

days]; making **لَيَالٍ** to predominate over **أَيَّامٍ**, when you do not mention the word **أَيَّامٍ**, though the fasting is in the day; because the night of each day precedes the day: but when you mention the word **أَيَّامٍ**, you say, **صُمْنَا خَمِيْسَةَ أَيَّامٍ** [*We fasted five days*]. (ISk, TA.) **يَعَضُّ بِالْخَمِيْسِ** means *He bites the fingers*: these being [five in number and] of the fem. gender: (Ham p. 790:) [i. e.] **خَمِيْسٌ** means the *five fingers*. (Har p. 76.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which **خَمِيْسَةٌ** is imperfectly decl., see **ثَلَاثَةٌ**.] — **خَمِيْسَةٌ عَشْرٌ**, masc.; and **خَمِيْسٌ عَشْرَةٌ**, fem.; *Fifteen*. For variations thereof, see art. **عَشْرٌ**.]

خَمِيْسُونَ [*Fifty, and fiftieth*], is also written and pronounced **خَمِيْسُونَ**, with **kesr** to the **م**, by poetic license, as related by **Ks**; or **خَمِيْسُونَ**, with **fet-h**, as related by others, after the manner of **خَمِيْسَةٌ** and **خَمِيْسَاتٌ**: (Fr, TA:) accord. to the **T**, the variation **خَمِيْسُونَ**, with **kesr** to the **م**, is [dialectic, being] similar to **خَمِيْسٌ عَشْرَةٌ**, with **kesr** to the **ش** [in the dial. of Nejd]. (TA.)

جَاؤُوا خَمِيْسًا, and **مَخْمِيْسًا**, *They came five and five*; [or *five and five together*; or *five at a time and five at a time*]; (**K**, TA;) like as they say, **ثَمَانًا** and **مِثْمِيْسًا**, and **رَبَاعًا** and **مَرْبَعًا**: (TA:) or, accord. to **A'Obeyd**, not more than **أَحَادًا** and **ثَمَانًا** and **ثَلَاثًا** and **رَبَاعًا** has been heard, except **عَشْرًا** occurring in a verse of El-Kumeyt. (TA in art. **عَشْرٌ**.)

خَمِيْسٌ: see **خَمِيْسٌ**: — and **مَخْمِيْسُونَ**, in two places. — *An army*; because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (**S**, **A**, **K**;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISd, MF;) for this division of the spoils is an affair of the Muslim law, whereas **خَمِيْسٌ** [thus applied] is an old term: (MF:) or *an army having numerous weapons*; syn. **جَيْشٌ خَمِيْسٌ**. (TA.) — **يَوْمَ الْخَمِيْسِ**, (**S**, **Msb**, **K**;) and simply **الْخَمِيْسِ**, *Thursday*; *the fifth day of the week*; thus used for **الْخَمِيْسِ**, in like manner as **الدَّبْرَانِ** is applied to the star [that follows the Pleiades, for **الدَّبَائِرِ**]: (TA:) pl. [of pauc.] **أَخْمِيْسَةٌ** and [of mult.] **أَخْمِيْسَاءُ** (**S**, **Msb**, **K**;) and **أَخْمِيْسٌ**. (Fr, TA.) **AZ** used to say, **مَضَى** **الْخَمِيْسِ** **بِمَا فِيهِ** [*Thursday passed with what happened in it*], making it sing. and masc.: but **Abu-l-Jarráh** used to say, **مَضَى** **الْخَمِيْسِ** **بِمَا فِيهِنَّ**, making it pl. and fem., and using it as a n. of number. (Lh, TA.) It has no dim. (Sb, S in art. **أَمْسٌ**.) — See also **خَمِيْسٌ**, last signification. — **مَا أَدْرِي أَيَّ خَمِيْسِ النَّاسِ هُوَ** means *I know not what company of men it is*. (Ibn-'Abbád, Sgh, K.)

