

Marzooké, and thought by MF to be of the dial. of Asad; (TA;) or this signifies a woman who fears, or dreads, (تَخَشَى), everything; (JK, TA;) so in the Tekmileh: (TA:) pl. خَشَايَا, (K,) pluralized in a similar manner to epithets significant of diseases, like حَبَاطَى &c., because الخَشْيَةُ is like a disease. (TA.)

خَشَاءٌ Land such as is termed جَهَادٌ [i. e. hard; or having no herbage; or hard, and having no herbage; or level; or rugged, &c.]. (JK, Sgh, K.)

خَشِيٌّ Dry; (A, JK, S, K;) like خَشِيٌّ; (A, S;) applied to herbage; (A, S;) or to herbs and trees: (JK:) or dry and rotten. (IA, TA.) A rájiz says, (S,) namely, Şakhr, (TA.)

\* سَرُّ ذَرَارِيحِ رَطَابٍ وَخَشِيٍّ \*  
[Poison of moist cantharides, and dry]; (S, TA;) meaning وَخَشِيٍّ, suppressing one of the two سى by poetic license. (IB, TA.)

خَشِيَانٌ: see خَاشٍ.

أَخْشَى meaning More [and most] fearful, or feared, [or dreaded,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. أَخْوَفُ]. (TA.) You say, هَذَا الْمَكَانُ أَخْشَى مِنْ ذَاكَ This place is more fearful, or feared, [or dreaded,] than that. (S, K.)\*

مَخَاشٍ [pl. of مَخْشَاءٌ, originally مَخْشِيَةٌ,] Causes of fear [or dread]; syn. مَخَاوِفُ [pl. of مَخَافَةٌ: like which, مَخْشَاءٌ is also an inf. n.]. (Har p. 138.)

### خص

1. بِكَذَا, (A, M, S, K,) or خَصَّهُ بِالشَّىءِ, (S, K,) aor. ٢, (M, S, TA,) inf. n. خَصٌّ (K) and خُصُوصٌ (S, M, S, K) and خُصُوصَةٌ (TA) and خُصُوصِيَّةٌ (S, M, S, K, M, S, K,) of which last two the former is the more chaste, (S, TA,) and is the form mentioned in the F, and its Expositions, and the ى in it is said to be the relative ى, and the ى which is characteristic of an inf. n., whereas in the latter it is said to be a characteristic of intensiveness, but MF thinks that this requires consideration, because the ى is also said to be, and by some more commonly, without teshdeed, as in كَرَاهِيَّةٌ and عَلَانِيَةٌ, (TA,) and خَصِيصِيٌّ, (S, K,) like مَكِيئِيٌّ, which is said to be the only other instance of this measure, (TA,) [but some others might be added, as دَلِيْلِيٌّ and فِقِيْرِيٌّ,] and خَصِيصَاءٌ, (IA, Kr, K,) [like مَكِيئَاءٌ,] the former of which last two [each of which has an intensive signification] is the chaste, and commonly known, form, (TA,) and خَصِيصِيَّةٌ, or خَصِيصِيَّةٌ, (accord. to different copies of the K,) written by Sgh with damm, (TA,) and تَخَصُّصَةٌ, (Ibn-'Abbád, K,) or, as some say, خُصُوصِيَّةٌ and خَصِيصِيَّةٌ [or خَصِيصِيَّةٌ or خَصِيصِيَّةٌ] are each a quasi-inf. n., as also خَاصَّةٌ, (TA,) He distinguished him particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or

by such a thing; he particularized him, or particularly or peculiarly or specially characterized him, thereby; syn. فَضَّلَهُ (A, K, TA) دُونَ غَيْرِهِ, and مَيَّزَهُ; (TA;) he appropriated, or assigned, [the thing or] such a thing, or made it to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (M, S;) and بِهٖ اِخْتَصَّهُ signifies the same; (S, A, M, S, K;) as also اِخْتَصَّهُ, (A, [but for this I know not any other authority,]) and اِخْتَصَّهُ; (A;) or this last has an intensive signification. (M, S.) You say, هِىَ اِخْتَصَّهُ بِالْوَدِّ He distinguished him &c. by love, or affection; or favoured him in preference to another, or others, thereby. (K, TA.) As to the saying of AZ,

\* اِنْ اَمَرًا خَصَّنِي عَمْدًا مَوَدَّةً \*  
\* عَلَى التَّنَائِي لِعِنْدِي غَيْرَ مَكْفُورٍ \*

