

Illustr., no. 927:)] i. q. قَتَاة: (S:) 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 خييار:] not Arabic. (S.) — خييار شنبير [The cassia fistula of Linn.]; a well-known kind of tree; (K;) a species of the خروب, 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 خييار جنبر]. (TA.)

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

خيير, and its fem. خييرة, and pl. fem. خييرات: see خير, (used as an epithet,) in eight places, in the former half of the paragraph.

خائر [Doing good, or well: &c.:] act. part. n. of خار. (S, TA.)

خاير, and its pls. اَخاير and اُخَيرون: see خير, in eight places, in the latter half of the paragraph.

اختياري [Of, or relating to, the will, or choice]. صفة اختيارية [meaning A quality which originates from, or depends upon, the will, or choice, i. e. an acquired quality,] is opposed to خلقية. (Msb in art. مدح, &c.)

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

مخير: see what follows.

مختار 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 مختار, 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 خير]. (TA.) You say also جمل مختار in the sense of مختار [A choice he-camel], and ناقة مختار in the sense of مختارة [A choice she-camel]. (TA.) [See also خيرة.] The dim. of مختار is مخير: the ت is thrown out because it is augmentative; and the ت is changed into ي because it was changed from ي in مختار: (S:) one should not say مخير. (El-Hareere's Durrat el-Ghowwas, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also خيار.

خيش

خيش Garments, or pieces of cloth, of the worst of flax: (S:) 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] عصب [i. e. عصب, q. v., in the copies of the K in my hands incorrectly written عصب]:

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

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

خياش: see what next precedes.

خيطة

1. خيط, (Msb, TA,) first pers. خطت, (S,) aor. يخيط, (Msb,) inf. n. خياطة, (S, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is خيط, (TK,) which is said in the K to be syn. with خياطة, but this last is a mistake for خياط as signifying “thread,” (TA,) or “a thread,” (AZ, TA,) though خياط is also syn. with خياطة, (TA,) He sewed, sewed together, or sewed up, a garment, or piece of cloth; (S, Msb, TA;) as also خيطه, inf. n. تخيط. (TA.) — [Hence,] خاط بعيرا †He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other]. (TA.) — خاطت العية, (TA,) inf. n. خيط, (K, TA,) †The serpent ran along upon the ground. (K, TA.) — خاط إليه خيطه †He passed by him, or it, [or to, or towards, him or it,] once: or خاط خيطه he passed along quickly: (K, TA:) and so خاطى and خاطى. (K.) It is said by Kr to be formed by transposition from الخطو: but this is a mistake; for, were it so, they would have said, خاط خوطه, not خيطه. (ISd.) Accord. to Lth, واحدة خيطه †He made his journey [or a journey] without interruption. (TA.) In the A it is said that خاط فلان خيطه means †Such a one journeyed on, not pausing for anything: and in like manner, خاط إلى مقصده †[He journeyed on, not pausing for anything, to his place, or object, of aim]. (TA.)

2: see 1. — خيط الشيب في رأسه, (S, K,) inf. n. تخيط, (K,) means †Whiteness of the hair, or hoariness, appeared upon his head (K, TA) in streaks, or lines: (TA:) it is like وخط (S, TA:) or became like threads: (K:) and in like manner, في لحيته in his beard. (TA.) Bedr Ibn-'Amir El-Hudhalee says,

\* أقسمت لا أنسى منيحة واحد \*  
\* حتى تخيط بالبياض قروني \*

(S, TA) [I swear that I will not forget the loan (here meaning the قصيدة, 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 تخيط; and Ibn-Habeeb says that خيط الشيب 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 تخيط; and accord. to the K, you say, تخيط رأسه بالشيب,

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

5: see 2.

8: see 1.

خاط: see خياط.

خيطة Thread, or string; or a thread or string; syn. سلك; (S, K;) the thing with which one sews; (Msb;) [often used as a coll. gen. n.; n. un. with ة;] and خياط [likewise] signifies the thing with which a garment, or piece of cloth, is sewed; as also مخيط; besides having another signification, common to it with the last, namely “a needle;” (K;) the pl. of خيط is اخطا [a pl. of pauc.] (IB, K) and خيوط (S, Msb, K) and خيوطه [both pls. of mult.]. (S, K.) It is said in a trad., أدوا الخياط والمخيط, meaning [Bring ye] the خيط and the needle. (TA.) And you say, أعطني خياطاً and نصاحاً, i. e. [Give thou to me] a single خيط. (AZ, TA.) [أعطني خياطاً أعطني خياطاً] may, however, mean Give thou to me a needle and thread. — نخاع الرقبة †The spinal cord] of the neck. (S, K.) You say, جاحش فلان عن خيط رقبته, meaning †Such a one defended his blood. (S, O, L.) — الخيط الأبيض, 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: (S:) or what appears of the true dawn, which is the مستطير, and what extends with it of the darkness of night, which is the dawn termed the مستطيل: (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-hák:) or the real meaning is the day and the night. (TA.) الخيطان also signifies †The night and the day. (L in art. وسد.) تبين الخيط means †[The night became distinct from the day: or] what is termed الخيط الأبيض became distinct from what is termed الخيط من الأسود. (TA.) And الخيط من الصبح is also said to signify †A tint of the dawn. (TA.) خيط باطل — [بومر برير الصبح in art. بومر.] — مخاط الشيطان and لعاب الشمس (S, 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