

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

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

*جَاؤُوا خَمَاسًا*, and *مَخْمُوسٌ*, *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, *مُتْنِي* and *ثَنَاءٌ*, and *مُتْنِي* and *رَبَاعٌ*: (TA:) or, accord. to A'Obeyd, not more than *أَحَادٌ* and *ثَنَاءٌ* and *ثَلَاثٌ* and *رَبَاعٌ* has been heard, except *عَشَارٌ* occurring in a verse of El-Kumeit. (TA in art. *عشر*.)

*خَمِيسٌ*: see *خَمِيسٌ*: — and *مَخْمُوسٌ*, 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 *خَمِيسٌ* [thus applied] is an old term: (MF:) or *an army having numerous weapons*; syn. *جَيْشٌ خَشِنٌ*. (TA.) — *يَوْمُ الْخَمِيسِ*, (S, Mgh, K,) and simply *الْخَمِيسُ*, *Thursday*; the fifth day of the week; thus used for *الخَامِسُ*, in like manner as *الدَّيْرَانُ* is applied to the star [that follows the Pleiades, for *الدَّيْرَانُ*]: (TA:) pl. [of pauc.] *أَخْمِيسَةٌ* and [of mult.] *أَخْمِيسَاتٌ* (S, Mgh, K) and *أَخَامِسُ*. (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. *أَمْس*.) — See also *خَمِيسٌ*, last signification. — *مَا أَذْرِي أَيُّ خَمِيسٍ النَّاسُ هُوَ* means *I know not what company of men it is*. (Ibn-'Abbád, Sgh, K.)

*أَشْبَارٌ خَمَاسِيٌّ* A boy five spans (*أَشْبَارٌ*) 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 *رَبَاعِيٌّ*: (S, Mgh:) but

you do not say *سَبَاعِيٌّ*, (Lth, S, K,) nor *سُدَاسِيٌّ*; (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 *سَدَاسِيٌّ* also; and to a garment, or piece of cloth, *سَبَاعِيٌّ*. (Mgh.) — See also *مَخْمُوسٌ*. — [Also A word composed of five letters, radical only, or radical and augmentative.]

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

*خَامِسٌ* [Fifth]: for this you also say *خَامِرٌ*; (ISk, S, K;) whence the phrase, *جَاءَ فَلَانٌ خَامِرًا* [Such a one came fifth], for *خَامِسًا*: (ISk, S:) [fem. with *ة*.] — *خَامِسٌ عَشْرٌ* and *خَامِيسَةٌ عَشْرَةٌ*, the former masc. and the latter fem., meaning *Fifteenth*, are subject to the same rules as *ثَلَاثٌ* and its fem., explained in art. *ثَلَاثٌ*, q. v.] — *إِبِلٌ خَامِيسَةٌ* (TA) and *خَوَامِيسٌ* (S, K) Camels that drink on the fifth day, counting the day of the next preceding drinking as the first: [see *خَمِيسٌ*:] (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.)

*خَمَاسٌ*: see *جَاؤُوا مَخْمُوسٌ*.

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

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

صَبَّرَنِي جُودُ يَدَيْهِ وَمَنْ  
أَهْوَاهُ فِي بُرْدَةِ أَخْمَاسِيٍّ

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, *لَتَيْتَنَا فِي بُرْدَةِ أَخْمَاسِيٍّ*, a prov., meaning + *Would that we were near together*. (ISk, TA.) [See also *بُرْدَةٌ*.] — Also A rope made of five strands twisted together. (S, A, K.)

#### خمش

1. *خَمَشَهُ*, (S, A, K,) aor. *خَمَشَ*, (S, Mgh, K) and *خَمَشَ*, (S, K,) inf. n. *خَمَشٌ*, (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 *خَمَشَهُ*, inf. n. *تَخْمِيشٌ*, signifies the same: (TA:) [or denotes intensiveness, or muchness, like *خَدَشَهُ*.] And *خَمَشَتِ 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, *خَمَشَا* [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.

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

*لَا تَفْعَلْ ذَلِكَ أُمَّكَ خَمَشِي* (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, *خَمَشِي عَقْرِي حَلَقِي*. (S and TA in art. *حلق*: see 1 in that art.)

*خَمُوشٌ* 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 *بَقَّةٌ*. (S.)

*خَمَاشَةٌ* 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-'Asim collected his sons at his death, and said, *كَانَ بَيْنِي وَبَيْنَ فَلَانٍ 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 فَلَانٍ* *I have retaliated upon such a one [my wound, &c.]*. (TA.) — *خَمَاشَاتٌ*, also, (S, TA,) or *خَمَاشَاتٌ*, (A, TA,) signifies † *Remains of دَحْلٌ* [or desire of retaliation, or the like]. (S, A, TA.)

#### خمص

1. *خَمَصَتِ الْقَدَمُ*, aor. *خَمَصَ*, inf. n. *خَمَصٌ*, *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. *خَمَصَ*; (TK;) and *خَمِصَ*, aor. *خَمَصَ*; and *خَمِصَ*, aor. *خَمَصَ*; (A, K, TK;) inf. n. *خَمِصٌ* [i. e. *خَمِصٌ* or *خَمِصٌ* or probably both] and *خَمُوصٌ* and *مَخْمُوصَةٌ*; (TK;) *The belly was, or became, empty*; (A, K, TK;) i. e., *hungry*: (TK:) [and *lank*: see *خَمِصٌ*.] And *خَمِصَ الشَّيْءُ*, aor. *خَمَصَ*, (Mgh,) inf. n. *خَمِصٌ* (Mgh, TA) and *خَمِصٌ* (A, TA) and *مَخْمُوصَةٌ*, (S, A, Mgh, K,) the last an inf. n. like *مَعْتَبَةٌ* and *مَعْتَبَةٌ*, (S,) [but in art. *عَب* in the S, *مَعْتَبَةٌ* is said to be a subst.,] *The thing was, or became, hungry*. (S, A, Mgh, K.) — *خَمِصَةٌ*, (S, K,) aor. *خَمَصَ*, (TK,) inf. n. *خَمِصٌ* and