

(AZ, T, A;) and in like manner, a mare: (K:) or a black ewe with a white head: from the *خَمَار* of a woman. (TA.) — See also *خَمِير*. — And see *مُخْمِر*.

مُخْمِر A maker of *خَمِير* [or wine]. (K.)

مُخْمِر: see *خَمِير*. — Also, (S,) and *مُخْمِر* and *خَمِير*, (TA,) A man affected with *خَمَار*, (S, TA,) i. e. the remains of intoxication. (S. [Like *مُخْمِر*. See also *خَمِير*].)

مُخْمِر, and with *ة*: see *مُخْمِر*.

مُخْمِر: see *خَمِير*.

خميس

1. *خَمِيسُ الْقَوْمِ*, (S, A, Mgh, K,) aor. 2, (S, Mgh, K,) [inf. n. *خَمِيسَ*,] He took the fifth part of the possessions of the people. (S, A, Mgh, K.) And *خَمِيسُ الْمَالِ*, (A, Mgh,) aor. 2, inf. n. *خَمِيسَ*, (Mgh,) He took the fifth part of the property. (A, Mgh.) *خَمِيسَ* signifies The taking one from five: and hence the saying of 'Adee Ibn-Hatim, رَبَعْتُ فِي الْجَاهِلِيَّةِ وَخَمِيسْتُ فِي الْإِسْلَامِ [I took the fourth part of the spoil in the Time of Ignorance, and I took the fifth part thereof in the time of El-Islām]; meaning, I headed the army in both those states; for the commander, in the Time of Ignorance, used to take the fourth part of the spoil; and in El-Islām, the fifth part was assigned to him. (TA.) — *خَمِيسُ الْقَوْمِ*, (S, A, Mgh, K,) aor. 2, (S, Mgh, K,) inf. n. *خَمِيسَ*, (Mgh,) He was, or became, the fifth of the people: (S, A, Mgh, K:) or he made them five by [adding to their number] himself. (S, K.) — *خَمِيسَ* also signifies He made fourteen to be fifteen. (T in art. ثلث.) — And He made forty-nine to be fifty with himself. (A'Obeid, S in that art.) — *خَمِيسُ الْحَبْلِ*, aor. 2, inf. n. *خَمِيسَ*, He made the rope of five strands twisted together. (TA.) — *خَمِيسَتِ الْإِبِلُ* The camels drank on the fifth day, counting the day of the next preceding drinking as the first. (TA.) [See *خَمِيسَ*.] — *خَمِيسَ*, said of a horse, He came fifth in the race. (T, M, L; all in art. ثلث.)

2. *خَمِيسَ*, inf. n. *تَخْمِيسَ*, He made it five. (Esh-Sheybānee and K, voce *وَحَدَهُ*.) — He made it to be five-cornered; five-angled; pentagonal. (K.) — *خَمِيسَتِ* She brought forth her fifth offspring. (TA in art. بكر.) — And *خَمِيسَ* He made it five-fifths. (Mgh.) — *خَمِيسَ لِمَرْأَتِهِ*, or *عِنْدَهَا*, He remained five nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce *سَبَعَ*.) — *تَخْمِيسَ* also signifies [The watering of land or seed-produce on the fifth day, counting the day of the next preceding watering as the first;] the watering of land that is [next] after the *تَرْبِيعَ*. (TA.)

4. *اِخْمِيسُ الْقَوْمِ* The party of men became five: (S, K:) — also, The party of men became fifty. (M and L in art. ثلث.) — *اِخْمِيسُ الرَّجُلِ* The man

was, or became, one whose camels came to water on the fifth day, counting the day of the next preceding drinking as the first. (S, K, TA.) [See *خَمِيسَ*.]

خَمِيسَ fem. of *خَمِيسَ* [q. v.].

خَمِيسَ: see *خَمِيسَ*.

خَمِيسَ The drinking of camels on the fifth day, counting the day of the next preceding drinking as the first; their drinking one day, then pasturing three days, then coming to the water on the fifth day, the first and last days, on which they drink, being thus reckoned: this is the correct explanation, accord. to Aboo-Sahl El-Khowlee; and Aboo-Zekereyya says the like; (TA;) or their pasturing three days, and coming to the water on the fourth day [not counting the day of the next preceding watering; for it is evident that this explanation is virtually the same as that preceding]: (S, K:) accord. to Lth, the drinking of camels on the fourth day, counting the day on which they returned from [the next preceding] watering; but Az says, that this is a mistake; the day of returning from watering not being counted [when it is explained as meaning the drinking on the fourth day]: (TA:) pl. *أَخْمِيسَ*, the only pl. form. (Sb, TA.) [See *ظَمِيرُ*.] Hence, *فَلَاةُ خَمِيسَ* [as in copies of the K, or it may be *فَلَاةُ خَمِيسَ*,] A desert in which the water is far distant, so that the camels come to the water on the fourth day, exclusive of the [next preceding] day on which they drank. (Az, K, TA.) Hence also the saying, *فَلَانٌ يَضْرِبُ أَخْمِيسًا لِأَسْدَاسٍ* (S, K*) *↑* Such a one makes a pretence of *اِخْمِيسَ* [or fifth-day waterings] for the purpose of *اِسْدَاسٍ* [or sixth-day waterings]: i. e., he advances his camels from the *خَمِيسَ* to the *سُدُسَ*: (K:) a prov.: (TA:) meaning, such a one strives to deceive, or circumvent: (S, K:) applied to him who acts towards another with artifice, pretending that he obeys him, or complies with his desire: (TA:) or to him who pretends one thing while he means another: (K:) and taken from the saying, related by AO and IAar, *ضَرَبَ أَخْمِيسًا لِأَسْدَاسٍ* [He made a pretence of *اِخْمِيسَ* for the purpose of *اِسْدَاسٍ*]; said of him who proposes a thing whereby he means another thing, which he commences and by slow degrees accomplishes: (TA:) for a man, when he desires to make a long journey, accustoms his camels to drink *سُدُسًا* [i. e. on the fifth day and then on the sixth, in each case counting the day of the next preceding drinking as the first]: (K, TA:) the origin of the saying, accord. to IAar, being this: an old man was among his camels, accompanied by his sons, men, who pastured them, and who had been long far distant from their families; and he told them one day to pasture their camels *رَبْعًا* [i. e. watering on the fourth day, counting the day of the next preceding watering as the first], which they did, proceeding in the way towards their families: then they proposed to do so *خَمِيسًا*; and then, *سُدُسًا*: whereupon the old man, understanding what they meant, said, ye are doing nothing but making a pretence of *اِخْمِيسَ* for the

