

مَخْمَصَةٌ (S, K) and خُمُوصٌ (TK), [but this last I think doubtful.] Hunger rendered him lank in the belly. (TK.)

6. *شَرَكَهُ* † *He shrank, or drew away, from it; (A, K;\*) i. e., from anything of which he disliked the nearness. (A.) You say, مَسْتَهْ* † *[I touched him with my hand, it being cold, and he shrank from the coldness of my hand]. (A, TA.) — [Relinquish thou, i. e.,] give thou, to such a one, his right, or due. (A, K;\*) — [The night retreated;] the darkness of the night became thin a little before daybreak. (A, K.)*

*خَمِصَةٌ* A *hungering. (S, K.) You say, لَيْسَ لِبَيْطِنَةِ خَيْرٍ مِنْ خَمِصَةٍ تَتَّبِعُهَا* [There is not anything better for repletion of the belly than a hungering which follows it]. (S, A.)

خَمِصٌ: see خَمِصٌ.

خَمِصَانٌ: see أَخْمِصٌ — and see also خَمِصٌ, in two places.

خَمِصَانٌ: see خَمِصٌ.

*خَمِصٌ* Empty; applied to the belly: (TA:) hungry. (Mṣb.) — *خَمِصُ الْبَطْنِ*, (A,) or *خَمِصُ الْحَشَا*, (S, K,) and *خَمِصَانٌ*, (S, A, K,) and *خَمِصَانٌ*, (A, K,) A man empty in the belly, (A,) or lank in the belly; (S, K;) as also *خَمِصٌ* *الْبَطْنِ*: (K\* and TA in art. رَهْف:) and slender in make: (TA:) fem. of the first with ة, (S, A, K,) and so of the second, (Yaḥkoob, S, A, K,) and so of the third; (TA;) and IAqr mentions *خَمِصِي* as a fem., occurring prefixed to *الْحَشَا* in a verse of El-Aṣamm Ed-Dubeyree: (TA:) pl., (S, A, K,) masc., (A, K,) *خَمِصَانٌ*; (S, A, K;) and fem., [i. e., of *خَمِصَةٌ*,] *خَمِصَانٌ*: (A, K;) *خَمِصَانٌ* has no pl. formed by the addition of و and ن, though its fem. is formed by the addition of ة; being made to accord with the measure *فَعْلَانٌ*, of which the fem. is *فَعْلَانِي*. (TA.) *خَمِصَانٌ* [also] signifies *Hungry*, in a pl. sense, (K,) and *lank in the bellies*: (TA:) *خَمِصَانٌ* also signifies the same as *خَمِصٌ*; and [its pl.] *مَخَمِصَانٌ*, *lank in the bellies* [*خَمِصُ الْبَطُونِ*] [whence it appears that *خَمِصٌ*, sing. of *خَمِصَانٌ*, is also syn. with *خَمِصٌ*]. (TA.) You say also, *هُوَ خَمِصُ الْبَطْنِ* meaning † *He is one who abstains from [devouring] the possessions of men. (A.)* And *خَمِصُ الْبَطُونِ مِنْ أَمْوَالِ النَّاسِ خَفَافٌ* (A, TA,) meaning † *Persons who abstain from [devouring] the possessions of men, whose backs are light with respect to [the] burden [of their blood]. (TA, from a trad.) — [A time of hunger. (A, TA.)*

*كِسَاءٌ* A [garment of the kind called] *كِسَاءٌ*, black, square, and having *عَلْيَانٌ* [i. e. two ornamental or coloured or figured borders]: (S, A, Mgh, K;) or a black *كِسَاءٌ*, having a border such

as is above described (*مُعَلَّمٌ*) at each end, and which is of *خَزٌّ*, [q. v.], or of wool: (Mṣb:) if not bordered, it is not so called: (S, Mṣb:) or, accord. to Aṣ, a *مَلَاةٌ* of wool, or of *خَزٌّ*, bordered (*مُعَلَّمَةٌ*); not unless bordered: so called because of its softness and thinness, and smallness of bulk when it is folded: Aḥmad Ibn-Fāris says that it is the *كِسَاءُ*: and he says that it may be thus called because a man wraps himself with it, so that it is against his *أَخْمِصٌ*, meaning by this his waist: (Har p. 21:) pl. *خَمَائِصٌ*: or *خَمَائِصٌ* are garments of *خَزٌّ*, thick, black, and red, and having thick *أَعْلَامٌ* [or borders such as above described]; worn by people of old. (TA.) El-Aṣhū says,

\* إِذَا جَرَدَتْ يَوْمًا حَسِبْتَ خَمِصَةً \*  
\* عَلَيْهَا وَجْرِيَالِ النَّصِيرِ الدَّلَامِصَا \*

[When she is stripped of her clothing, any day, thou wouldst think there was upon her a *khamēsah*, and the glistening redness of gold]: Aṣ says, he likens her [long and spreading] hair to a *خَمِصَةٌ*, which is black. (S.) [See also *خَمِصٌ*, voce *خَمِصٌ*, near the end of the paragraph.]

خَمِصُ الْبَطْنِ: see خَمِصٌ.