[If a man distinguish me above, or from, or exclusively of, others, purposely, by his love, or because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me,] the meaning is, خَصَّنِي بِمَوَدَّتِهِ; or it may be خَصَّنِي لِوَدَّتِهِ اِيَّايَ [in the TA بِمَوَدَّتِهِ, which is evidently a mistranscription]; for, says ISd, we have not heard خَصَّهُ [or rather اِخْتَصَّهُ] doubly transitive. (TA.) And [hence] اِخْتَصَّهُ also signifies He gave him such a thing in large quantity, or abundantly. (TA.) [You say also, خَصَّهُ بِالذِّكْرِ He distinguished, &c., or singled out, him, or it, by mention: or he particularized, peculiarized, or specified, him, or it, thereby; he particularly, peculiarly, or specially, mentioned him, or it. And خَصَّهُ, alone, He pointed particularly, or peculiarly, to him, or it, in what he said; or he meant particularly, or peculiarly, him, or it. And خَصَّ مِنْهُ كَذَا He distinguished, particularized, peculiarized, or specified, thereof such a thing: and he distinguished therefrom such a thing; he particularly, peculiarly, or specially, excepted therefrom such a thing.] You also say, اِخْتَصَّهُ لِنَفْسِهِ (TA) and اِخْتَصَّهُ لِنَفْسِهِ (T, A, TA) [He appropriated, or took, or chose, him, or it, particularly, or specially, to, or for, himself; as also خَصَّ بِهٖ نَفْسَهُ and اِخْتَصَّهُ بِهٖ نَفْسَهُ]. And اِخْتَصَّهُ لِنَفْسِهِ (A, TA) [He appropriates such a one purely to himself, exclusively of any partner; (see the latter verb;)] he chooses such a one for himself; he appropriates him to himself as his particular, or special, intimate; (TA in art. اِخْتَصَّ;) both signify the same. (S and K in art. اِخْتَصَّ.) [And اِخْتَصَّهُ He treated him, or behaved towards him, with partiality; was partial towards him: a signification implied by the first explanation in this art.: and in this sense it is often used.] — خَصَّ, aor. ٢, [contr. to general rule, by which it should be ٢, for it is intrans., and of the measure فَعَلَ, accord. to the M, S,] inf. n. خُصُوصٌ, [and app. خُصُوصِيَّةٌ and خُصُوصِيَّةٌ, accord. to modern usage,] It was, or became, particular, peculiar, or special; restricted, or confined, to one or more of persons,

places, or things; distinct, or distinguished, from others; not common, or general; contr. of عَمَّرَ; as also اِخْتَصَّ: (M, S;) [each, also, followed by لَهٗ, signifies He, or it, belonged, pertained, or appertained, to him, or it, particularly, peculiarly, specially, or exclusively; it so related to him, or it; it was, or became, peculiar to him, or it: see also the latter verb below.] — خَصَّ, sec. pers. اِخْتَصَّ, (in the CK اِخْتَصَّ,) [inf. n., app., اِخْتَصَّ and اِخْتَصَّ and اِخْتَصَّ,] † He was, or became, poor; in a state of poverty; (Fr, Sgh, K;) as also اِخْتَصَّ. (A, TA.)

2. اِخْتَصَّهُ, inf. n. اِخْتَصَّ, He made it, or rendered it, particular, peculiar, or special; distinct, or distinguished, from others; not common, or general; he individuated it; particularized it; distinguished it from the generality; singled it out; اِخْتَصَّ being the contr. of تَعَمَّرَ. (K. [But only the inf. n. is there mentioned.]) — See also 1, first sentence.

4: see 1, first sentence.

5. اِخْتَصَّ quasi-pass. of 2; It was, or became, made, or rendered, particular, peculiar, or special; &c.; not common, or general. (TA.) — See also 3, in two places. — It is also said to mean † He was, or became, in a peculiar, unparticipated state of pressing want and poverty. (Har p. 94.)

8. اِخْتَصَّهُ: see 1, in four places. — اِخْتَصَّ as an intrans. v.: see 1, last sentence but one. — اِخْتَصَّ بِالشَّىءِ, (K,) or بِكَذَا, (A, M, S, K,) quasi-pass. of خَصَّهُ بِهٖ; (A, M, S, K;) He was, or became, distinguished particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or by such a thing; he was, or became, particularized, or particularly or peculiarly or specially characterized, thereby; (A, K, TA;) he had [the thing or] such a thing appropriated, or assigned, or made to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (M, S;) and اِخْتَصَّ signifies the same. (A, M, S, K.) You say, اِخْتَصَّ فُلَانٌ بِالشَّىءِ, [or بِهٖ, accord. to general usage,] Such a one was, or became, alone, with none to share or participate with him, in the affair; syn. اِنْفَرَدَ. (TA.) — See also 1, last sentence.

10: see 1, latter half.

خَصٌّ A booth of reeds, or canes, (S, Mgh, M, S, K, TA,) or of [boughs of] trees: (TA:) or a house roofed with a piece of wood, in the form of the [oblong vaulted structure called] اُزْح: (JK, K:) so called because of the خِصَاص, or "narrow interstices," which are in it; (T, TA;) or because one sees what is in it through its خِصَاص, or "interstices:" (TA:) pl. [of pauc.] اِخْتِصَاصٌ (JK, M, S, TA) and [of mult.] اِخْتِصَاصٌ (JK, L, K [in the CK اِخْتِصَاصٌ, which is wrong,]) and خُصُوصٌ (JK, K) and خُصُوصِيَّةٌ. (JK.) — Also The shop of a vintner, (A, K,) although it be not of reeds, or canes. (K.)

خِصَاصٌ: see خِصَاصَةٌ, from the beginning to the last sentence but two.