

days]; making *نَيْال* to predominate over *أَيَّام*, when you do not mention the word *أَيَّام*, though the fasting is in the day; because the night of each day precedes the day: but when you mention the word *أَيَّام*, you say, *صُمْنَا خَمْسَةَ أَيَّامٍ* [*We fasted five days*]. (ISK, TA.) *يَعَضُّ بِأَلْيَمَيْهِ* means *He bites the fingers*: these being [five in number and] of the fem. gender: (Ham p. 790:) [i. e.] *خَمْسُ* means the *five fingers*. (Har p. 76.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which *خَمْسَة* is imperfectly decl., see *ثَلَاثَة*.] — [*خَمْسَة عَشْرَ*, masc.; and *خَمْسَ عَشْرَة*, fem.; *Fifteen*. For variations thereof, see art. *عشر*.]

*خَمْسُونَ* [*Fifty*, and *fiftieth*], is also written and pronounced *خَمْسُون*, with *kesr* to the *م*, by poetic license, as related by *Ks*; or *خَمْسُون*, with *fet-h*, as related by others, after the manner of *خَمْسَة* and *خَمْسَات*: (Fr, TA:) accord. to the *T*, the variation *خَمْسُون*, with *kesr* to the *م*, is [dialectic, being] similar to *خَمْسَ عَشْرَة*, with *kesr* to the *ش* [in the dial. of Nejd]. (TA.)

*جَاؤُوا خَمَاسَ*, and *مَخْمَسَ*, *They came five and five*; [or *five and five together*; or *five at a time and five at a time*;] (*K*, TA;) like as they say, *ثَنَاءَ* and *مُتْنَى*, and *رَبَاعَ* and *مَرْبَعَ*: (TA:) or, accord. to A'Obeyd, not more than *أَحَادَ* and *ثَنَاءَ* and *ثَلَاثَ* and *رَبَاعَ* has been heard, except *عُشَارَ* occurring in a verse of El-Kumeyt. (TA in art. *عشر*.)

*خَمِيسَ*: see *خَمِيسَ*: — and *مَخْمُوسَ*, in two places. — *An army*; because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (*S*, *A*, *K*;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISd, MF;) for this division of the spoils is an affair of the Muslim law, whereas *خَمِيسَ* [thus applied] is an old term: (MF:) or *an army having numerous weapons*; syn. *جَيْشٌ خَشِنٌ*. (TA.) — *يَوْمُ الْخَمِيسِ*, *Thursday*; the *fifth day of the week*; thus used for *الْخَامِيسَ*, in like manner as *الدَّبْرَانُ* is applied to the star [that follows the Pleiades, for *الدَّابِر*]: (TA:) pl. [of pauc.] *أَخْمِيسَاءَ* and [of mult.] *أَخْمِيسَاءَ*. (*S*, *Mgh*, *K*) and *أَخْمِيسَ*. (Fr, TA.) AZ used to say, *مَضَى الْخَمِيسُ بِمَا فِيهِ* [*Thursday passed with what happened in it*], making it sing. and masc.: but Abu-l-Jarráh used to say, *مَضَى الْخَمِيسُ بِمَا فِيهِ*, making it pl. and fem., and using it as a n. of number. (Lh, TA.) It has no dim. (*Sb*, *S* in art. *أَمَس*.) — See also *خَمِيسَ*, last signification. — *مَا أَدْرَى أَيَّ خَمِيسِ النَّاسِ هُوَ* means *I know not what company of men it is*. (Ibn-'Abbád, *Sgh*, *K*.)

*خَمَاسِي* A boy *five spans* (*أَشْبَار*) in height: (*S*, *Mgh*, *Mgh*, *K*;) said of him who is increasing in height [but has not attained his full stature]: (*Mgh*;) fem. with *ة*: (*Lh*, *TA*;) and in like manner you say *رَبَاعِي*: (*S*, *Mgh*;) but

you do not say *سَبَاعِي*, (*Lth*, *S*, *K*;) nor *سَدَاسِي*; (*Lth*, *K*;) [i. e., in speaking of a boy;] for when he has attained seven spans, (*S*;) or six spans, (*Lth*, *K*;) he is a man: (*Lth*, *S*, *K*;) or to a slave you apply the epithet *سَدَاسِي* also; and to a garment, or piece of cloth, *سَبَاعِي*. (*Mgh*.) — See also *مَخْمُوسَ*. — [Also A word composed of five letters, radical only, or radical and augmentative.]