*أَخْمِصُ الْقَدَمِ* A man whose foot rises from the ground, [or is hollow in the middle of the sole,] so that it does not touch it: fem. *خَمِصَاءٌ*: and pl. *خَمِصٌ*: (Mṣb:) and *خَمِصَانٌ* signifies having the middle of the sole of the foot moderately rising from the ground; which is a goodly quality; but when it is flat, or rises much, it is dispraised: so explained by IAqr when he was asked by Th respecting 'Alee's saying of Moḥammad, [cited, but not explained, in the K,] *كَانَ خَمِصَانٌ* or, accord. to Az, *خَمِصَانٌ* signifies having the part [of the sole] of the foot which does not cleave to the ground in treading very much retiring from the ground. (TA.) — *الْأَخْمِصُ* [when without the article ال also written without tenween accord. to the best authorities, because the quality of an epithet is original to it, and that of a subst. is accidental,] also signifies *The part [of the sole] of the human foot which does not cleave to the ground in treading; (Az, TA;) the part of the sole of the human foot which is hollow, so that it does not touch the ground; (S, K;\*) the part of the bottom of the human foot which is thin, and retires from the ground; or, as some explain it, [meaning the same,] the خَصْرُ of the human foot: (TA:) pl. أَخْمِصٌ. (Mṣb.) — See also خَمِصٌ. — Also The waist of a man. (Har p. 21.)*

خَمِصَانٌ: see خَمِصٌ.

خَمِطٌ

*أَرَاكٌ* (Bḍ in xxxiv. 15:) or a species of the *أَرَاكٌ*, having a fruit which is eaten: (Lth, S:) or the fruit of the *أَرَاكٌ*: (IB, K;) or any trees having no thorns: (IDrd, Bḍ, K;) or trees having thorns; cited

from Fr; and by Z, in the Ksh, on the authority of A 'Obeyd: (TA:) or certain trees like the *سِدْرٌ*, (K, TA,) the fruit of which is like the mulberry: (TA:) or certain deadly trees: (K:) or deadly poison: (TA:) or any plant that has acquired a taste of bitterness, (Zj, Bḍ, K,) so that it cannot be eaten: (Zj, TA:) or scanty fruit of any trees: (AḤn, K;) or the fruit of what is called *فَسْوَةُ الصَّبِغِ*: (K:) or a certain fruit called *فَسْوَةُ الصَّبِغِ*, having the form of the poppy, friable, and of no use: (IAqr:) or it signifies, in the Kur xxxiv. 15, fruit that is disagreeable in taste, and choking: (Bḍ:) or, [as an epithet,] bitter, and disagreeable in taste, and choking: (Jel:) or bitter; applied to anything: or acid. (K.) In the Kur, ubi supra, some read, *أَكُلْ ذَوَاتِي أَكُلْ*, (S, IB, Jel:) this is the right reading accord. to him who makes *خَمِطٌ* to mean the fruit of the *أَرَاكٌ*, the right reading of *أَكُلْ* is with tenween, and *خَمِطٌ* is a substitute for that word. (IB.) [The pl. is *خَمِطَاتٌ*: see an ex. voce *خَلٌ*.]

خَمِعٌ

1. *خَمِعٌ*, (Lth, S, K,) aor. ʔ, inf. n. *خَمِعٌ* (Lth, IDrd, K) and *خَمُوعٌ* (Lth, K) and *خَمِعَانٌ*, (Az, K,) said of a hyena, (K,) &c., (TA,) *He limped, or had a slight lameness, (IDrd, S,) in his gait, or manner of going; (S;) he went as though he had a lameness. (K, TA.)*

*خَمِعٌ* A wolf: (S, K:) pl. *أَخْمَاعٌ*. (TA.) — And hence, (TA,) † *A thief. (S, K.)*

*خَمِعٌ* A limping, or slight lameness; (IDrd, S;) a manner of going as though with a lameness; a subst. from the above-mentioned verb. (K.) You say, *بِهِ خَمَاعٌ* [He has a limping, &c.]. (S.)

*خَمُوعٌ*, applied to a woman, *Vicious, or immoral; an adulteress, or a fornicatress; as also* *خَمِيعٌ*. (Ibn-'Abbād, K.)

*خَمِيعٌ* [Limping, or having a slight lameness:] going as though having a lameness. (TA.) — And hence, (TA,) *خَمَاعَةٌ* A hyena, or a female hyena: (S, K:) pl. *خَمَائِعٌ*. (K.)

خَمِيعٌ: see خَمُوعٌ.

خَمَلٌ

1. *خَمَلٌ*, aor. ʔ, inf. n. *خَمُولٌ*, It (a place of alighting or abode, Mṣb, TA, and a tattooing, TA) was, or became, effaced, or obliterated; (Mṣb, TA;) and imperceptible, or unapparent. (TA.) — And hence, (Mṣb,) said of a man, aor. and inf. n. as above, *He was, or became, obscure, unnoted, reputable, or of no reputation: (S, Mṣb;) [and] said of a man's reputation (ذِكْرُهُ), JK, K, and صَوْتُهُ, K), aor. as above, (JK,) and so the inf. n., (JK, K,) it was, or became, obscure. (JK, K.) Some mention also *خَمَلٌ*,*