

(AHn, ISd,) the verb being thus made infirm, and the inf. n. sound, (ISd,) or of all trees except thorny trees and herbs or leguminous plants, (TA,) meaning, *It broke out with leaves*: (S, K:) or, when said of the عَرَفَج, its خَوْص became perfect. (AA, TA voce عَرَفَج; and S voce ثَقَب.)

And you say also, أَخَوَصَتِ الْخَوْصَةُ The خَوْصَةُ [see خَوْص] appeared. (TA.)

6. تَخَاوَصَ (A, K,) or تَخَاوَصَ فِي نَظَرِهِ (TA,) *He blinked, or contracted his eyelids*, (A, K,) somewhat, (K,) looking intently, as though he were aiming an arrow; and so in looking at the sun; (A, K;) as also خَاوَصَ (K.) [But the latter is trans.] You say, فَلَانًا إِنَّهُ يُخَاوِصُ, Verily he blinks, or contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow. (A.) [See also هُوَ يُخَاوِصُ فَلَانًا; and تَخَاوَصَ إِلَى الشَّيْءِ — [Hence,] تَخَاوَصَتِ النُّجُومُ (A,) or تَخَاوَصَتِ النُّجُومُ لِلْغُرُوبِ (TA,) *The stars inclined to setting*. (A, TA.)

11: see 1, last signification.

خَوْصُ The leaves of the date-palm, (T, S, A, Mgh, K,) and of the مَقْل [or Thebaic palm], (T, TA,) and of the نَارَجِيل [or cocoa-nut-tree], and the like, (TA,) and of the عَرَفَج, (T, K,) and of the ثَمَار, (T, TA,) and of the نَصَى, (S voce أَمْصُوخَة, q. v.) and of the أَرْطَى, and of the آء, and of the سَبَط: (Ibn-'Eiyāsh Ed-Dabbee, K:) n. un. with ة: (T, S, K, &c. :) the خَوْصَة of the عَرَفَج is the green [part] thereof when it appears upon the white thereof; (TA;) [or] it resembles the leaves of the حَنَاء: that of the أَرْطَى is like the هَدَب [or evergreen leaves] of the أَثَل: that of the آء has the form of the ears of sheep, or goats: and that of the سَبَط has the form of the حَلَفَاء: (Ibn-'Eiyāsh, TA:) there is also the خَوْصَة of the [class of trees or plants called] جَنْبَة, which is of the plants, or herbage, of the [season called] صَيْف, or, as some say, it is what grows upon a root-stock or rhizoma (عَلَى أَرْوَمَة): (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no خَوْصَة. (T, TA.)

خَوَاصُ The trade, or art, of the خَوَاصُ. (A, TA.)

خَوَاصُ A seller of خَوْص: (S, K:) or a weaver thereof [into baskets and mats and the like]: (A:) or both. (TA.)

أَخَوْصُ A man (S, Mgh) having the eye sunk, or depressed; (S, Mgh, K;) having the quality of the eye termed خَوْص: [see 1:] fem. خَوْصَاء: (TA:) which is [also] applied to the eye, meaning sunk, or depressed: (Mgh:) or small, and sunk, or depressed: (A:) and to a ewe, meaning having one of her eyes black, and the other white: (AZ, K:) or having one eye black, and the other, with the rest of the body, white: (TA:) pl. خَوْصُ, which, prefixed to الْعَيُون, is applied to camels. (A.) — [Hence,] بَثْرُ خَوْصَاء *A deep*

well; a well of which the bottom is deep; (A, K, TA;) of which the beasts see not the water: (TA:) because one contracts his eyelids (يَتَخَاوِصُ) in looking into it: (A, TA:) or خَوْصَاء applied to a well (رَكِيَّة), signifies of which the water has sunk into the earth. (TA.) And the same epithet applied to a [mountain of the kind called] هَضْبَة, (A,) or قَارَة, (K,) *High; lofty*: (A, K:) because one contracts his eyelids in looking at it. (A, TA.) And رِيحُ خَوْصَاء *A hot wind*: (K:) or a vehemently-hot wind: (A:) that makes the eye to blink, or contract the eyelids, (تَتَسَرَّعُ) by reason of heat: (K, TA:) in which one does not see without blinking, or contracting the eyelids. (A.) And ظَهْرَةُ خَوْصَاء *A summer mid-day vehemently hot*: (A:) or most vehemently hot; (K, TA;) in which one cannot look without blinking, or contracting the eyelids. (TA.)

مُخَوَّصٌ applied to a crown, Ornamented with plates of gold like خَوْص in width: (A, TA:) and applied to a vessel, having in it what resemble خَوْص in shape. (TA.) مُخَوَّصٌ بِالذَّهَبِ applied to دِيْبَاج [or silk brocade], Woven with gold in the form of خَوْص. (TA.)

أَرْضُ خَوْصٍ Land in which are خَوْص of the سَبَط and عَرَفَج and آء. (Ibn-'Eiyāsh Ed-Dabbee, K.)