*خَمِيسِي* One who fasts alone on Thursday. (*IAqr*, *Th*.)

*خَامِيسَ* [*Fifth*]: for this you also say *خَامِ*; (*ISK*, *S*, *K*;) whence the phrase, *جَاءَ فُلَانٌ خَامِيًا* [*Such a one came fifth*], for *خَامِيسَا*: (*ISK*, *S*;) [fem. with *ة*.] — [*خَامِيسَ عَشْرَ* and *خَامِيسَة عَشْرَة*, the former masc. and the latter fem., meaning *Fifteenth*, are subject to the same rules as *ثَلَاثَ* and its fem., explained in art. *ثَلَاثَ*, q. v.] — [*إِبِلٌ خَامِيسَة*] (*TA*) and *خَوَامِيسَ* (*S*, *K*) *Camels that drink on the fifth day, counting the day of the next preceding drinking as the first*: [see *خَمِيسَ*:] (*TA*;) or *that pasture three days, coming to the water on the fourth day* [not counting the day of the next preceding watering]. (*S*, *K*.)

*جَاؤُوا مَخْمَسَ*: see *خَمَاسَ*.

*مُخْمَسَ* A thing *five-cornered*; *five-angled*; *pentagonal*. (*S*.) [See also *مُثَلَّثَ*.]

*مَخْمُوسَ* *Five cubits in length*; applied to a spear, (*S*, *A*, *K*;) as also *خَمِيسَ*; (*K*;) and to a garment, or piece of cloth, (*S*, *A*, *K*;) as also *خَمِيسَ*, (*S*, *A*, *Mgh*, *K*;) which occurs in a trad. as meaning a *small garment or piece of cloth*, (*Mgh*;) and *خَمَاسِي* [q. v. *suprà*]; (*TA*;) and in like manner, *بُرْدَةٌ أَخْمَاسِي* a [garment of the kind called] *بردة five cubits long*. (*ISK*, *TA*.) Hence the saying, *هُمَا فِي بُرْدَةِ أَخْمَاسٍ* + *They two have become near together, and in a state of agreement*. (*K*.) A poet says,

\* صَبَّرَنِي جُودُ يَدَيْهِ وَمَنْ  
\* أَهْوَاهُ فِي بُرْدَةِ أَخْمَاسٍ \*

i. e., + *The bounty of his hands has made me and the person whom I love to be near together, as though we were in a بردة five cubits long*: (*Th*, *TA*;) app. meaning that the person thus spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (*Az*, *Sgh*, *TA*.) You also say, *لَيْتَنَّا فِي بُرْدَةِ أَخْمَاسٍ*, a prov., meaning + *Would that we were near together*. (*ISK*, *TA*.) [See also *بُرْدَ*.] — Also A rope made of five strands twisted together. (*S*, *A*, *K*.)

### خميش

1. *خَمِيشَة*, (*S*, *A*, *K*;) aor. *خَمِشَ*, (*S*, *Mgh*, *K*) and *خَمِشَ*, (*S*, *K*;) inf. n. *خَمِشَ*, (*Mgh*;) *He scratched it*, namely, the face, with the nails, so as to cause bleeding or not; syn. *خَدَشَهُ*: (*S*, *A*, *K*;) only used in relation to the face: (*A*;) or also used in

relation to the rest of the person: (*TA*;) and *خَمِشَهُ*, inf. n. *تَخْمِيشَ*, signifies the same: (*TA*;) [or denotes intensiveness, or muchness, like *خَدَشَهُ*.] And *خَمِشَتِ الْمَرْأَةُ وَجْهَهَا بِظُفْرِهَا* *The woman wounded the exterior of the scarf-skin of her face with her nail*. (*Mgh*.) One says also, by way of imprecation, *خَمِشَا* [*May thy, or his, or her, face be scratched*]; like as one says *جَدَعَا* and *قَطَعَا*. (*TA*.) — *He slapped it*; namely, the face. (*A*, *K*.) — *He beat him, or it*, (*K*, *TA*;) with a staff, or stick. (*TA*.) — *He cut off from him a limb, or member*. (*K*.)

