

(AHn, ISd,) the verb being thus made infirm, and the inf. n. sound, (ISd,) of all trees except thorny trees and herbs or leguminous plants, (TA,) meaning, *It broke out with leaves*: (S, K:) or, when said of the *عرفج*, its *خوص* became perfect. (AA, TA voce *عَرَفَج*; and S voce *تَقَبَّ*.) And you say also, *أخوصت الخوصة* *The خوصة* [see *خوص*] appeared. (TA.)

6. *تخاوص*, (A, K,) or *تخاوص في نظره*, (TA,) *He blinked, or contracted his eyelids*, (A, K,) somewhat, (K,) *looking intently, as though he were aiming an arrow*; and so in looking at the sun; (A, K;) as also *خاوص*. (K.) [But the latter is trans.] You say, *فلاناً يخاوص*, and *إنه يخاوص له*, *Verily he blinks, or contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow*. (A.) [See also *تخاوص إلى الشمس* — *هو يخاوص فلاناً* and *تخاوص إلى الشمس* [Hence,] *تخاوصت النجوم*, (A,) or *تخاوصت* *النجوم للغروب*, (TA,) *The stars inclined to setting*. (A, TA.)

11: see 1, last signification.

خوص The leaves of the date-palm, (T, S, A, Mgh, K,) and of the *مقل* [or *Thebaic palm*], (T, TA,) and of the *نارجيل* [or *cocoa-nut-tree*], and the like, (TA,) and of the *عرفج*, (T, K,) and of the *ثمار*, (T, TA,) and of the *نصي*, (S voce *أَمْصُوخَة*, q. v.) and of the *أرطى*, and of the *آلاء*, and of the *سبط*: (Ibn-'Eiyāsh Ed-Dabbee, K:) n. un. with *ة*: (T, S, K, &c. :) the *خوصة* of the *عرفج* is the green [part] thereof when it appears upon the white thereof; (TA;) [or] it resembles the leaves of the *حناء*: that of the *ارطى* is like the *هدب* [or *evergreen leaves*] of the *أثل*: that of the *آلاء* has the form of the ears of sheep, or goats: and that of the *سبط* has the form of the *حلفاء*: (Ibn-'Eiyāsh, TA:) there is also the *خوصة* of the [class of trees or plants called] *جنتية*, which is of the plants, or herbage, of the [season called] *صيف*, or, as some say, it is what grows upon a root-stock or *rhizoma* (*على أرومة*): (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no *خوصة*. (T, TA.)

خواصة The trade, or art, of the *خواص*. (A, TA.)

خواص A seller of *خوص*: (S, K:) or a weaver thereof [into baskets and mats and the like]: (A:) or both. (TA.)

أخوص A man (S, Mgh) having the eye sunk, or depressed; (S, Mgh, K;) having the quality of the eye termed *خوص*: [see 1:] fem. *خوصة*: (TA:) which is [also] applied to the eye, meaning sunk, or depressed: (Mgh:) or small, and sunk, or depressed: (A:) and to a ewe, meaning having one of her eyes black, and the other white: (AZ, K:) or having one eye black, and the other, with the rest of the body, white: (TA:) pl. *خوص*, which, prefixed to *العيون*, is applied to camels. (A.) — [Hence,] *بئر خوصة* *A deep*

well; a well of which the bottom is deep; (A, K, TA;) *of which the beasts see not the water*: (TA:) because one contracts his eyelids (*يتخاوص*) in looking into it: (A, TA:) or *خوصة* applied to a well (*ركبة*), signifies *of which the water has sunk into the earth*. (TA.) And the same epithet applied to a [mountain of the kind called] *هضبة*, (A,) or *قارة*, (K,) *High; lofty*: (A, K:) because one contracts his eyelids in looking at it. (A, TA.) And *ريح خوصة* *A hot wind*: (K:) or a vehemently-hot wind: (A:) that makes the eye to blink, or contract the eyelids, (*تكسرهما*), by reason of heat: (K, TA:) in which one does not see without blinking, or contracting the eyelids. (A.) And *ظهيرة خوصة* *A summer mid-day vehemently hot*: (A:) or most vehemently hot; (K, TA;) in which one cannot look without blinking, or contracting the eyelids. (TA.)

مخوص applied to a crown, *Ornamented with plates of gold like خوص in width*: (A, TA:) and applied to a vessel, having in it what resemble *خوص in shape*. (TA.) *مخوص بالذهب*, applied to *ديباج* [or silk brocade], *Woven with gold in the form of خوص*. (TA.)

أرض مخوصة Land in which are *خوص* of the *آلاء* and *عرفج* and *سبط*. (Ibn-'Eiyāsh Ed-Dabbee, K.)

