such as heeps the secret confided to thee], and thy heart [is trustworthy, thou wilt follow the right may in respect of thy two states, thy state in the present world and thy state in the world to come]. (TA.)

مَخَانِنُ الطَّرِيقِ...خَزَانَةُ sce : مَخْزَنُ مَخْزَنُ The nearest roads, or ways. (K,* TA. [In the CK, مَخَاصُرُهُ is erroncously put for مُحاصُرُهُ (CK,

خزو

1. خَزَوْهُ, (Ṣ, K,) aor. يَخْزُوهُ, (Ṣ,) inf. n. خَزَوُهُ, (Ṣ, K,) He ruled, or governed, him; and subdued him. (S, K.) And خزا الدابة He broke, or trained, the beast. (K.) __ Also IIe withheld, or restrained, him from [indulging] his natural desire. (K.) And خزا النفس, inf. n. as above, Ile withheld, or restrained, the soul from its purpose, or intention. -With أُخْزُ في طَاعَة ٱلله نَفْسَكَ ,With أُخْزُ في طَاعَة ٱلله hold thou, or restrain thou, thy soul from its purpose, or intention, and make it to endure patiently the right course of events, in obedience to God. (TA.) - And He slit his tongue [to prevent his sucking]; namely, a young camel's. (K.) - He possessed him, or it. (K.) - He treated him, or regarded him, with enmity, or hostility. (K.)_And خَزُوْ (JK, TA) and خَزُوْ (JK) signify The act of piercing, or thrusting, (JK, TA,) with spears. (JK.)

خزى بخزى aor. يَخْزَى , inf. n. خَزِيَ . (Ş, Mgh,* (

محزاة, (MA, [or these two are simple substs.,]) He was, or became, base, abased, abject, vile, despicable, or ignominious : (S, Mgh, Msb :) or, accord. to ISk, he fell into trial, or affliction : (S:) or he fell into trial, or affliction, (K, TA,) and evil, (TA,) and a thing that exposed him to disgrace, and thereby became base, abused, abject, vile, despicable, or ignominious; as also * اخزوى), ignifies خزى ration : ارغوى K, TA,) like ارغوى (K, TA) disgrace, or ignominy: so in the Kur v. 37 [&c.]: (Sh, TA:) or its primary signification is a state of abasement, vileness, or ignominy. of which one is ashamed : so accord. to Er-Rághib and Bd and the Ksh: (MF, TA:) or the manifesting foul actions or qualities, for the manifesting of which one deserves punishment : (El-Harállee, TA :) or خزى signifies he became disgraced, and mas confounded, or perplexed, by reason of disgrace. (TA.) _ And خزى, (S Mşb, K,) aor. as above, (S, Mgh,) inf. n. خزاية (Ş, Mgh, Mşb, K) and خزى (K,) He was, or became, moved, or affected, with shame; (S, Mgh, Msb, K;) [as also * استخزى!: see the part. n. of this latter below :] or خزاية signifies the being moved, or affected, with much, or intense, shame. (JK.) خازاني فخزيته صر JK. : see the next paragraph. = خزاية : see art. خزاية.

3. مَخَازَانَى, inf. n. مُخَازَاةَ, Ile vied, or contended, with me'in mutual abasing; or rendering base, abject, vile, despicable, or ignominious. (TK.) You say, مَخَازَانَى فَخَزَيْتُهُ (Ks, JK, Ş, K,) aor. of the latter مَخَزَيْتُهُ (Ks, JK, Ş,) [inf. n. app. مَخَازَانَى فَخَزَيْتُهُ (Ks, JK, Ş,) [inf. n. app. مَخَازَانَى فَخَزَيْتُهُ (Ks, JK, Ş,) [inf. n. app. مَخَازَانَى مَنْهُ (Ks, JK, Ş,) [inf. n. app. مَخَازَى مَنْهُ (Ks, JK, S,) [inf. n. app. مَخَازَى مَنْهُ (Ks, JK, S,) [inf. n. app. مَانَعُوْمَ الله المالة (JK, TK) in mutual abasing, &c., (TK,) and I surpassed, or overcame, him [therein]: (JK:) [or it may signify, in abasement, &c.; for] the meaning [of the latter verb with its pronoun] is تُنْتُ خَزْيًا مَنْهُ MS copy of the K, (خزَيًا مَنْهُ.)

