

(S:) or having the ear slit after it has been pierced: (S and Mṣb* and TA in art. *خرب*:) and *مُخْرَمٌ*, likewise, signifies having the ear slit; as also *أُخْرِبُ* and *مُخْرَبٌ*. (TA in that art.) And the fem., applied to a she-goat, *Having her ear slit crosswise*. (K. [See also *خُذْمَا*].) Also, the fem., applied to an ear, *Slit, or perforated, or mutilated*. (K,* TA.) = Also *A pool of water left by a torrent; because one part thereof passes away (يُنْخَرِمُ) to another: pl. خُرْمٌ*. (TA.) — And the fem. also signifies *Any hill, or rising ground, sloping down into a [hollow such as is termed] وَهْدَةٌ*; (K;) and so the masc.: (TA:) or any [hill such as is termed] *أَكْمَةٌ* having a side whereby it cannot be ascended. (K.) = *أُخْرِمُ* *الْكَنْفِ* *The extremity of the spine of the scapula: (S:) or a notch, or small hollowed place, [app. the glenoid cavity,] at the extremity of the spine of the scapula, (JK, T, TA,) next the socket: (T, TA:) pl. أُخْرِمَاتُ*: (JK, T, TA:) or *أُخْرِمَا* *الْكَنْفَيْنِ*, in the K miswritten *الْكَنْفَيْنِ*, signifies *the heads of the two scapulae, next the upper arms: (K,* TA:) or the two extremities, or edges, of the lower portion of the two scapulae, which surround, or border, the كُفْبَةُ* [app. here meaning the *thick part next to the inferior angle*] *of the scapula: and الأُخْرِمُ* *the end of the spine [of the scapula]. (K,* TA. [In the K is here added, accord. to different copies, حَيْثُ يَنْخَدِعُ, as in the TA; or حَيْثُ يَنْخَدِمُ, as in the CK; or حَيْثُ يَنْخَدِمُ: the right reading seems to be حَيْثُ يَنْخَرِمُ, where it forms a kind of cleft; app. meaning where it forms the glenoid cavity. In the CK, for مُنْقَطِعُ العَيْرِ, is erroneously put مُنْقَطِعُ العَيْنِ; and و is erroneously prefixed to the former noun.]) — الأُخْرِمَانِ* *Two cleft bones at the extremity of the interior of the upper part of the inside of the mouth. (K.) = أُخْرِمُ الرَّأْيِ* *↓ A man weak in judgment. (JK, TA.)*

مُخْرِمٌ *The end of a prominence, or projecting part, of a mountain: pl. مَخْرِمٌ*: (S:) or *مُخْرِمٌ جَبَلٍ* signifies *the prominence, or projecting part, of a mountain: [like خُرْمٌ:] and مَخْرِمٌ سَيْلٍ*, *the extremity of a torrent: (K: [accord. to the TK, of a sword; for مخرم السيف is there put in the place of مخرم السيل:] pl. as above: (TA:) and مَخْرِمٌ أَكْمَةٍ* and *مُخْرِمٌ أَكْمَةٍ* signify *the place where a hill such as is termed أَكْمَةٌ ends. (K.)* Also *A [road such as is termed] ثَنْبِيَّةٌ*, *between two mountains: (TA:) [or the pl.] مَخْرِمَاتٌ* signifies *the mouths of [mountain-roads such as are termed] فِجَاجٌ*: (S:) or *roads in rugged tracts: (Skr, K:)* or *roads in mountains, and in sands. (IAth, TA.) [Hence,] مَخْرِمَاتٌ* *ذَاتُ مَخْرِمَاتٍ* *↓ An oath in which are ways of evasion. (S, TA.)* And *مَخْرِمَاتٌ لَهَا* *↓ There is no good in an oath that has not ways of evasion: from مَخْرِمٌ* signifying “a *ثَنْبِيَّةٌ* between two mountains.” (TA.) And *هَذِهِ يَمِينٌ قَدْ طَلَعَتْ فِي مَخْرِمَاتِ* *↓ [This is an oath that has come forth in expressions that admit of ways of evasion]: said*

of an oath that affords a way [or rather ways] of evasion to the utterer thereof. (AZ, TA.) — [The pl.] *المَخْرِمَاتُ* [or *مَخْرِمَاتُ اللَّيْلِ*] also signifies *The first portions of the night. (K.)* It occurs in an instance in which some read *المَخْرِمَاتُ* [pl. of *مَخْرِمٌ*, q. v.]. (TA.)

نَهَى أَنْ يُخْرِمَ *أُخْرِمَ*. It is said in a trad., *نَهَى أَنْ يُخْرِمَ بِالْمَخْرِمَةِ الأَذُنِ* *He forbade the sacrificing as an أَصْحَبِيَّةٌ* [q. v.] *the animal having the ear cut, or cut off, or mutilated: or having many perforations, and slits, in its ear. (TA.)*

مَخْرِمَاتٌ: see *خَرْمَةٌ*.

مُخْرِمُونَ: see *خُرْمٌ*.

خرب

خَرِبُ and *خُرُوبٌ*: see *خَرُوبٌ*, in art. *خرب*.

خَرِبَاتَانِ: see *خَرِبَاتَانِ*, in art. *خرب*.

