

authority of the 'Eyn, that they regarded them as of evil omen: (TA:) [Golius states, on the authority of Meyd, that the خضاري is a bird of a blackish colour, called in Persian كَرَايَة. See Bochart's Hieroz. p. ii. col. 61; referred to by Freytag.] — Also The [tree, or shrub, called] رَمْت, when it has grown tall. (TA.)

خَضَارٌ A certain bird, (K,) green or of a dark or an ashy dust-colour (أَخْضَرُ). (TA.)

خَضَارِي: see خَضِرٌ. — Also A certain plant. (K.)

أَخْضَرُ [Green; verdant;] of the colour termed خَضْرَاءُ; (S, A, Mṣb, K;) as also خَضِرٌ (Mṣb, K) and خَضِيرٌ and خَضُورٌ and يَخْضُرُ and يَخْضِيرُ: (K, TA: the last two written in the CK تَخْضُورٌ and تَخْضِيرُ:) applied to a horse, [and to a camel, (see خَضْرَاءُ) and to an ass, and sometimes to a bird, and to a garment of the kind called كَسَاءُ, and the like, and to various other things, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour;] of a dust-colour intermixed with دَهْمَةٌ [i. e. blackness or deep ash-colour]; which is the same as دَنْج; (S;) in horses being distinguished as أَخْضَرُ أَدْغَرُ and أَخْضَرُ أَطْحَلُ and أَخْضَرُ أَوْرَقٌ: (TA: [see the latter epithet in each of these cases:] applied to a man, [and to other things,] tawny, or brownish: (S:) [and blackish: and of a blackish hue inclining to green:] and black; (S, K;) black-complexioned: (TA:) [and intensely black: it is said in the Mṣb, art. حَتْم, that أَخْضَرُ is, with the Arabs, أَسْوَدٌ; which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black: but the truth is, that each of the epithets أَخْضَرُ and أَسْوَدٌ is sometimes used for the other: see what here follows, and see أَسْوَدٌ: in Har p. 495, it is erroneously said, on the authority of Er-Rāzee, that the اسود is not termed by the Arabs اخضر, although the اخضر is termed by them اسود because of its intense خَضْرَاءُ and رِي:] the fem. is خَضْرَاءُ: and the pl. is خَضْرَاءُ. (Mṣb, TA.) You say شَجَرَةٌ خَضْرَاءٌ A green, and fresh, or juicy, tree. (TA.) And مَاءٌ أَخْضَرٌ Water inclining to a green colour, by reason of its clearness. (TA.) And أَخْضَرُ الْجِلْدَةِ [lit. Tawny of skin:] meaning †of pure race; because the complexions of the Arabs are tawny; (S;) of genuine Arab race: (IB:) as in the saying of El-Lahabee, (S, TA,) El-Faḍl Ibn-'Abbās, (TA.)

أَخْضَرُ أَدْغَرُ and أَخْضَرُ أَطْحَلُ and أَخْضَرُ أَوْرَقٌ: (TA: [see the latter epithet in each of these cases:] applied to a man, [and to other things,] tawny, or brownish: (S:) [and blackish: and of a blackish hue inclining to green:] and black; (S, K;) black-complexioned: (TA:) [and intensely black: it is said in the Mṣb, art. حَتْم, that أَخْضَرُ is, with the Arabs, أَسْوَدٌ; which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black: but the truth is, that each of the epithets أَخْضَرُ and أَسْوَدٌ is sometimes used for the other: see what here follows, and see أَسْوَدٌ: in Har p. 495, it is erroneously said, on the authority of Er-Rāzee, that the اسود is not termed by the Arabs اخضر, although the اخضر is termed by them اسود because of its intense خَضْرَاءُ and رِي:] the fem. is خَضْرَاءُ: and the pl. is خَضْرَاءُ. (Mṣb, TA.) You say شَجَرَةٌ خَضْرَاءٌ A green, and fresh, or juicy, tree. (TA.) And مَاءٌ أَخْضَرٌ Water inclining to a green colour, by reason of its clearness. (TA.) And أَخْضَرُ الْجِلْدَةِ [lit. Tawny of skin:] meaning †of pure race; because the complexions of the Arabs are tawny; (S;) of genuine Arab race: (IB:) as in the saying of El-Lahabee, (S, TA,) El-Faḍl Ibn-'Abbās, (TA.)

