

Illustr., no. 927:)] i. q. قَتَاة: (§:) or resembling the قَتَاة; (K, &c.) which is the more suitable explanation: (TA:) or i. q. قَتْد [q. v.]: an arabicized word: (Mgh:) [from the Persian خِيَار:] not Arabic. (§.) — خِيَار شَنْبَر [The cassia fistula of Linn.]; a well-known kind of tree; (K;) a species of the خَرْوَب, resembling a large peach-tree; (TA;) abounding in Alexandria and Misr; (K;) and having an admirable yellow flower: (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian خِيَار جَنْبَر]. (TA.)

خَيْر: see خَيْر, [of which it is the dim.] in two places, in the latter half of the paragraph.

خَيْر, and its fem. خَيْرَةٌ, and pl. fem. خَيْرَات: see خَيْر, (used as an epithet,) in eight places, in the former half of the paragraph.

خَيْرٌ [Doing good, or well: &c.:] act. part. n. of خَار. (§, TA.)

خَيْر, and its pls. أَخَابِر and أَحْبَرُونَ: see خَيْر, in eight places, in the latter half of the paragraph.

اِخْتِيَارِي [Of, or relating to, the will, or choice]. صِفَةُ اِخْتِيَارِيَّة [meaning A quality which originates from, or depends upon, the will, or choice, i. e. an acquired quality,] is opposed to خَلْقِيَّة. (Msb in art. مَدَح, &c.)

مَخْبِرَةٌ [A cause of good: and hence,] excellence, and eminence, or nobility: so in the phrase, فَلَانٌ ذُو مَخْبِرَةٍ [Such a one is a possessor of eminence, &c.]. (A, TA.)

مَخْبِرٌ: see what follows.

مُخْتَارٌ act. part. n. [of 8, signifying Choosing, selecting, or electing]. (TA.) — And pass. part. n. [of the same, signifying Chosen, selected, elected, or preferred: and choice, select, or elect; as also خِيَارٌ, which signifies likewise the best of anything; often used in this sense, as a sing. and as a pl.; and excellent, or excellent and brisk, applied to a he-camel and to a she-camel; as mentioned above, voce خَيْر]. (TA.) You say also جَمَلٌ خِيَارٌ in the sense of مُخْتَارٌ [A choice he-camel], and نَاقَةٌ خِيَارٌ in the sense of مُخْتَارَةٌ [A choice she-camel]. (TA.) [See also خَيْرَةٌ.] The dim. of مُخْتَارٌ is مَخْبِرٌ: the ت is thrown out because it is augmentative; and the ت is changed into ي because it was changed from ي in مختار: (§:) one should not say مَخْبِيرٌ. (El-Hareere's Durrat el-Ghowwâs, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also خِيَارٌ.

خيش

خَيْشٌ Garments, or pieces of cloth, of the worst of flax: (§:) or garments, or pieces of cloth, of thin texture, and of coarse threads, made of the hards, or hurds, of flax, (K, *TA,) and of the worst thereof: (TA:) or of the coarsest of [the stuff called] عَصَب [i. e. عَصَب, q. v., in the copies of the K in my hands incorrectly written عَصَب]:

(Lth, K:) or coarse flax: (Mgh:) or a cloth of coarse flax. (Har p. 544.) — [Hence,] †A low, vile, or mean, man. (K.)

خَيْشٌ and خَيْشٌ [A weaver, or seller, of خَيْش. The former mentioned in the K, and the latter in the TA, as surnames of men.]

خَيْشٌ: see what next precedes.

خيطة

1. خَطَّطُ, (Msb, TA,) first pers. خَطَطْتُ, (§,) aor. يَخِيطُ, (Msb,) inf. n. خِيَاطَةٌ, (§, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is خَيْطٌ, (TK,) which is said in the K to be syn. with خِيَاطَةٌ, but this last is a mistake for خِيَاطٌ as signifying “thread,” (TA,) or “a thread,” (AZ, TA,) though خِيَاطٌ is also syn. with خِيَاطَةٌ, (TA,) He sewed, sewed together, or sewed up, a garment, or piece of cloth; (§, Msb, TA;) as also خَيْطَةٌ, inf. n. تَخْيِيطٌ. (TA.) — [Hence,] خَطَّطُ بَعِيرًا †He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other]. (TA.) — خَطَّطَتِ الْعَيَّةُ, (TA,) inf. n. خَيْطٌ, (K, TA,) †The serpent ran along upon the ground. (K, *TA.) — خَطَّطَ إِلَيْهِ خَيْطَةً †He passed by him, or it, [or to, or towards, him or it,] once: or خَطَّطَ خَيْطَةً he passed along quickly: (K, *TA:) and so خَطَّطَ and اِخْتَطَّطَ. (K.) It is said by Kr to be formed by transposition from الخَطُّو: but this is a mistake; for, were it so, they would have said, خَطَّطَ خَوْطَةً, not خَيْطَةً. (ISd.) Accord. to Lth, خَطَّطَ وَاحِدَةً †He made his journey [or a journey] without interruption. (TA.) In the A it is said that خَطَّطَ فَلَانٌ خَيْطَةً means †Such a one journeyed on, not pausing for anything: and in like manner, خَطَّطَ إِلَى مَقْصِدِهِ †[He journeyed on, not pausing for anything, to his place, or object, of aim]. (TA.)