خرو

خُرَّةُ الفَأْسِ, as in the Tekmileh, on the authority of Fr; in the K and accord. to Sgh, *خُرَّةُ الفَأْسِ*, which is a mistake; (TA;) *خُرَّتُ* [q. v. in art. *خروت*] *of the فَأْسِ*: pl. *خُرَاتٌ*; (Fr, Sgh, K, TA;) like as *ثُبَّةٌ* has for its pl. *ثُبَاتٌ*. (TA.)

الخُرَاتَانِ *Two stars, (K,) mentioned [and described] in art. خروت, (TA,) each of which is [said to be] called خُرَّةٌ*: (K:) accord. to ISd, only the dual form of the word is known; and the radical *ت* and the augmentative *ت* [by which latter is meant *ة*] are in the dual alike: (TA:) but Kr and others say that it is dual of *خُرَّةٌ*, and belongs to this art. (TA in art. *خروت*.)

خُرَّةٌ: see the first paragraph in this art.

خز

خَزٌ *A certain kind of cloth, (S, A, K,) well known, (K, TA,) woven of wool and silk: (TA:) and also a kind of cloth entirely of silk; and this is the kind which one is forbidden to ride upon and to sit upon; not the former kind, which is allowable, and was sometimes worn by companions of the Prophet and by the next succeeding generation, as IAth has ascertained: (TA:) derived from خَزَزٌ, (K, TA,) accord. to some: (TA:) or it is the name of a certain beast [thought by Golius to be the beaver]: and afterwards applied to the cloth made of its fur: (Mgh, Mṣb:) pl. خَزَزٌ. (S, A, Mṣb, K.) [Golius seems to derive it from the Persian قَز, meaning raw silk; and assigns to it also the meaning of a coarser kind of spun silk.] *خَزَزٌ وَبَزَزٌ* signifies *Good cloths, or stuffs, or garments. (A in art. بز.)**

خَزَزٌ *The male of the أَرْبٌ* [or hare]: (S, A, Mṣb, K:) or the *offspring of the أَرْبِ*: (TA:) pl. [of pauc.] *أَخْرَزَةٌ* (K) and [of mult.] *خَزَزَانٌ*. (S, Mṣb, K.) Hence the saying, *مَسَّ الخَزَزِ*

[*The feel of him, or it, is like the feel of the male, or young, hare*]. (A, TA.)

خَزَزٌ *A seller of خَز*. (TA.)

أَرْضٌ مَخْرَزَةٌ *A land containing, (K,* TA,) or abounding with, (TA,) خَزَانٍ*, pl. of *خَزَزٌ*. (K, TA.)

خزر

1. *خَزَزَتِ العَيْنُ*, aor. ٤, (Mṣb,) inf. n. *خَزَزٌ*, (S, A, Mgh, Mṣb, K,) *The eye was, or became, narrow and small: (S, A, Mgh, Mṣb, K:) or it contracted its sight, naturally: (K:) or خَزَزَ*, aor. ٤, (K,) inf. n. as above, (S, K,) signifies *he (a man) was as though he looked from the outer angle of the eye: (S, A:*) or he looked as though on one side: or he opened and closed his eyes: (K;) or, his eye: (M:) or he had a distortion (حَوَلٌ) of one of his eyes: (K:) [or he had eyes looking towards his nose; or, looking sideways; (see أَخْزَرَ;) or, looking towards their outer angles; (see خُزْرَةٌ;) see also 2, and 6, and Q. Q. 1.] = خَزَزَهُ*, aor. ٤, (TA,) inf. n. *خَزَزٌ*, (K,) *He looked at him from the outer angle of the eye; (K,* TA;) as one does in pride, and in light estimation of the object at which he looks. (MF.)* A poet says,

* لَا تَخْزُرِ القَوْمَ شَزْرًا عَن مَعَارِضِهِ *

[*Look not thou at the people from the outer angle of the eye, askew, sideways*]. (TA.) = *خَزَزَ* [as an intrans. v.] *He affected, or pretended, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast; syn. تَدَاهَى*. (IAqr, K. [See also 2.]) = Also *He fled. (K.)*

2. *خَزَزَ*, (TA,) inf. n. *تَخْزِيرٌ*, (K,) *He made narrow. (K, TA.)* You say, *خَزَزَ عَيْنِيْهِ* *He (an old man) narrowed his eyes; contracted his eyelids as though they were sewed together; to collect the light: when a young man does so, يَتَدَاهَى بِذَلِكَ* [i. e. he affects, or pretends, thereby, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast]. (IAqr. [See also خَزَزَ: and see 6.]

6. *تَخَازَرَ* *He looked from the outer angle of his eye. (TA. [See also Q. Q. 1.] — He pretended, or made a show of, what is termed خَزَزٌ: [see 1.] (TA, and Har p. 62.) — He contracted his eyelids, to sharpen the sight: (S, Mṣb, K:) a verb similar to تَعَامَى and تَجَاهَلَ. (S. [See also 2.]*

Q. Q. 1. *خَزَزَ* *He looked from the outer angles of his eyes: from the subst. خَزَزِيْرٌ*, because the animal so called is *أَخْزَرَ*. (A. [See also 6.]) — Also *He acted like the swine. (TA in art. خنزير.)*

خَزَزٌ [commonly known only as inf. n. of *خَزَزَ* or *خَزَزَتِ العَيْنُ*]: see *خَزَزِيْرٌ*.

أَخْزَرَ: see *خَزَزَتِ العَيْنُ*.

خُزْرَةٌ: see *خُزْرَةٌ*.