\* وَأَنَا الْأَخْضَرُ مَنْ يَعْرِفُنِي \*  
\* أَخْضَرُ الْجِلْدَةِ فِي بَيْتِ الْعَرَبِ \*

[And I am the tawny: who knows me? the tawny of skin (or pure of race), of the family that comprises the nobility of the Arabs]. (S, IB.) And فَلَانٌ أَخْضَرُ الْقَفَا [lit. Such a one is blackish, or black, in the back of the neck:] meaning †such a one is the son of a black woman: (Az, A:) or †one who is slapped on the back of his neck: (A:) or †a freedman, or an emanci-

pated slave. (TA.) And أَخْضَرُ الْبَطْنِ †A weaver: (A, TA:) because his belly, being stuck close to his loom, becomes blackened by it. (TA.) And أَخْضَرُ التَّوَابِجِ †An eater of onions and leeks: or a tiller, or cultivator, of the ground; because he eats herbs, or leguminous plants. (A.) And هُرُ خَضِرُ الْمَنَاكِبِ [lit. They are green in the shoulders, from carrying the produce of their land:] meaning †they are in a state of great plenty. (K, TA.) And [hence, perhaps,] فَلَانٌ أَخْضَرٌ †Such a one possesses abundant خَيْرٌ [or wealth, or prosperity]: (A, TA:) [or it may mean goodness: for] الْأَخْضَرُ, applied to a man, is an epithet of praise, whereby he may be likened to the sea, because it is described as green, or to the [rain or herbage called] رَيْع; in both cases meaning †liberal, or bountiful; and it is so applied because خَضْرَاءُ is of the colours of the Arabs: and it is also an epithet of dispraise, as meaning †black by reason of baseness, ignobleness, or meanness. (Ham p. 282.) And شَابٌ أَخْضَرٌ †A young man whose hair has begun to grow upon the sides of his face. (TA.) And كَتَيْبَةٌ خَضْرَاءٌ †An army, or a troop of horse, overspread with the blackness of iron: (S, TA:) or a great army or troop of horse (K, TA) of which most of the men are clad in iron; like جَاوَاءُ: (TA:) because of the خَضْرَاءُ of the iron: (A:) [i. e.] because of the blackness thereof. (TA.) And اللَّيْلُ أَخْضَرٌ †Night is black. (TA.) And [hence,] جَنَّ عَلَيْهِ أَخْضَرُ الْجَنَاحِينَ †Night [lit. the black-winged] veiled him, concealed him, or covered him with its darkness. (A.) (Mṣb, TA) in the Kur [lv. 64, relating to two gardens of Paradise], is explained by خَضْرَاوَانٌ because it means Inclining to blackness, by reason of abundance of moisture, or irrigation. (S.) — أَخْضَرُ used as a subst.: see خَضْرَاءُ. — The fem. خَضْرَاءُ [is also used as a subst., and] signifies Green herbs or leguminous plants; (Mṣb, K;) as also خَضْرَاءَةٌ: (K:) pl. خَضْرَاوَاتٌ: by rule it should be خَضْرَاءُ; but as the quality of a subst. predominates in it, it has a pl. like the pl. of a subst., like صَحْرَاوَاتٌ pl. of صَحْرَاءٌ: (Mṣb:) this pl. occurs in the saying (in a trad., TA) لَيْسَ فِي خَضْرَاوَاتِ الصَّخْرَاوَاتِ صَدَقَةٌ of green herbs or leguminous plants; (Mṣb;) or fresh fruits and herbs or leguminous plants; (TA;) or fruits, such as the apple and the pear &c.; or herbs or leguminous plants, such as leeks and smallage and rue and the like; and خَضْرُ, pl. of خَضْرَاءُ, is sometimes substituted for it. (Mgh.) [Hence,] إِيَّاكَرُ وَخَضْرَاءُ الدَّمَنِ, meaning †Avoid ye the beautiful woman that is of bad origin: (S, A, Mṣb:) because what grows in a دَمْنَةٌ [or place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit [because it is neglected, and left unwatered], (S, Mṣb,) and soon becomes corrupt, or bad. (Mṣb. [See also دَمْنَةٌ: and see عَشْبَةُ الدَّارِ, in art. عشب.] — And خَضْرَاءُ, as an epithet in which the quality of a subst. predominates, (TA,) †The sky, or

