

error: both evidently signify *gossamer*:]) it was applied as a surname, or nickname, to Marwān Ibn-El-Hakam; because he was tall, and loose, or uncompact, in frame: (§:) or it signifies *the air*; syn. *الهواء* [perhaps a mistranscription for *الهبة*, occurring in another explanation hereafter]: (K:) or *light entering from an aperture in a wall [into a dark place]*: (Th, K:) or *الخيط الباطل* signifies *the scattered هبة [or atoms that are seen in the rays of the sun] entering from an aperture in a wall [into a dark place] when the sun is hot*: and one says, *فلان أدق من خيط الباطل* [Such a one is less in estimation than the scattered atoms that are seen in the rays of the sun]; a prov., applied to him who is in an abject state; thus related, on the authority of Ahmad Ibn-Yahya, by Az and others; but by Sgh, erroneously, *أرق من خيط باطل*. (TA.) — See also what next follows, in two places.

*خيط* (Aḡ, IDrd, §, K) and *خيط* (IDrd, Mḡb, K) and *خيطي* (§, K) † *A collection, or flock, of ostriches, (§, Mḡb, K, &c.) and a swarm of locusts, (K,) and a خيط is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] أخيط (IB) and [of mult.] خيطان: (K:) † which last, as also خيطان, signifies likewise a company of men. (TA.) [خيط may perhaps be originally خيط, pl. of خيطاء, q. v.]*

*خيط* † *Length of the neck of an ostrich, (§, TA,) and of the [bones, such as are termed] قصب thereof: or, as some say, a constant mixture of blackness with whiteness therein: or their being in an uninterrupted line, like an extended خيط [or thread]. (TA.)*

*خيطة* [n. un. of خيط, q. v. — Also,] in the dial. of Hudheyl, (§,) *A wooden peg or stake, (Skr, §, K,) which is fixed in a mountain, in order that one may let himself down [by means of a rope attached thereto] over against the place where [wild] honey is deposited [to gather it]. (Skr.)* Abou-Dhu-eyb says, (§, TA,) describing the gatherer of honey, (TA.)

\* *تَدَلَّى عَلَيْهَا بَيْنَ سَبِّ وَخَيْطَةٍ* \*  
\* *بَجَرْدَاءَ مِثْلَ الْوَكْفِ يَكْبُو غُرَابَهَا* \*  
(§, TA,) i. e. *He let himself down [over against it, meaning the place of the honey, partly] by means of a rope (for so سبب signifies) and [partly by means of] a wooden peg or stake [to which the rope was attached, fixed] in a rock smooth like the [leather termed] وَكْف, i. q. نَطَع, [the crow of which rock would fall prone upon its face for want of something therein to which to cling:] (TA:) or (in the K “and”) خيطة signifies a rope; (Aḡ, Az, K, TA;) [and if so, سبب here means “a wooden peg,” which is a signification assigned to it in the K in art. سبب:] or, accord. to AA, a slender rope (§, L, TA) made [of the bark] of the tree called سلب: (L, TA:) and (accord. to some, TA) a string which is with the gatherer of honey, (K, TA,) and with which he pulls the rope [app. when he has detached himself*

*from the latter to gather the honey], it being tied to him: (TA:) or a [tunic of the kind called] دَرَاة, [of leather,] which he wears. (Ibn-Habeb, K, TA. [In the CK, دَرَاة is erroneously put for دَرَاة.] — See also 1, in four places. One says also, مَا آتَيْكَ إِلَّا الْخَيْطَةَ † I do not come to thee save sometime. (TA.)*

*خيطي*: see *خيط*.

*خيطاء* † *A she-ostrich long in the neck. (§, K, TA.)*

*خيطان* and *خيطان*: see *خيط*.

*خياط* *A needle; as also مَخِيط. (§, Mḡb, \* K.)* Hence the saying in the Kur [vii. 38], *حَتَّى يَلِجَ حَتَّى يَلِجَ الْجَمَلُ فِي سَيْرِ الْخِيَاطِ* [Until the camel enter into the eye of the needle]. (S.) — See also *خيط*, in three places. — And see *مَخِيط*.

*خياطية* *The art of sewing. (Mḡb, TA.) [See also 1.]*

*خياط* *A seamster; one whose occupation is that of sewing; (Mḡb, K;) as also خائط (K) and خاط. (Sgh, K. [in the CK خاط.]) [In the present day, its predominant application is to A tailor.] — Also † One who passes along quickly. (TA.)*

*خائط*: see *خياط*.