خَمِيْسِي A boy *five spans* (**أَشْبَارٌ**) in height: (**S**, **Mgh**, **Msb**, **K**;) said of him who is increasing in height [but has not attained his full stature]: (**Msb**;) fem. with **ة**: (Lth, TA:) and in like manner you say **رَبَاعِي**: (**S**, **Msb**;) but

you do not say **سَبَاعِي**, (**Lth**, **S**, **K**;) nor **سَدَاسِي**; (**Lth**, **K**;) [i. e., in speaking of a boy;] for when he has attained seven spans, (**S**;) or six spans, (**Lth**, **K**;) he is a man: (**Lth**, **S**, **K**;) or to a slave you apply the epithet **سَدَاسِي** also; and to a garment, or piece of cloth, **سَبَاعِي**. (**Msb**.) — See also **مَخْمِيْسٌ**. — [Also A word composed of five letters, radical only, or radical and augmentative.]

خَمِيْسِي One who fasts alone on Thursday. (IAar, Th.)

خَامِسٌ [*Fifth*]: for this you also say **خَامِرٌ**; (**ISk**, **S**, **K**;) whence the phrase, **جَاءَ فُلَانٌ خَامِرًا** [*Such a one came fifth*], for **خَامِسًا**: (**ISk**, **S**;) [fem. with **ة**.] — **خَامِسٌ عَشْرٌ** and **خَامِيْسَةٌ عَشْرَةٌ**, the former masc. and the latter fem., meaning *Fifteenth*, are subject to the same rules as **ثَلَاثٌ** and its fem., explained in art. **ثَلَاثٌ**, q. v.] — **إِبِلٌ خَامِيْسَةٌ** (TA) and **خَوَامِيْسٌ** (**S**, **K**;) *Camels that drink on the fifth day, counting the day of the next preceding drinking as the first*: [see **خَمِيْسٌ**:] (TA:) or *that pasture three days, coming to the water on the fourth day [not counting the day of the next preceding watering]*. (**S**, **K**.)

جَاؤُوا مَخْمِيْسًا: see **خَمِيْسًا**.
مَخْمِيْسٌ A thing *five-cornered*; *five-angled*; *pentagonal*. (**S**.) [See also **مِثْمَلٌ**.]

مَخْمِيْسٌ *Five cubits in length*; applied to a spear, (**S**, **A**, **K**;) as also **خَمِيْسٌ**; (**K**;) and to a garment, or piece of cloth, (**S**, **A**, **K**;) as also **خَمِيْسٌ**, (**S**, **A**, **Mgh**, **K**;) which occurs in a trad. as meaning a *small garment or piece of cloth*, (**Mgh**;) and **خَمِيْسِي** [q. v. **suprà**]; (TA;) and in like manner, **بُرْدَةٌ أَخْمِيْسٌ** a [garment of the kind called] *بردة five cubits long*. (ISk, TA.) Hence the saying, **هُمَا فِي بُرْدَةِ أَخْمِيْسٍ** † *They two have become near together, and in a state of agreement*. (**K**.) A poet says,

* صَيَّرَنِي جُودَ يَدَيْهِ وَمَنْ *
* أَهْوَاهُ فِي بُرْدَةِ أَخْمِيْسٍ *

i. e., † *The bounty of his hands has made me and the person whom I love to be near together, as though we were in a بردة five cubits long*: (Th, TA:) app. meaning that the person thus spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (Az, Sgh, TA.) You also say, **لَيْتَنَّا فِي بُرْدَةِ أَخْمِيْسٍ**, a prov., meaning † *Would that we were near together*. (ISk, TA.) [See also **بُرْدٌ**.] — Also A rope made of five strands twisted together. (**S**, **A**, **K**.)

خميش

1. **خَمِيْسُهُ**, (**S**, **A**, **K**;) aor. **خَمِيْسَ**, (**S**, **Msb**, **K**;) and **خَمِيْسٌ**, (**S**, **K**;) inf. n. **خَمِيْسٌ**, (**Msb**;) *He scratched it*, namely, the face, with the nails, so as to cause bleeding or not; syn. **خَدَشَهُ**: (**S**, **A**, **K**;) only used in relation to the face: (**A**;) or also used in

relation to the rest of the person: (TA:) and **خَمِيْسُهُ**, inf. n. **تَخْمِيْسٌ**, signifies the same: (TA:) [or denotes intensiveness, or muchness, like **خَدَشَهُ**.] And **خَمِيْسَتِ الْمَرْأَةِ وَجْهًا بِظُفْرِهَا** *The woman wounded the exterior of the scarf-skin of her face with her nail*. (**Msb**.) One says also, by way of imprecation, **خَمِيْسًا** [*May thy, or his, or her, face be scratched*]; like as one says **جَدَعًا** and **قَطَعًا**. (TA.) — *He slapped it*; namely, the face. (**A**, **K**;) — *He beat him, or it*, (**K**, TA,) with a staff, or stick. (TA.) — *He cut off from him a limb, or member*. (**K**.)

