

Marzooké, and thought by MF to be of the dial. of Asad; (TA;) or this signifies a woman who fears, or dreads, (تَخَشَى), everything; (JK, TA;) so in the Tekmileh: (TA:) pl. خَشَايَا, (K,) pluralized in a similar manner to epithets significant of diseases, like حَبَاطَى &c., because الخَشْيَةُ is like a disease. (TA.)

خَشَاءٌ Land such as is termed جَهَادٌ [i. e. hard; or having no herbage; or hard, and having no herbage; or level; or rugged, &c.]. (JK, Sgh, K.)

خَشِيٌّ Dry; (A, JK, S, K;) like خَشِيٌّ; (A, S;) applied to herbage; (A, S;) or to herbs and trees: (JK:) or dry and rotten. (IA, TA.) A rájiz says, (S,) namely, Şakhr, (TA.)

\* سِرُّ ذَرَارِيحِ رَطَابٍ وَخَشِيٌّ \*  
[Poison of moist cantharides, and dry]; (S, TA;) meaning وَخَشِيٌّ, suppressing one of the two سى by poetic license. (IB, TA.)

خَشِيَانٌ: see خَشِيٌّ.

أَخْشَى meaning More [and most] fearful, or feared, [or dreaded,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. أَخْوَفُ]. (TA.) You say, هَذَا الْمَكَانُ أَخْشَى مِنْ ذَاكَ This place is more fearful, or feared, [or dreaded,] than that. (S, K.)\*

مَخَاشٍ [pl. of مَخْشَاءٌ, originally مَخْشِيَةٌ] Causes of fear [or dread]; syn. مَخَاوِفُ [pl. of مَخَافَةٌ: like which, مَخْشَاءٌ is also an inf. n.]. (Har p. 138.)

### خص

1. بِكَذَا (A, Mṣb,) or خَصَّهُ بِالشَّىءِ (S, K,) aor. ٢, (Mṣb, TA,) inf. n. خَصُّ (K) and خُصُوصٌ (S, Mṣb, K) and خُصُوصٌ (TA) and خُصُوصِيَّةٌ (S, Mṣb, K) of which last two the former is the more chaste, (S, TA,) and is the form mentioned in the Fṣ and its Expositions, and the ى in it is said to be the relative ى, and the ى which is characteristic of an inf. n., whereas in the latter it is said to be a characteristic of intensiveness, but MF thinks that this requires consideration, because the ى is also said to be, and by some more commonly, without teshdeed, as in كَرَاهِيَّةٌ and عَلَانِيَةٌ (TA,) and خُصِيصِيٌّ (S, K,) like مَكِيئِيٌّ, which is said to be the only other instance of this measure, (TA,) [but some others might be added, as دَلِيْلِيٌّ and فِقِيْرِيٌّ and قَتِيْبِيٌّ,] and خُصِيصَاءٌ (IA, Kr, K,) [like مَكِيئَاءٌ,] the former of which last two [each of which has an intensive signification] is the chaste, and commonly known, form, (TA,) and خُصِيصِيَّةٌ, or خُصِيصِيَّةٌ, (accord. to different copies of the K,) written by Sgh with damm, (TA,) and تَخَصُّصٌ (Ibn-'Abbád, K,) or, as some say, خُصُوصِيَّةٌ and خُصِيصِيَّةٌ [or خُصِيصِيَّةٌ or خُصِيصِيَّةٌ] are each a quasi-inf. n., as also خَصَّصَهُ (TA,) He distinguished him particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or

by such a thing; he particularized him, or particularly or peculiarly or specially characterized him, thereby; syn. فَضَّلَهُ (A, K, TA) دُونَ غَيْرِهِ, and مَيَّزَهُ; (TA;) he appropriated, or assigned, [the thing or] such a thing, or made it to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Mṣb;) and خَصَّصَهُ signifies the same; (S, A, Mṣb, K;) as also خَصَّصَهُ (A, [but for this I know not any other authority,]) and خَصَّصَهُ; (A;) or this last has an intensive signification. (Mṣb.) You say, خَصَّصَهُ بِالْوَدِّ He distinguished him &c. by love, or affection; or favoured him in preference to another, or others, thereby. (K, TA.) As to the saying of AZ,

\* إِنَّ أَمْرًا خَصَّنِي عَمْدًا مَوَدَّةً \*  
\* عَلَى التَّنَائِي لِعِنْدِي غَيْرَ مَكْفُورٍ \*

