

Illustr., no. 927:)] i. q. قَيْتَا: (S:) or resembling the قَيْتَا; (K, &c.) which is the more suitable explanation: (TA:) or i. q. قَيْتَا [q. v.]: an arabicized word: (Mgh:) [from the Persian خَيْار:] not Arabic. (S:) — خَيْار شَنْبَر [The cassia fistula of Linn.]; a well-known kind of tree; (K:) a species of the خَرْوب, resembling a large peach-tree; (TA:) abounding in Alexandria and Miṣr; (K:) and having an admirable yellow flower: (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian خَيْار چَنْبَر]. (TA.)

خَيْر: see خَيْر, [of which it is the dim.,] in two places, in the latter half of the paragraph.

خَيْر, and its fem. خَيْرَة, and pl. fem. خَيْرَات: see خَيْر, (used as an epithet,) in eight places, in the former half of the paragraph.

خَيْر [Doing good, or well: &c.:] act. part. n. of خَار. (S, TA.)

خَيْر, and its pls. أَخَايِر and أَحْيَرُونَ: see خَيْر, in eight places, in the latter half of the paragraph.

اخْتِيَارِي [Of, or relating to, the will, or choice]. صِفَةُ اخْتِيَارِيَّة [meaning A quality which originates from, or depends upon, the will, or choice, i. e. an acquired quality,] is opposed to خَلْقِيَّة. (Mṣb in art. مدح, &c.)

مَخِيرَة [A cause of good: and hence,] excellence, and eminence, or nobility: so in the phrase, فُلَانٌ ذُو مَخِيرَة [Such a one is a possessor of eminence, &c.]. (A, TA.)

مَخِير: see what follows.

مُخْتَار act. part. n. [of 8, signifying Choosing, selecting, or electing]. (TA.) — And pass. part. n. [of the same, signifying Chosen, selected, elected, or preferred: and choice, select, or elect; as also خَيْر, which signifies likewise the best of anything; often used in this sense, as a sing. and as a pl.; and excellent, or excellent and brisk, applied to a he-camel and to a she-camel; as mentioned above, voce خَيْر]. (TA.) You say also جَمَلٌ خَيْرٌ in the sense of مُخْتَار [A choice he-camel], and نَاقَةٌ خَيْرٌ in the sense of مُخْتَارَة [A choice she-camel]. (TA.) [See also خَيْرَة.] The dim. of مُخْتَار is مَخِير: the ت is thrown out because it is augmentative; and the ت is changed into ي because it was changed from ي in مختار: (S:) one should not say مَخِير. (El-Hareere's Durrat el-Ghowwās, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also خَيْر.

### خيبر

خَيْش Garments, or pieces of cloth, of the worst of flax: (S:) or garments, or pieces of cloth, of thin texture, and of flax, (K, TA,) and of the hards, or hurds, of flax, (K, TA,) and of the worst thereof: (TA:) or of the coarsest of [the stuff called] عَصَب [i. e. عَصَب, q. v., in the copies of the K in my hands incorrectly written عَصَب]:

(Lth, K:) or coarse flax: (Mgh:) or a cloth of coarse flax. (Har p. 544.) — [Hence,] †A low, vile, or mean, man. (K.)

خَيْش and خَيْش [A weaver, or seller, of خَيْش. The former mentioned in the K, and the latter in the TA, as surnames of men.]

خَيْش: see what next precedes.

### خيطة

1. خَيْط, (Mṣb, TA,) first pers. خَيْطْتُ, (S,) aor. يَخِيْتُ, (Mṣb,) inf. n. خَيْطَة, (S, TA,) or this is a simple subst., (Mṣb, TK,) and the inf. n. is خَيْط, (TK,) which is said in the K to be syn. with خَيْطَة, but this last is a mistake for خَيْط as signifying “thread,” (TA,) or “a thread,” (AZ, TA,) though خَيْط is also syn. with خَيْطَة, (TA,) He sewed, sewed together, or sewed up, a garment, or piece of cloth; (S, Mṣb, TA;) as also خَيْطَة, inf. n. تَخِيْتُ. (TA.) — [Hence,] خَاطَ بَعِيرًا †He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other]. (TA.) — خَاطَتِ الْحَيَّةُ, (TA,) inf. n. خَيْط, (K, TA,) †The serpent ran along upon the ground. (K, TA.) — خَاطَ إِلَيْهِ خَيْطَةً †He passed by him, or it, [or to, or towards, him or it,] once: or خَاطَ خَيْطَةً he passed along quickly: (K, TA:) and so خَاطَ and خَاطَى. (K.) It is said by Kr to be formed by transposition from الخَطْو: but this is a mistake; for, were it so, they would have said, خَاطَ خَوَطَةً, not خَيْطَةً. (Isd.) Accord. to Lth, وَاحِدَةٌ خَيْطَةً means †He made his journey [or a journey] without interruption. (TA.) In the A it is said that خَاطَ فُلَانٌ خَيْطَةً means †Such a one journeyed on, not pausing for anything: and in like manner, خَاطَ إِلَى مَقْصِدِهِ †[He journeyed on, not pausing for anything, to his place, or object, of aim]. (TA.)

