

خَشَابَةٌ [a coll. gen. n., of which the n. un. is خَشَابٌ] Sellers of خشب [i. e. wood, or timber]. (TA.) — Fighters with staves. — Accord. to El-Hejeree, خَشَابَةٌ [so in the TA, without any syll. sign.] signifies *A slender [implement of the kind called] مطرق [i. e. مطرق, q. v.,] which the polisher, when he has finished the polishing of a sword, passes over it, in consequence of which the scabbard does not alter its state.* (TA.)

مُخَشَبٌ: see خَشَابٌ.

أَخْشَبٌ: see خَشَبٌ. Also *A great mountain*: (A:) or *a rugged, or rough, and great mountain*; (S, K;) and so جَبَلٌ خَشَبٌ: or *such as is not to be ascended*: (TA:) *an elevated place, rugged, with rough stones*: (JK:) *a tract of the kind termed قَف, rugged and stony*: (TA:) pl. أَخْشَابٌ, (A, TA,) because the quality of a subst. is predominant in it: and the fem. خَشْبَةٌ is also sometimes used in the same sense; or as syn. with غَيْضَةٌ [i. e. a thicket, &c.]; but the former meaning is better known: and this [likewise] is thought to be rather a subst. than an epithet, because of the pl., mentioned above: (TA:) and خُشْبَانٌ [also seems to be a pl. of أَخْشَبٌ, or of خَشَبٌ; for it is said that it] signifies *rugged, or rough, mountains, neither great nor small*: (K:) and *rugged ground*. (TA in art. ذَنْب.) خَشْبَةٌ also signifies *Hard land or ground*; (K,* TA;) *land, or ground, in which are stones and pebbles and earth or clay*. (IAMB, TA.) And أَرْضٌ خَشَبٌ (K, TA) *Hard land or ground, like خَشْبَةٌ, (TA,) that flows with the least rain*. (K, TA.) And أَكْضَمَةٌ خَشْبَةٌ (S, TA) *A hill of which the stones are scattered, but near together*. (TA.) And جَبْهَةٌ خَشْبَةٌ *A displeasing forehead*; as also خَشْبَةٌ: (TA:) or *a displeasing, rigid forehead*; (JK, S, K;*) *not even*. (JK.) And أَخْشَبُ الْجَبْهَةِ *A man having a displeasing and rigid forehead*. (TA.)

بَيْتٌ مَخْشَبٌ [so in the present day, but written in the TA without any syll. sign.] *A house having خشب [i. e. wood, or timber, employed in its construction]*. (TA.)

مَخْشُوبٌ: see خَشِبٌ, in four places. — It is applied to a horse, by El-A'ashà; (S, TA;) meaning *Of mixed pedigree*: (A'Obeyd, TA:) or *not broken; not well trained*; from what next follows; and thus used only by El-A'ashà. (IKh, TA.) — جَفْنَةٌ مَخْشُوبَةٌ *A wooden bowl imperfectly made*. (IKh, TA.) — طَعَامٌ مَخْشُوبٌ [Food imperfectly prepared; i. e.], if flesh-meat, not thoroughly cooked; and if not flesh-meat, (but grain, TA,) *without any seasoning, or condiment, to render it pleasant, or savoury*. (K,* TA.)

مُخَشِبٌ One who eats what he can; as also خَشَابٌ. (JK.)

عشع

1. عَشَرَهُ, aor. -, (S, K,) inf. n. عَشْرٌ, (S,) *He picked it, (Lh, S, K,) namely, a collection of goods, or commodities, (Lh,) removing from it*

what was bad. (Lh, S, K.) — And عَشَرَ, aor. (and inf. n., TA) as above, *He left upon the table refuse of food*: thus the verb bears two contr. significations. (K.) — Also عَشَرَهُ *He rendered it (a thing) bad, or vile*. (TA.)

عُشَارٌ (K) and عُشَارَةٌ (S, A, K) *The bad part or parts [or the refuse] (Lh, S, K) of goods, or commodities, (Lh,) or of anything. (S, K.) And the latter, The worst kind, syn. شِيش, of dates. (A.) — What contains no نَبْ [or heart], of barley. (A, K.) — And the latter, The refuse of food remaining upon a table; that in which is no good. (S, A, K.)* — Also the latter, (S, A, K,) and the former, (K,) and عُشَارٌ, (IAqr,) † *The refuse, or lowest or basest or meanest sort, of mankind, or of people; (IAqr, S, A, K;) as also عَاشِرٌ, accord. to the K, but correctly عَاشِرَةٌ, as related by AA from IAqr. (TA.) El-Ho'ei-ah says,**

* وَبَاعَ بَنِيهِ بَعْضَهُمْ بِعُشَارَةٍ

* وَبَعْتَ لِدُنْيَانِ الْعَلَاءِ بِمَالِكِ

[And some of them have sold their sons for the refuse of mankind; but] thou hast purchased eminence for Dhubyán with Málík: in the S we find بِمَالِكًا [with thy property]: but it is correctly as above: Málík was a son of 'Oyeyneh Ibn-Hiṣn: the Benoo-'Ámir slew him: wherefore 'Oyeyneh made war upon them, and obtained his blood-revenge, and spoil: and to this event El-Ho'ei-ah refers in the verse above. (IB, TA.)