purpose of *اِسْدَاسٍ*: the object of your desire is not the pasturing of them, but it is only your families. (TA.) [See below, voce *خَمِيسَ*, a saying similar in words but different in meaning.] — It is also used for *سَيْرُ خَمِيسَ* [A journey in which the camels are watered only on the first and fifth days; a journey in which the second and third and fourth days are without water]. (L in art. *صَبَابَ*.) You say *خَمِيسَ بَصَابَ*, [and *صَبَابَ*,] and *قَعْقَاعَ*, and *خُحَاتَ*, [and *حَصَامَ*, &c.] i. e. A journey [in which the camels are watered only on the first and fifth days,] in the course of which, to the water, there is no flagging, by reason of its remoteness. (TA.) El-'Ajjaj uses the expression

* خَمِيسَ كَحَبْلِ الشَّعْرِ الْمُنَحْتِ *

meaning, A [journey of the kind termed] *خَمِيسَ* without any deviation, like a rope made of hair that has fallen off and that is free from any unevenness. (L, TA.) — *خَمِيسَ* also signifies The fifth young one, or offspring. (A in art. ثلث.) — *أَخْمِيسَ* [garment of the kind called] *بُرْدَ*, (S, K,) of the fabric of El-Yemen; (S;) so called because first made for a king of El-Yemen named *خَمِيسَ*, (AA, S,) or *الخَمِيسَ*; (K, TA;) as also *خَمِيسَ*. (TA.) For the latter word, we find in the work of Bkh, *خَمِيسَ*, with *ص*; which, if correct, is masc. of *خَمِيسَة*, which is a small kind of *كِسَاءَ*. (IAth, and L.) [The pl. of *خَمِيسَ* applied to a *بُرْدَة* is *أَخْمِيسَ*.] See also *مُخْمِيسَ*, in four places.

خَمِيسَ and *خَمِيسَ* A fifth part; (Mgh, K;) as also *خَمِيسَ*, (S, in art. ثلث, and IAmb and Mgh,) agreeably with a rule applicable in the case of every one of the units, except *ثَلَاثَ*: (TA:) some allow this last; but AZ disallows it, and *خَمِيسَ* also: (S in art. ثلث:) pl. *أَخْمِيسَ*. (Mgh, TA.) — [Hence, app.,] *ضَرَبَ أَخْمِيسَةً فِي أَسْدَاسِهِ* He turned his five senses towards his six relative points; [namely, above, below, before, behind, right, and left:] an allusion to the collecting all the thoughts to examine a thing, and turning the attention in all directions. (MF.)

خَمِيسَة, (S, K,) masc.; and *خَمِيسَ*, fem.; (S;) [Fire;] a certain number. (S, K.) You say *خَمِيسَ رِجَالٍ* [Five men], and *خَمِيسَ نِسَاءٍ* [Five women]. (S.) You say also, *عِنْدِي خَمِيسَةُ دَرَاهِمٍ* [I have five dirhems], with *refā*: and if you please, you incorporate the *ة* into the *د* [and say, *دَرَاهِمٍ* to *ال* *دَرَاهِمٍ*]; but when you prefix *ال* *دَرَاهِمٍ*, you say, *عِنْدِي خَمِيسَةُ الدَّرَاهِمِ* [I have the five dirhems], with *ḍamm*; and may not incorporate, because you have incorporated the *ل* into the *د*: and in the case of a fem. n. you say, *عِنْدِي خَمِيسَ* [I have the five cooking-pots]: also, *هَذِهِ خَمِيسَةُ الدَّرَاهِمِ* [These five dirhems]; and, if you please, *الدَّرَاهِمِ*, using it in the manner of an epithet: and in like manner [you use the other nouns of number] to *عَشْرَةً* [inclusive]. (S.) You say also, *صُمْنَا خَمِيسًا مِنَ الشَّهْرِ* [We fasted during a period of five nights of the month with their