2: see 1. — خَيْطُ الشَّيْبِ فِي رَأْسِهِ, (§, K,) inf. n. تَخْيِيطٌ, (K,) means †Whiteness of the hair, or hoariness, appeared upon his head (K, TA) in streaks, or lines: (TA:) it is like وَخَطَّطَ, (§, TA:) or became like threads: (K:) and in like manner, خَيْطٌ فِي لِحْيَتِهِ in his beard. (TA.) Bedr Ibn-'Amir El-Hudhalee says,

* أَقْسَمْتُ لَا أَنْسَى مَنِيحَةَ وَاحِدٍ *
* حَتَّى تَخْيِيطَ بِالْبَيَاضِ قُرُونِي *

(§, TA) [I swear that I will not forget the loan (here meaning the قَصِيْدَةُ, Skr) of one (meaning Abu-l-'Iyál [with whom he was carrying on a controversy], Skr)] until the sides of my head become streaked with whiteness: (TA:) but some read تَخْيِيطٌ; and Ibn-Habeeb says that خَيْطُ الشَّيْبِ الرَّأْسِ signifies †Whiteness of the hair, or hoariness, became conjoined and continuous upon the head, as though one part thereof were sewed to another: (IB, TA:) some read تَخْيِيطٌ; and accord. to the K, you say, تَخْيِيطُ رَأْسِهِ بِالشَّيْبِ,

meaning †His head became streaked, or marked as with threads, by whiteness of the hair, or hoariness: [the best reading seems to be تَخْيِيطٌ, for تَخْيِيطٌ:] and some read تَوَخَّطَ [for تَوَخَّطَ, from تَوَخَّطَ as having the meaning here assigned to تَخْيِيطٌ]. (TA.)

5: see 2.

8: see 1.

خَاطٌ: see خِيَاطٌ.

خَيْطٌ Thread, or string; or a thread or string; syn. سَلَكٌ; (§, K;) the thing with which one sews; (Msb;) [often used as a coll. gen. n.; n. un. with ة;] and خِيَاطٌ [likewise] signifies the thing with which a garment, or piece of cloth, is sewed; as also مَخْيِيطٌ; besides having another signification, common to it with the last, namely “a needle;” (K;) the pl. of خَيْطٌ is أَخْيَاطٌ [a pl. of pauc.] (IB, K) and خَيْوُطٌ (§, Msb, K) and خَيْوُطَةٌ [both pls. of mult.]. (§, K.) It is said in a trad., اُدْوَا الخِيَاطِ وَالْمَخْيِيطِ, meaning [Bring ye] the خَيْطُ and the needle. (TA.) And you say, اُعْطِنِي خِيَاطًا and نَصَاحًا, i. e. [Give thou to me] a single خَيْطٌ. (AZ, TA.) [اُعْطِنِي خِيَاطًا] اُعْطِنِي خِيَاطًا and نَصَاحًا may, however, mean Give thou to me a needle and thread. — نَسَاعُ الرِّقْبَةِ †The spinal cord] of the neck. (§, K.) You say, جَاخَشَ فَلَانٌ عَنِ خَيْطِ رَقَبَتِهِ, meaning †Such a one defended his blood. (§, O, L.) — الخَيْطُ الأَبْيَضُ and الخَيْطُ الأَسْوَدُ, mentioned in the Kur ii. 183, mean †The true dawn, and the false dawn: (Msb:) or the whiteness of the dawn, and the blackness of night; (K, TA;) likened to a thread because of its thinness: (TA:) or the whiteness of day, and the blackness of night: (A'Obeyd, Nh:) or the dawn that extends sideways, and the dawn that rises high, or, as some say, the blackness of night: (§:) or what appears of the true dawn, which is the مُسْتَطِيرُ, and what extends with it of the darkness of night, which is the dawn termed the مُسْتَطِيلُ: (Mgh:) or what first appears of the dawn spreading sideways in the horizon, and what extends with it of the darkness of the last part of the night: (Bd:) or the dawn that rises high, filling the horizon, and the dawn that appears black, extending sideways: (Aboo-Is-hâk:) or the real meaning is the day and the night. (TA.) الخَيْطَانُ also signifies †The night and the day. (L in art. وَسَد.) تَبَيَّنَ الخَيْطُ means †[The night became distinct from the day: or] what is termed الخَيْطُ الأَبْيَضُ became distinct from what is termed الخَيْطُ الأَسْوَدُ. (TA.) And خَيْطٌ مِنَ الصُّبْحِ is also said to signify †A tint of the dawn. (TA.) خَيْطٌ بَاطِلٌ — [بومر in art. بَرِيمُ الصُّبْحِ] — مَخَاطُ الشَّيْطَانِ and لُعَابُ الشَّمْسِ, (§, TA,) which last is explained by Z and IB as meaning what comes forth from the mouth of the spider: (TA: [the author of which says that, accord. to this explanation, this term differs from لعاب الشمس: but in so saying he seems to be in