خَوْض

1. خَاَضَ الْمَاءَ, aor. يَخْوِضُ, inf. n. خَوْضٌ (S, A, Mgh, K,) and خَيَّاضٌ (S, A, K,) [*He waded, or forded, through the water*;] he passed through the water walking or riding: (S:) or he entered into the water; (A, K;) as also خَوْضُهُ (K,) inf. n. تَخْوِضٌ; (TA;) [or this latter has an intensive signification, as it is said to have in a phrase below;] and اخْتَاَضَهُ (K:) or he walked in, or through, the water; (Mgh;) as also تَخْوَضَهُ (TA:) or he entered into the water and walked in it, or through it. (TA.) You say also, خَاَضَ بِالْفَرَسِ, meaning *He brought the horse to the water*; as also اخَاَضَهُ (K,) inf. n. إِخَاَضَةً; (AZ;) and خَاَوَضَهُ (K,) or خَاَوَضَهُ فِي الْمَاءِ, inf. n. مَخَاَوَضَةً, as in the A: (TA:) or اخَاَضُوا, inf. n. خَاَوَضُوا, signifies *They waded or forded through the water, or entered into it, &c., with their beasts*: and you say also, خَاَوَضْتَهُمْ فِي الْمَاءِ [*I waded or forded with them through the water*; &c.; meaning with men, not with beasts]: (so I find in a copy of the A:) and خَاَوَضَتِ الْقَوْمُ خَيْلَهُمُ الْمَاءَ signifies [*The people's horses waded or forded through the water*]. (S.) — خَاَضَتِ الْإِبِلُ لَحْجَ السَّرَابِ [*The camels passed through the great expanse of mirage*]. (A.) — خَاَضَ الْبَرْقُ الظُّلَامَ [*The lightning penetrated through the darkness*]. (A, TA.) — خَاَضَ إِلَيْهِ الرِّمَاحُ حَتَّى أَخَذَهُ [*He forced his way to him through the spears until he took him, or it*]. (A, TA.) — خَاَضَ الْقَوْمُ فِي الْحَدِيثِ (S, A,) and خَاَضُوا فِيهِ (S, A, K,) *The people, or company of men, entered [or waded] together into*

discourse. (S, A, K.) — خَاَضَ الْغَمَرَاتِ (S, K,) aor. as above, inf. n. خَوْضٌ, (TA,) *He plunged into the submerging floods of ignorance, or the like*; syn. اقْتَحَمَهَا. (S, K, TA.) — خَاَضَ فِي الْأَمْرِ *He entered [or plunged] into the affair*. (Mgh.) — In like manner you say, خَاَضَ فِي الْبَاطِلِ and *He entered [or plunged] into false, or vain, discourse or speech*: (Mgh:) and خَاَضَ, alone, signifies *He said, or spoke, what was false*. (A.) It is said in the Kur [lxiv. 46], (TA,) وَكَانَ نَحْوُ نَحْوِ مَعَ الْخَائِضِينَ, i. e. فِي الْبَاطِلِ [*And we used to enter into false, or vain, discourse or speech, with those who entered therewith*]; (Bd, Jel, K;) syn. نَشَرَعُ: (Bd:) or and we used to follow the erring, &c. (O, K.) And again, [lii. 12,] الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ [*Who amuse themselves in entering into false, or vain, discourse or speech*]; (TA;) being here, again, understood. (Bd.) And again, [ix. 70,] وَخَضُّهُمْ كَالَّذِي خَاَضُوا, i. e. كَخَوْضِهِمْ [*And ye have entered into false, or vain, discourse or speech, like their entering therewith*]. (K.) And again, [vi. 67,] الَّذِينَ يَخْوِضُونَ فِي آيَاتِنَا [*Who enter into false, or vain, discourse or speech respecting our signs*; meaning the Kur-ān]. (TA.) خَاَضَ فِيهِ is also explained as signifying *He said what was false respecting it*. (TA.) And خَوْضٌ signifies *The confusing, or confounding, in an affair*. (TA.) — خَاَضَ (S, A, Mgh, K,) and خَوْضٌ (A, TA,) also signify *He mixed, (S, K, TA,) and stirred about, (TA,) the beverage, or wine*: (S, K, TA:) or he stirred about the سَوِيق with the مَخْوُص. (A, Mgh.) — خَاَضَهُ بِالسَّيْفِ *He moved about the sword in him, having smitten him*: (S, K, TA:) or he put [or thrust] the sword into the lower part of his belly, and then raised it upwards. (A, TA.) — خَضَّتْ بِقَدَجٍ فِي الْقِدَاحِ (A, TA,) inf. n. خَيَّاضٌ; and خَاَوَضَتْ الْقِدَاحَ, inf. n. خَوَاضٌ; (TA;) *I put an arrow, (A, TA,) which I had borrowed, and by which I expected to have good luck, (TA,) among the [other] arrows (A, TA) used in the game called el-meysir: (TA:) see an ex. (a verse of Şakhr-el-Ghef) in art. خَض.*

2: see 1, first signification: — and again in the latter part of the paragraph. — خَوْضٌ فِي نَجِيْعِهِ [app. meaning *He wallowed in his effused blood*] is with teshdeed to render the signification intensive. (S.)

3: see 1, second sentence, in two places: and again in the last sentence.

4. أَخَضْتُ فِي الْمَاءِ دَابَّتِي [*I made my beast to wade, or ford, through the water*]. (S, A.) — اخَاَضَ الْقَوْمُ خَيْلَهُمُ الْمَاءَ [*The people, or company of men, made their horses to wade, or ford, through the water*] is said when they wade, or ford, with their horses through the water. (TA.) — اخَاَضُوا الْمَاءَ: and اخَاَضُوا الْقَوْمَ: [which are evidently elliptical phrases:] and اخَاَضَ الْفَرَسَ: see 1, second sentence. — اخَاَضَ الْبَاطِلَ: see 1.