

dual (Mṣb, K) and pl.; (JK, S, Mṣb, K;) because it is originally an inf. n.: (S, TA:) [see an ex. of its use in a pl. sense in a verse cited voce جَنَفَ:] but it also has the dual form, خَصِيَان; (S, Mṣb;) and the pl. خُصُوم (JK, S, Mṣb, K) and خَصَام (Mṣb) and perhaps أَخْصَام, [which is a pl. of pauc.,] or this may be pl. of خَصِير: (TA:) the pl. of خَصِير is خَصِيَاء (JK, S, K) and خَصِيَان. (K.)

خَصِير The side (S, K) of anything; (S, TA;) as, for instance, of a load such as is called عَدَل; (S;) and of a bed; and the edge thereof: (TA:) written by Aboo-Moosa with ض; but IATH says that it is correctly with ص: (TA in art. خَصِير:) a lateral part or portion (S, K) of anything: (S:) a corner, (S, K,) as well as a side, (S,) of an عَدَل, and of a receptacle, such as a خَرَج or a جَوَالِق or an عَيْبَة: (S:) and the [anterior lower] extremity of a [water-bag of the kind termed] رَاوِيَة, that is opposite to the عَزْلَاء; (JK, K, TA; [in the CK, الزَاوِيَة and العَزْلَاء are erroneously put for الرَاوِيَة and العَزْلَاء;]) the upper extremity [correctly extremities, at which are the loops whereby it is suspended upon the side of the camel,] being called the عَصْر [i. e. عَصِير, pl. of عَصَام]: (TA:) pl. [of pauc.] أَخْصَام and [of mult.] خُصُوم: (K:) but some say that the أَخْصَام of the [water-bag termed] مَزَادَة, and its خُصُوم, are its corners: the خُصُوم of a cloud are its sides: (TA:) and أَخْصَامُ الْعَيْن signifies the part, or parts, of the eyes upon which the edges of the lids close together. (S, K.) — [Also A gap, or an intervening space: it is said in the TA that] الْأَخْصَامُ [pl. of الخَصِير] signifies الفَرَج [i. e. الفَرَج, pl. of الفُرَجَة: and it is added,] one says, of an unsound, a corrupt, or a disordered, affair, لَا يَسُدُّ مِنْهُ خَصِيرٌ إِلَّا أَنْتَفَحَ خَصِيرٌ آخَرَ, [A gap of it will not be stopped up but another gap will open]; occurring in a trad., meaning, the state of affairs is disordered and distressing, and not to be rectified and repaired. (TA.) — [The pl.] خُصُوم also signifies The mouths of valleys. (JK, K.) — And The lower parts, or stocks, syn. أَصُول, (JK, K,) of [trees of the kind called] سَرْحَات [pl. of سَرْحَة]; used in this sense by Et-Tirmidh. (JK.)

خَصِير Vehement in altercation or dispute or litigation; (S, K, TA;) as also خُصُوم: (Ham p. 628:) [or each signifies contentious, disputatious, or litigious:] or the former, knowing, or skilled, in altercation &c., though not practising it: (IB, TA:) or valid, or sound, therein; as also خَصِير: (Mṣb:) or this last signifies one who contends with another in an altercation, disputes with him, or litigates with him: (IB, TA:) the pl. of the first is خَصِيُون, (K,) occurring in the Kur xliii. 58; and perhaps أَخْصَام, or this may be a pl. of خَصِير. (TA.)

خَصِيَة A certain bead, or gem, or the like, used by men [as an amulet], in the كَرِ حُرُوزِ الرِّجَالِ, but correctly, as in the M, مِنْ حُرُوزِ الرِّجَالِ, (TA.)

worn on the occasion of contending in an altercation, or disputing, or litigating, or on going into the presence of the Sultān; (K, TA;) and sometimes it is beneath the gem of the man's signet-ring, when it is small; and it may be in his button; and sometimes they put it in the ذَوَابَة [or cord by which the hilt is occasionally attached to the guard] of the sword: (TA:) also called خَصِيَة. (K and TA in art. خَصِير.)

خَصِيَة and خَصِيَانَة } see خُصُومَة.

خُصُوم: see خَصِير.

خَصِير: see خَصِير, in two places; and خَصِير.

خُصُومَة Contention or altercation; disputation; litigation; (K, TA;) a subst. from 3 (S, TA) or 8 (JK, TA) and 6, as also خَصِيَة and خَصِيَانَة. (TA.) فَصَلِ الْخُصُومَة: see art. فَصَل. [See also an ex. voce حَكَمَ.]

جَوَالِقُ The loop of the [sack called] جَوَالِق, (JK, TA,) and of the [load called] عَدَل; (TA;) i. q. أَخْصُوم; (K;) but the latter is a dial. var. of weak authority, and disapproved. (TA in art. خَصِير.)

خصو

اخصو a dial. var. of اخصى, q. v. (Sh, TA.)