*مَخِيط* and *مَخِيوط* *A garment, or piece of cloth, sewed: (§, Mḡb, K:) the ي in the former is the و of the measure مَفْعُول, changed into ي because of its being quiescent and the preceding letter's being with kesr; the letter preceding it being made movent because it and the و are quiescent after the ي has fallen out; [for by dropping the ي it becomes changed from مَخِيوط to مَخِيوط;] and it is made movent with kesr [and thus changed from مَخِيوط to مَخِيوط, which necessarily becomes مَخِيط,] in order to its being known that the letter which has dropped out is ي: some say that the ي in مَخِيط is the radical, and that the letter thrown out is the و of the measure مَفْعُول, in order that the word with و [for its medial radical] may be known from that with ي; [so that it is changed from مَخِيوط to مَخِيط, and then to مَخِيط, and then to مَخِيط;] but the former saying is the right, because the و is a formative augment, and it is not proper that such should be thrown out. (§.) — Also, the former, † *The whole of the exterior of the belly. (Ish.)* — And † *A place of passage; (O, L, TA;) a meaning erroneously assigned in the K to خياط and مَخِيط: (TA:) and particularly, † of a serpent; (TA;) the place of creeping along of a serpent. (K, TA.)**

*مَخِيط*: see *خيط*: — and *خياط*. — See also *مَخِيط*.

*مَخِيوط*: see *مَخِيط*.

## خيف

1. *خيف* *The having one of the eyes blue and the other black: (JK, §, Mgh, Mḡb, K:) inf. n. of خيف, aor. يَخِيف: (JK, Mḡb:\*) said of a horse, (§, Mgh, \* Mḡb, K,) &c., (§, K,) i. e. of any animal. (§, TA.) — Also The being wide in the sheath of the penis: (§, K:) in this sense [likewise] inf. n. of خيف: (§:) said of a camel. (§, K.) — And [app. in like manner having for its verb خيفت] A she-camel's being such as is termed خيفة [i. e. wide in the udder, or in the skin thereof, or only when it is empty of milk, and flaccid]. (§.)*

2. *خيفت*, (JK,) or *خيفت أولادها*, (TA.) † *She (a woman) brought forth her children different, one from another. (JK, TA.) — خيفت بينهم*, (JK, A, K,) inf. n. تَخْيِيف, (K,) † *It (a thing, JK, K, or property, A) was divided, or distributed, among them. (JK, A, K.) — خيفت بين الأسنان*, (JK,) or *بين الأسنان*, (K,) † *The portions of the flesh of the gums between the teeth became separated (JK, K) from the teeth. (JK.) — خيف* *He (a man, JK) alighted, or descended and stopped or sojourned or abode, in a place; (JK, K;) as also خير. (JK.) — خيف عند القتال*, (JK,) or *عن القتال*, (K,) *He receded, drew back, or desisted, (JK, K,) on the occasion of fight, (JK,) or from fight. (K.)*

4. *اخاف*, (JK, §, K,) inf. n. *إخافة*; (TA;) and *أخيف*; (JK, K;) said of a man, (JK, TA,) or of a party of men, (JK, §,) *He, or they, alighted, or descended and stopped or sojourned or abode, in a [tract such as is termed] خيف: (JK:) and [particularly] came to the خيف of Minè, and there alighted, or descended and stopped &c.; (JK, \* §, K;) as also اختاف. (Yoo, K.) — اخاف السيل القوم* *The torrent made the party, or company of men, to alight, or descend and stop or sojourn or abide, in a [tract such as is termed] خيف. (JK, Ibn-'Abbād, K.)*

5. *تخيف ألواناً* *He (a man, TA) altered so as to become of different colours. (K, TA.) — تخيفت الإبل* *The camels took different directions in the place of pasturage (Lḡ, JK) &c. (Lḡ.) — تخيفه* *He took by little and little from it; (IAḡr, JK;) as also تخوفه [q. v.]. (JK.)*

B: see 4.

*التاس أخيف* [sing. of أخيف]. *You say, التاس أخيف † Men, or the people, are different, one from another, (JK, §, A, Sgh, Mḡb, K,\*) in their states, or conditions, (JK,) or in their forms, shapes, or semblances; (Sgh;) or of various sorts in natural dispositions, and in forms, shapes, or semblances: (L:) from خيف signifying the “having one of the eyes blue and the other black.” (§. [See 1.]) And أخيف, (Mgh, Mḡb,) or إخوة أخيف, (§, K,) † *Brothers who are sons of one mother but of different fathers: (§, Mgh, Mḡb, \* K.) and in like manner, بنو الأخيف, if of good authority. (Mgh.) — And hence, أبيات أخيف † Verses**