عُشَارَةٌ: }
عُشَارٌ: }
عَاشِرٌ: }
عَاشِرَةٌ: }

see the paragraph next preceding.

عشع

1. عَشَعٌ, aor. -, inf. n. عَشُوعٌ, *He was, or became, lowly, humble, or submissive*; (S, Mṣb, K;) as also عَشَعٌ (S, K) and عَشَعٌ; (Abu-l-Fet-h, Ham pp. 24 and 127;) عَشُوعٌ being syn. with عَشُوعٌ: (S, Mṣb, K;) or عَشُوعٌ is nearly the same as عَشُوعٌ: (Lth, K:) or the former is mostly used as meaning *in the voice*; and the latter, in the necks: (Mṣb:) or the latter is in the body; and the former is in the voice and in the eyes: (K:) or, as we read in the 'Eyn, the former is nearly the same as the latter, except that the latter is in the body, and signifies the acknowledging of humility and submission, and the former is in the voice and in the eyes; and the like is said in the Nh [and in the Mṣb in art. خضع]. (TA.) You say, عَشَعَتِ الْأَصْوَاتُ *The voices were [or shall be (as in the Qur xx. 107)] still and low*: (Mṣb:) or *low*: or, as some say, *still*. (TA.) And عَشَعُ بَصْرِهِ *He lowered his eye*. (S.) And عَشَعُ عَيْنِهِ *He cast his eye towards the ground, and lowered his voice*. (TA.) Lth says that you say, عَشَعُ فَلَانٌ, but not عَشَعُ بَصْرِهِ. (TA.) And عَشَعُ بَصْرِهِ *His*

eye became contracted. (TA.) And عَشَعَتْ دُونَهُ *عَشَعَتْ دُونَهُ* † [meaning *The eyes were cast down before him, or it*]. (TA.) عَشُوعٌ also signifies *The being, or becoming, still: and the abasing oneself; or lowering oneself*. (K, TA.) And عَشَعُ, *He lowered, or stooped, or bent down, his breast*. (TA.) — Also, inf. n. as above, *He feared*; for instance, in prayer: (TA:) or عَشَعُ فِي صَلَاتِهِ and عَشَعُهُ فِي دُعَائِهِ signifies *He applied himself with his heart to [or in] his prayer, and his supplication*. (Mṣb.) — عَشَعَتِ الْكَوَاكِبُ, (Aboo-'Adnán,) inf. n. as above, (K,) † *The stars approached to the place of setting; (Aboo-'Adnán;) or approached to setting*: (K:) or *sank, and nearly disappeared in their setting-place*. (Aboo-'Adnán, El-Kilábee.) [The corresponding phrase in Hebrew, occurring in Gen. xxxvii. 9, probably has the same meaning.] — عَشَعَتِ الشَّمْسُ

† *The sun became eclipsed*. (TA.) — عَشَعُ السَّنَامِ † *The hump for the most part went away*; (O, K;) i. e. *the hump of the camel*: (TA:) or *became lean; its fat going away, and its height becoming lowered*. (L.) — فَلَانٌ جَذَلٌ جِئَكَ *عَشَعَتْ عَنْهُ الْأَبْنُ* is a saying of the Arabs, explained in art. حَك. (TA in that art.) — عَشَعُ الْوَرْدِ † *The leaves withered*. (TA.) — عَشَعَتِ الْأَرْضُ † *The earth, or land, dried up, not being rained upon*. (TA.) — عَشَعُ فَلَانٍ عَرَاشِي صَدْرِهِ *Such a one ejected the viscous saliva [or phlegm of his chest]*. (O, K.) — And عَشَعَتِ عَرَاشِي صَدْرِهِ *The viscous saliva [or phlegm of his chest] became ejected*. (O, K.) The verb is thus intrans., as well as trans. (O.)

5. عَشَعٌ *He lowered, humbled, or abased, himself*: (Lth, K:) or *he constrained himself to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes*. (S.) See also 1, in two places.

6. عَشَاعٌ [He feigned loneliness, humility, or submissiveness, in demeanour, or in voice, or in the eyes]. (TA in art. مَوْت; &c.)

8: see 1, in four places.

عُشْعَةٌ *A low hill*: (S:) or *a hill cleaving to the ground*: (IAqr, K:) and *a piece of rugged ground*: (IDrd, K:) or [elevated ground such as is termed] قَف that is for the most part soft, i. e. *neither stone nor clay*: (Lth:) and *a rock growing in the sea*: (TA:) pl. عَشَعٌ. (K.) It is said in a trad., كَانَتِ الْأَرْضُ عُشْعَةً عَلَى الْمَاءِ ثُمَّ دَحِيتُ, [The earth was a low hill, &c., upon the water: then it was spread out]: (S:) but this trad. is variously related. (TA.)

عَشَاعٌ *Lowly, humble, or submissive*, (K, TA,) and still: (TA:) [or so in the voice and in the eyes: (see 1:)] pl. عَشَاعُونَ and عَشَاعٌ; the latter also signifying *men lowering, humbling, or abasing, themselves: or constraining themselves to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes: or casting their eyes towards the ground, and lowering their voices*. (TA.) Hence, in the Qur