خوض

1. *خاض الماء*, aor. *يخوض*, inf. n. *خوض* (S, A, Mgh, K) and *خياض*, (S, A, K,) [*He waded, or forded, through the water*;] *he passed through the water walking or riding*: (S:) or *he entered into the water*; (A, K;) as also *خوضه*, (K,) inf. n. *تخويض*; (TA;) [or this latter has an intensive signification, as it is said to have in a phrase below;] and *اختاضه*: (K:) or *he walked in, or through, the water*; (Mgh;) as also *تخوضه*: (TA:) or *he entered into the water and walked in it, or through it*. (TA.) You say also, *خاض بالفرس*, meaning *He brought the horse to the water*; as also *خاضه*, (K,) inf. n. *خاضة*; (AZ;) and *خاوضه*, (K,) or *خاوضه في الماء*, inf. n. *مخاوضة*, as in the A: (TA:) or *خاوضوا* *الماء* signifies *خاضوه بدوابهم* [*They waded or forded through the water, or entered into it, &c., with their beasts*]: and you say also, *خاوضتهم* [*I waded or forded with them through the water*; &c.; meaning with men, not with beasts]: (so I find in a copy of the A:) and *خاض القوم* signifies *خاضت خيولهم الماء* [*The people's horses waded or forded through the water*]. (S.) — *خاضت الإبل لبح السراب* [*The camels passed through the great expanse of mirage*]. (A.) — *خاض البرق الظلام* [*The lightning penetrated through the darkness*]. (A, TA.) — *خاض إليه الرماح حتى أخذه* [*He forced his way to him through the spears until he took him, or it*]. (A, TA.) — *خاض القوم في الحديث*, (S, A,) and *تخاوضوا فيه*, (S, A, K,) *The people, or company of men, entered [or waded] together into*

discourse. (S, A, K.) — *خاض الغمرات*, (S, K,) aor. as above, inf. n. *خوض*, (TA,) *He plunged into the submerging floods of ignorance, or the like*; syn. *أفتحمها*. (S, K, TA.) — *خاض في الأمر* *He entered [or plunged] into the affair*. (Mgh.) — In like manner you say, [*خاض في الباطل* and] *خاض الباطل* *He entered [or plunged] into false, or vain, discourse or speech*: (Mgh:) and *خاض*, alone, signifies *He said, or spoke, what was false*. (A.) It is said in the Kur [lxiv. 46], (TA,) *وكنا نخوض مع الخائضين*, i. e. *في الباطل* [*And we used to enter into false, or vain, discourse or speech, with those who entered thereto*]; (Bd, Jel, K;) syn. *نشرع*: (Bd:) or *and we used to follow the erring, &c.* (O, K.) And again, [lii. 12,] *الذين هم في الخوض ينعبون* [*Who amuse themselves in entering into false, or vain, discourse or speech*]; (TA;) being here, again, understood. (Bd.) And again, [ix. 70,] *وخضتم كالأذى خاضوا*, i. e. *كخوضهم* [*And ye have entered into false, or vain, discourse or speech, like their entering thereto*]. (K.) And again, [vi. 67,] *الذين يخوضون في آياتنا* [*Who enter into false, or vain, discourse or speech respecting our signs*; meaning the Kur-án]. (TA.) *خاض فيه* is also explained as signifying *He said what was false respecting it*. (TA.) And *خوض* signifies *The confusing, or confounding, in an affair*. (TA.) — *خاض*, (S, A, Mgh, K,) and *خوض*, (A, TA,) also signify *He mixed*, (S, K, TA,) and *stirred about*, (TA,) the beverage, or wine: (S, K, TA:) or *he stirred about the سويق with the مخوض*. (A, Mgh.) — *خاضه بالسيف* *He moved about the sword in him, having smitten him*: (S, K, TA:) or *he put [or thrust] the sword into the lower part of his belly, and then raised it upwards*. (A, TA.) — *خضت بقدرج في القداح*, (A, TA,) inf. n. *خياض*; and *خاوضت القداح*, inf. n. *خواض*; (TA;) *I put an arrow*, (A, TA,) which I had borrowed, and by which I expected to have good luck, (TA,) among the [other] arrows (A, TA) used in the game called *el-maysir*: (TA:) see an ex. (a verse of Sakhr-el-Ghef) in art. *خض*.

2: see 1, first signification: — and again in the latter part of the paragraph. — *خوض في نجيعه* [app. meaning *He wallowed in his effused blood*] is with *teshdeed* to render the signification intensive. (S.)

3: see 1, second sentence, in two places: and again in the last sentence.

4. *أخضت في الماء دابتي* [*I made my beast to wade, or ford, through the water*]. (S, A.) — *خاض القوم خيولهم الماء* [*The people, or company of men, made their horses to wade, or ford, through the water*] is said when they wade, or ford, with their horses through the water. (TA.) *خاض القوم*: and *خاوضوا الماء*: [which are evidently elliptical phrases:] and *خاض القوم*: see 1, second sentence. — *خاض الباطل*: see 1.