2: see 1.
خَمِيْسٌ The mark made by scratching with the nails upon the face: (**Msb**, TA:) pl. **خَمِيْسَاتٌ**. (**S**, **A**, **Msb**.)

لَا تَفْعَلْ ذَلِكَ أُمَّكَ خَمِيْسِي (Lh) *Do not thou that: may thy mother, being bereft of thee by death, scratch her face for thee*. (ISd.) One says also, on the occasion of a thing at which one wonders, **خَمِيْسِي عَقْرِي حَلَقِي**. (**S** and TA in art. **حَلَقٌ**: see 1 in that art.)

خَمِيْسٌ Gnats: (**S**, **A**, **K**;) in the dial. of Hudheyl: (**S**;) n. un. with **ة**: or it has no n. un.; (TA;) one thereof being called **بَقَّةٌ**. (**S**.)

خَمِيْسَةٌ A wound, (**S**, **A**, **K**;) or mutilation, (**S**;) for which there is no fine, or mulct, (**A**;) or for which there is no certain fine, or mulct; (**S**, **K**;) or what is below the bloodwit; as the cutting off of an arm or a hand, or of an ear, and the like: (**K**;) or a wound, or mutilation, of any kind below slaughter and the bloodwit; such as amputation, or a wound; or a blow, or plunder, or a similar injury. (L.) It is related in a trad., that **Keys Ibn-'Ásim** collected his sons at his death, and said, **كَانَ بَيْنِي وَبَيْنَ فُلَانٍ خَمِيْسَاتٌ فِي الْجَاهِلِيَّةِ** [*There were, between me and such a one, wounds, &c., in the Time of Ignorance*]. (L.) And you say, **قَدْ أَخَذْتُ خَمِيْسَتِي مِنْ فُلَانٍ** *I have retaliated upon such a one [my wound, &c.]*. (TA.) — **خَمِيْسَاتٌ**, also, (**S**, TA,) or **خَمِيْسَاتٌ**, (**A**, TA,) signifies † *Remains of دَحْلٌ [or desire of retaliation, or the like]*. (**S**, **A**, TA.)

خميص

1. **خَمِيَصَتِ الْقَدَمُ**, aor. **خَمِيَصَ**, inf. n. **خَمِيَصٌ**, *The man's foot rose from the ground, [or was hollow in the middle of the sole], so that it did not touch it*. (**Msb**.) — **خَمِيَصَ الْبَطْنِ**, (**A**, **K**;) aor. **خَمِيَصَ**; (**TK**;) and **خَمِيَصَ**, aor. **خَمِيَصَ**; (**A**, **K**, **TK**;) inf. n. **خَمِيَصٌ** [i. e. **خَمِيَصٌ** or **خَمِيَصٌ** or probably both] and **مَخْمِيَصَةٌ** and **مَخْمِيَصَةٌ**; (**TK**;) *The belly was, or became, empty*; (**A**, **K**, **TK**;) i. e., *hungry*: (**TK**;) [and *lank*: see **خَمِيَصٌ**.] And **خَمِيَصَ الشَّيْءِ**, aor. **خَمِيَصَ**, (**Msb**;) inf. n. **خَمِيَصٌ** (**Msb**, TA) and **خَمِيَصٌ** (**A**, TA) and **مَخْمِيَصَةٌ**, (**S**, **A**, **Msb**, **K**;) the last an inf. n. like **مَخْمِيَصَةٌ** and **مَعْتَبَةٌ**, (**S**;) [but in art. **عَب** in the **S**, **مَعْتَبَةٌ** is said to be a subst.,] *The thing was, or became, hungry*. (**S**, **A**, **Msb**, **K**;) — **خَمِيَصَةُ الْجَوْعِ**, (**S**, **K**;) aor. **خَمِيَصَ**, (**TK**;) inf. n. **خَمِيَصٌ** and