خصي

1. اخصاه, (S, Mgh, Mṣb, K,) aor. يَخْصِيه, (JK, Mgh, Mṣb,) inf. n. اخصاه (JK, S, Mgh, Mṣb, K) and اخصاه, mentioned, by MF, from Expositions of the Fṣ, (TA,) and اخصى, agreeably with analogy, occurs in a trad. of Esh-Shaabee, though we have not heard it, (Mgh,) He drew forth, or extracted, his testicles; (S, Mgh, Mṣb, K;) [he gelded, or castrated, him;] namely, a stallion, (S,) a sheep or goat, or a horse or similar beast, (Lth, JK, TA,) and a man or boy, (TA,) or a slave. (Mṣb.) One says, بَرَأْتُ إِلَيْكَ مِنَ الْاِخْصَاءِ, [I am irresponsible to thee for castration]. (S.) — [Hence,] كَانَ جَوَادًا فَخْصِي [lit. He was a fleet and excellent horse, and he was gelded]; meaning †he was rich, and he became poor. (TA.) — The poets term satire, and the act of overcoming, اِخْصَاء: one of them says,

خَصِيَتِكَ يَا أَبْنَ حَمَزَةَ بِالْقَوَائِي *
كَمَا يُخْصِي مِنَ الْحَلْقِ الْحِمَارُ *

[† I have emasculated thee, O son of Hamzeh, with rhymes, like as the he-ass is emasculated in consequence of the disease termed حَلْق; for which, it is asserted, (as is said in the TA, art. حَلْق,) there is no remedy but gelding]. (IB, TA.)

4. اخصى [as though meaning † He did away with that which rendered him like one emasculated; the l, app., having a privative property;] † he learned one science. (Sgh, K, TA.) — The use of اِخْصَاء [its inf. n.] in the sense of اِخْصَاء inf. n. of اخصى is a mistake. (Mgh.)

8. اخصى He castrated himself; or made himself a eunuch. (KL.)

اخصى Having a complaint of his اخصى [or testicles]. (K.)

اخصى; and the dual اخصيان: see اخصية, in five places.

اخصى: see what next follows.

اخصية A testicle; (El-Umawee, S;) sing. of اخصى; (S, Mgh, Mṣb, K;) it is [one] of the organs of generation; (K;) well known; (Mṣb;) and اخصية signifies the same, (S, K,) and so does اخصى, (Mṣb, K,) and اخصى; (K;) and اخصو is a dial. var., occurring in a trad., but is extr.: (Sh, TA:) accord. to some, (Mṣb,) the sing. is اخصية [alone], (T, Mṣb,) of the fem. gender; (T, TA;) and the dual is اخصيان, (El-Umawee, T, S, Mgh, Mṣb, K,) of the masc. gender, (T, TA,) without ت, (El-Umawee, S, Mgh, Mṣb,) irreg., (El-Umawee, S, Mṣb,) like اخصيان dual of اخصية, (El-Umawee, S,) and اخصيان also, (T, Mgh, K,) this latter being sometimes used, (T, Mgh,) though rarely, (MF) the authority of the Expositions of the Fṣ, both mentioned by ISh: (T, TA:) AO says, I have heard اخصية, with damm, but I have not heard اخصية, with kesr; and I have heard اخصية [as the dual], though they did not use اخصى as the sing.; (S;) IB, however, cites exs. of this last as a sing.: (TA:) AA says that اخصيان signifies the two testicles; and اخصيان, the two skins [which compose the scrotum, i. e.] in which are the two testicles; citing an ex. in which the latter dual is used in this sense; (S;) and ISk says the like; whereas IKooṭ makes اخصية to signify [the scrotum, i. e.] the skin containing the testicle. (Mṣb.) — Also † An earring (قُرْط) in the ear: (JK, Sgh, K:) thus called by way of comparison: (TA:) pl. اخصى. (JK.)

اخصية: see the next preceding paragraph, in two places.

اخصى Whose testicles have been drawn forth, or extracted; (S, Mgh, Mṣb, K;) [gelded, or castrated; a eunuch;] applied to a sheep or goat, and a horse or similar beast, (TA,) and a man (S, TA) or boy, (TA,) or a slave; (Mṣb;) as also اخصى: (K:) pl. اخصيان (S, Mgh, K) and اخصية: (S, K:) in giving it the former pl., they liken it to a subst., like ظليم, of which the pl. is ظليمان: so says Sb; meaning that اخصيان is generally the pl. of اخصى as a subst. (TA.) One says also اخصى نصى; using the latter word as an imitative sequent. (Lh, TA.) — Also † Poetry in which is no amatory effusion. (K, TA.)

جاء كخاصى [act. part. n. of اخصى]. They say, جاء كخاصى [lit. He came like the gelder of the ass], meaning he came ashamed: (JK, and TA in art. جوج:) and also, disappointed, or unsuccessful. (TA in that art.)