[If a man distinguish me above, or from, or exclusively of, others, purposely, by his love, or because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me,] the meaning is, خَصَّنِي بِمَوَدَّتِهِ; or it may be خَصَّنِي لِمَوَدَّتِهِ إِيَّاي [in the TA خَصَّنِي, which is evidently a mistranscription]; for, says ISd, we have not heard خَصَّصَهُ [or rather خَصَّصَهُ] doubly transitive. (TA.) And [hence] خَصَّصَهُ also signifies He gave him such a thing in large quantity, or abundantly. (TA.) [You say also, خَصَّصَهُ بِالذِّكْرِ He distinguished, &c., or singled out, him, or it, by mention: or he particularized, peculiarized, or specified, him, or it, thereby; he particularly, peculiarly, or specially, mentioned him, or it. And خَصَّصَهُ, alone, He pointed particularly, or peculiarly, to him, or it, in what he said; or he meant particularly, or peculiarly, him, or it. And خَصَّصَهُ مِنْهُ كَذَا He distinguished, particularized, peculiarized, or specified, therefrom such a thing: and he distinguished therefrom such a thing; he particularly, peculiarly, or specially, excepted therefrom such a thing.] You also say, خَصَّصَهُ لِنَفْسِهِ (TA) and خَصَّصَهُ لِنَفْسِهِ (T, A, TA) [He appropriated, or took, or chose, him, or it, particularly, or specially, to, or for, himself; as also خَصَّصَهُ بِنَفْسِهِ and خَصَّصَهُ لِنَفْسِهِ]. And خَصَّصَهُ لِنَفْسِهِ (A, TA) [He appropriates such a one purely to himself, exclusively of any partner; (see the latter verb;)] he chooses such a one for himself; he appropriates him to himself as his particular, or special, intimate; (TA in art. خَلَصَ;) both signify the same. (S and K in art. خَلَصَ.) [And خَصَّصَهُ He treated him, or behaved towards him, with partiality; was partial towards him: a signification implied by the first explanation in this art.: and in this sense it is often used.] — خَصَّصَهُ, aor. ٢, [contr. to general rule, by which it should be ٢, for it is intrans., and of the measure فَعَّلَ, accord. to the Mṣb,] inf. n. خُصُوصٌ, [and app. خُصُوصِيَّةٌ and خُصُوصِيَّةٌ, accord. to modern usage,] It was, or became, particular, peculiar, or special; restricted, or confined, to one or more of persons,

places, or things; distinct, or distinguished, from others; not common, or general; contr. of عَمَّرَ; as also خَصَّصَهُ: (Mṣb;) [each, also, followed by لهُ, signifies He, or it, belonged, pertained, or appertained, to him, or it, particularly, peculiarly, specially, or exclusively; it so related to him, or it; it was, or became, peculiar to him, or it: see also the latter verb below.] — خَصَّصَهُ, sec. pers. خَصَّصْتُمْ, (in the CK خَصَّصْتُمْ,) [inf. n., app., خَصَّصْتُ and خَصَّصْتُ and خَصَّصْتُ,] † He was, or became, poor; in a state of poverty; (Fr, Sgh, K;) as also خَصَّصْتُ. (A, TA.)

2. خَصَّصَهُ, inf. n. تَخَصُّصٌ, He made it, or rendered it, particular, peculiar, or special; distinct, or distinguished, from others; not common, or general; he individuated it; particularized it; distinguished it from the generality; singled it out; تَخَصُّصٌ being the contr. of تَعَمُّرٌ. (K. [But only the inf. n. is there mentioned.]) — See also 1, first sentence.

4: see 1, first sentence.

5. خَصَّصَهُ quasi-pass. of 2; It was, or became, made, or rendered, particular, peculiar, or special; &c.; not common, or general. (TA.) — See also 3, in two places. — It is also said to mean † He was, or became, in a peculiar, unparticipated state of pressing want and poverty. (Har p. 94.)

8. خَصَّصَهُ: see 1, in four places. — خَصَّصَهُ as an intrans. v.: see 1, last sentence but one. — خَصَّصَهُ بِالشَّىءِ (K,) or بِكَذَا (A, Mṣb,) quasi-pass. of خَصَّصَهُ بِهِ; (A, Mṣb, K;) He was, or became, distinguished particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or by such a thing; he was, or became, particularized, or particularly or peculiarly or specially characterized, thereby; (A, \* K, \* TA;) he had [the thing or] such a thing appropriated, or assigned, or made to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Mṣb;) and تَخَصُّصٌ signifies the same. (A, Mṣb, K.) You say, خَصَّصْتُ فَلَانًا بِالشَّىءِ, and تَخَصُّصْتُ لَهُ, [or بِهِ, accord. to general usage,] Such a one was, or became, alone, with none to share or participate with him, in the affair; syn. انْفَرَدَ. (TA.) — See also 1, last sentence.

10: see 1, latter half.

خَصٌّ A booth of reeds, or canes, (S, Mgh, Mṣb, K, TA,) or of [boughs of] trees: (TA:) or a house roofed with a piece of wood, in the form of the [oblong vaulted structure called] أَوْجٌ: (JK, K:) so called because of the خَصَّاصُ, or "narrow interstices," which are in it; (T, TA;) or because one sees what is in it through its خَصَّاصُ, or "interstices:" (TA:) pl. [of pauc.] أَخْصَاصٌ (JK, Mṣb, TA) and [of mult.] خَصَّاصٌ (JK, L, K [in the CK خَصَّاصٌ, which is wrong,]) and خُصُوصٌ (JK, K) and خُصُوصِيَّةٌ. (JK.) — Also The shop of a vintner, (A, K,) although it be not of reeds, or canes. (K.)

خَصَّاصٌ: see خَصَّاصَةٌ, from the beginning to the last sentence but two.