2: see 1. — خَيْطُ الشَّيْبِ فِي رَأْسِهِ, (S, K,) inf. n. تَخِيْتُ, (K,) means †Whiteness of the hair, or hoariness, appeared upon his head (K, TA) in streaks, or lines: (TA:) it is like وَخَطَ (S, TA:) or became like threads: (K:) and in like manner, فِي لِحْيَتِهِ in his beard. (TA.) Bedr Ibn-'Amir El-Hudhalee says,

\* أَقْسَمْتُ لَا أَنْسَى مَنِحَةً وَاحِدَةً \*  
\* حَتَّى تُخَيِّطَ بِالْبَيَاضِ قُرُونِي \*

(S, TA) [I swear that I will not forget the loan (here meaning the قَصِيدَة, Skr) of one (meaning Abu-l-Iyāl [with whom he was carrying on a controversy], Skr)] until the sides of my head become streaked with whiteness: (TA:) but some read تَخَيَّطَ; and Ibn-Habeeb says that خَيْطُ الشَّيْبِ signifies †Whiteness of the hair, or hoariness, became conjoined and continuous upon the head, as though one part thereof were sewed to another: (IB, TA:) some read تَخَيَّطَ; and accord. to the K, you say, خَيْطَ رَأْسَهُ بِالشَّيْبِ,

meaning †His head became streaked, or marked as with threads, by whiteness of the hair, or hoariness: [the best reading seems to be تَخَيَّطَ, for تَخَيَّطَ:] and some read تَوَخَّطَ [for تَوَخَّطَ, from تَوَخَّطَ as having the meaning here assigned to تَخَيَّطَ]. (TA.)

5: see 2.

8: see 1.

خَاطَ: see خَيْط.

خَيْط Thread, or string; or a thread or string; syn. سَلَك; (S, K;) the thing with which one sews; (Mṣb;) [often used as a coll. gen. n.; n. un. with ة;] and خَيْط [likewise] signifies the thing with which a garment, or piece of cloth, is sewed; as also مَخِيْتُ; besides having another signification, common to it with the last, namely “a needle;” (K;) the pl. of خَيْط is أَخْيَاط [a pl. of pauc.] (IB, K) and خُيُوط (S, Mṣb, K) and خُيُوطَة [both pls. of mult.]. (S, K.) It is said in a trad., أَدُوا الْخَيْطَ وَالْمَخِيْطَ, meaning [Bring ye] the خَيْط and the needle. (TA.) And you say, نَصَاحًا وَأَعْطِنِي خَيْطًا, i. e. [Give thou to me] a single خَيْط. (AZ, TA.) [أَعْطِنِي خَيْطًا] may, however, mean Give thou to me a needle and thread. — خَيْطُ الرِّقْبَةِ †The نخاع [or spinal cord] of the neck. (S, K.) You say, جَاحِشٌ فُلَانٌ عَنْ خَيْطٍ وَرَقْبَتِهِ, meaning †Such a one defended his blood. (S, O, L.) — الْحَيْطُ الخَيْطُ الْأَسْوَدُ and الخَيْطُ الْأَبْيَضُ mentioned in the Kur ii. 183, mean †The true dawn, and the false dawn: (Mṣb:) or the whiteness of the dawn, and the blackness of night; (K, TA;) likened to a thread because of its thinness: (TA:) or the whiteness of day, and the blackness of night: (A'Obeyd, Nh:) or the dawn that extends sideways, and the dawn that rises high, or, as some say, the blackness of night: (S:) or what appears of the true dawn, which is the مُسْتَطِير, and what extends with it of the darkness of night, which is the dawn termed the مُسْتَطِيل: (Mgh:) or what first appears of the dawn spreading sideways in the horizon, and what extends with it of the darkness of the last part of the night: (Bd:) or the dawn that rises high, filling the horizon, and the dawn that appears black, extending sideways: (Abou-Is-hāk:) or the real meaning is the day and the night. (TA.) الْخَيْطَان also signifies †The night and the day. (L in art. وَسَد.) تَبَيَّنَ الْخَيْطُ مِنَ الْخَيْطِ means †[The night became distinct from the day: or] what is termed الْخَيْطُ الْخَيْطُ became distinct from what is termed الْخَيْطُ الْخَيْطُ. (TA.) And خَيْطٌ مِنَ الصُّبْحِ is also said to signify †A tint of the dawn. (TA.) [See خَيْطٌ بِاطِل in art. بَرَم.] — خَيْطُ الشَّيْبِ and لُعَابُ الشَّيْبِ (S, TA) which last is explained by Z and IB as meaning what comes forth from the mouth of the spider: (TA:) [the author of which says that, accord. to this explanation, this term differs from لُعَابُ الشَّيْبِ: but in so saying he seems to be in