2: see 1.

*خَمِشَ* The mark made by scratching with the nails upon the face: (*Mgh*, *TA*;) pl. *خَمُوشَ*. (*S*, *A*, *Mgh*.)

*لَا تَفْعَلْ ذَلِكَ أُمُّكَ خَمِشِي* (*Lh*) *Do not thou that: may thy mother, being bereft of thee by death, scratch her face for thee*. (*ISd*.) One says also, on the occasion of a thing at which one wonders, *خَمِشِي عَقْرِي حَلَقِي*. (*S* and *TA* in art. *حلق*: see 1 in that art.)

*خَمُوشَ* Gnats: (*S*, *A*, *K*;) in the dial. of Hudheyl: (*S*;) n. un. with *ة*: or it has no n. un.; (*TA*;) one thereof being called *بَقَّة*. (*S*.)

*خَمَاشَة* A wound, (*S*, *A*, *K*;) or mutilation, (*S*;) for which there is no fine, or mulct, (*A*;) or for which there is no certain fine, or mulct; (*S*, *K*;) or what is below the bloodwit; as the cutting off of an arm or a hand, or of an ear, and the like: (*K*;) or a wound, or mutilation, of any kind below slaughter and the bloodwit; such as amputation, or a wound; or a blow, or plunder, or a similar injury. (*L*.) It is related in a trad., that *Keys Ibn-'Āṣim* collected his sons at his death, and said, *كَانَ بَيْنِي وَبَيْنَ فُلَانٍ خَمَاشَاتٌ فِي الْجَاهِلِيَّةِ* [*There were, between me and such a one, wounds, &c., in the Time of Ignorance*]. (*L*.) And you say, *قَدْ أَخَذْتُ خَمَاشَتِي مِنْ فُلَانٍ* *I have retaliated upon such a one* [my wound, &c.]. (*TA*.) — *خَمَاشَاتٌ*, also, (*S*, *TA*;) or *خَمَاشَاتٌ*, (*A*, *TA*;) signifies † *Remains of* *دَحْلُ* [or desire of retaliation, or the like]. (*S*, *A*, *TA*.)

### خميص

1. *خَمِصَتِ الْقَدَمُ*, aor. *خَمِصَ*, inf. n. *خَمِصَ*, *The man's foot rose from the ground*, [or was hollow in the middle of the sole], so that it did not touch it. (*Mgh*.) — *خَمِصَ الْبَطْنُ*, (*A*, *K*;) aor. *خَمِصَ*; (*TK*;) and *خَمِصَ*, aor. *خَمِصَ*; (*A*, *K*, *TK*;) inf. n. *خَمِصَ* [i. e. *خَمِصَ* or *خَمِصَ* or probably both] and *خَمِصَ* and *خَمِصَ*; (*TK*;) *The belly was, or became, empty*; (*A*, *K*, *TK*;) i. e., *hungry*: (*TK*;) [and *lank*: see *خَمِصَ*.] And *خَمِصَ الشَّيْءُ*, aor. *خَمِصَ*, (*Mgh*;) inf. n. *خَمِصَ* (*Mgh*, *TA*) and *خَمِصَ* (*A*, *TA*) and *مَخْمِصَة*, (*S*, *A*, *Mgh*, *K*;) the last an inf. n. like *مَغْتَبَة* and *مَغْتَبَة*, (*S*;) [but in art. *عَب* in the *S*, *مَغْتَبَة* is said to be a subst.] *The thing was, or became, hungry*. (*S*, *A*, *Mgh*, *K*;) — *خَمِصَة*, (*S*, *K*;) aor. *خَمِصَ*, (*TK*;) inf. n. *خَمِصَ* and *الجَوْعُ*, (*S*, *K*;) aor. *خَمِصَ*, (*TK*;) inf. n. *خَمِصَ* and