heaven; (S, A, K;) because of its greenness; like as the earth is called الْغَبْرَاءُ. (TA.) You say, †مَا تَحْتِ الْخَضْرَاءِ أَكْرَهُ مِنْهُ [There is not under the sky one more hateful than he]. (A.) — And خَضْرَاءٌ †A bucket (A, K) with which water has been drawn long, so that it has become green or blackish &c. (حَتَّى أَخْضَرَتْ). (K.) — And †The congregated or collective body, and mass, or bulk, of a people. (S, K.) So in the saying, أَبَادَ اللَّهُ أَهَادَ اللَّهِ †[May God destroy the congregated or collective body, mass, or bulk, of them]: (S:) or this means, †their stock (شَجَرَةٌ) from which they have branched off; (A;) [for] خَضْرَاءُ signifies the origin of anything: (TA:) or, their life in this present world: (Fr, TA:) or, as some say, their enjoyment and plenty; (TA;) [for] خَضْرَاءُ signifies prosperity, and plenty, and enjoyment: (TA in a later part of this art. :) or the right reading is غَضْرَاءُهُمُ, meaning “their prosperity, and their pleasantness of life, or plenty and prosperity.” (S. [See art. غَضر.] — الْبَقْلَةُ الْخَضْرَاءُ: see خَضِرٌ. — الْخَضْرُ, (T,) or الْخَضْرَاءُ, (K,) The domestic pigeons; (T, K;) so called although of various colours, because their predominant colour is وَرْقَةٌ [or ash-colour], or خَضْرَاءُ [meaning a dark, or an ashy, dust-colour]: the خَضْرُ and the نَمْرُ [or spotted with white and black, &c.] are especially characterized by the faculty of rightly directing their course. (T, TA.) — الْأَخْضَرُ [a pl. of الْأَخْضَرُ used as a subst.] †Gold and flesh-meat and wine; as also الْأَحَامِرُ [as some explain this latter]. (TA.) — أَخْضَرٌ also signifies †Fresh, or recent: so in the saying, الْأَمْرُ بَيْنَنَا أَخْضَرٌ †[The affair between us is fresh, or recent]: and in like manner you say, الْمَوَدَّةُ بَيْنَنَا خَضْرَاءٌ †Love, or affection, between us is fresh. (A.) And Soft, or tender; applied to herbage, or seed-produce. (TA.) — [Hence,] عَيْشَةٌ خَضْرَاءٌ †A mode of life soft, or delicate, and plentiful and pleasant. (Har p. 639.) — الْأَخْضَرُ is also the name of [A certain star, or asterism; most probably either α of Piscis Australis or ε of Pegasus, or some star or asterism nearly in a line with those two;] one of the three أَنْوَاءُ of the rain called الْخَرِيفُ; namely, the middle نَوْءُ of those three أَنْوَاءُ; the first being the نَسْرَانِ; and the last, the foremost of the فَرْغَانِ: see نَوْءُ. (AZ, T and TA in art. نَوْءُ.)

الأخضر dim. [of أَخْضَرُ], (TA,) [Cantharides;] a kind of fly, (K,) green, of a dark or an ashy dust-colour, (أَخْضَرُ) of the size of the black fly, and called the Indian fly [as cantharides are by the Arabs in the present day]; having properties and uses mentioned in medical books. (TA.) — Also A certain disease in the eye. (K.)

مَخْضَرَةٌ: see خَضِرٌ, in two places.

مِخْضَارٌ: see خَضِيرَةٌ.

مَنْخُورٌ: see خَضِرٌ.

يَخْضُورٌ: see خَضِرٌ, in two places: and see also أَخْضَرُ, first sentence.

يَخْضِيرٌ: see أَخْضَرُ, first sentence.