4. اخزاه ITe (God) abased him ; or rendered him base, abject, vile, despicable, or ignominious : or may He abuse him; &c.: (S, Msb:) or He disgraced him, or put him to shame : or may He disgrare him, &c. (K.) Hence, in the Kur [xi. 80], the saying of Lot to his people, y (TA) And disgrace ye not me تُخْزُون في ضَيْغي in respect of my guests : (Bd, Jel, TA :) or make not me ashamed &c. (Bd.) One says also, of him who has done or said that which is approved, What aileth him? May God] of the life Ith abase him, or disgrace him !]; and so without ما له قاتله الله aid of a , al do , said of a man whose action pleases : (S in art. نفر :) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also , below. __ Also He made him to be ashamed for himself (Ham pp. 114 and 397, and TA) in respect of him, for his shortcoming. (TA.) [See the citation from the Kur above.] - He compelled him, or constrained him, to admit an evidence, or a proof, whereby he abased him, or disgraced him. (TA.) __ And He aided him in, and made him to keep to, a a [i.e. a thing

Mşb, Ķ, &c.) and خَزْيَة (Sb, Ķ) and خَزْيَة and that was a cause of shame, or of abasement or dis-

10: see 1.

خزی [part. n. of [خزی Base, abased, abject, rile, despicable, or ignominious. (MA.) [See also خَزْيَان and مُخَزَّى

A habit, a quality, a practice, or an action, (JK,) or a crime, a sin, or an offence, or act of disobedience, (TA,) of which one is, or should be, ashamed : (JK, TA : [and Vaii], which is coupled therewith in the JK, app. as syn. with it, properly signifies a thing, or an action, &c., that is a cause of shame, or of abasement or disgrace; being a noun of the class of and مجبنة ; originally مجبنة and مبخلة ; see 4, last sentence :]) and * مُخْزَيَّة, of the form of an act. part. n., from أخزى, signifies [the same; or] a bad, an evil, or a foul, habit, quality, practice, or action : the pl. of this last is مُخْزِيَاتٌ, and of the same [and of مَخْزَاةُ also] . مَخَاز (Mşb.) Or the first signifies A habit, a practice, or an action, in which one becomes base, despicable, or ignominious. (Mgh.) _ Also A trial, or an affliction, (K, TA,) into which one is made to fall; (TA;) and so * خُزْيَة (K.)

see what next precedes.

خَرْيَانَ Moved, or affected, with shame; (Ş, Mşb, K, and Ham p. 36;) as also نَعْتَخُوْ (Har p. 482:) or, with much shame, (Lth, JK, TA,) on account of a bad, or foul, deed that he has done: (Lth, TA:) or it may signify [like j base, abased, abject, vile, despicable, or ignominious: (Ham ubi suprà:) fem. خَوْيَانَةُ (Lth, JK, S, K) and خَوْيَانَةُ, which is irreg.: (TA:) pl. خُوْايَانَ. (Lth, JK, S, K.)

مُحْزَى Rendered base, abject, vile, despicable, or ignominious, by a thing proved against him. (TA.) [See also خَزِيَانُ and حَزَيَانُ.]

تَحْزَرُهُ اللهُ Speech, or language, that is approved, so that one says of its author, أَحْزَاهُ اللهُ (TA.) They relate that El-Farezdak gave utterance to an excellent verse, and said, مُخْزَىَّ مُذَا بَيْتٌ , i. e. [This is a verse such as that,] when it is recited, people will say, [or rather, such as will make it to be said of me,] أَحْزَى لا اللهُ قَائِلَهُ مَا [May God abase, or disgrace, the sayer thereof! How good, or excellent, a poet is he!]. (TA. [See 4.]) [Hence,] تَصْدَدُ مُخْزَيَةً ode] that is extremely good. (TA.)

مَخْزَاةٌ, said in the MA to be an inf. n. of مَخْزَاةٌ; see خَزْيَةٌ.

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1. مُسَمَّ (Msb, TA,) sec. pers. مُسَمَّ (Fr, S,