a soft, or tender, moman. (JK, K.) — And The rainbow. (JK, Ibn-'Abbad, K.) And A halo round the moon. (AA, TA.) — One says also, meaning Let me alone, and cease from thy vain, or false, sayings or actions. (TA.)

[or meadow] (IDrd, S, K) that is luxuriant and moist. (IDrd.)

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1. خَضْمَ aor. ; (Ṣ, Ķ;) and مَضْمَ aor. ; (JK, Ķ;) inf. n. مَضْمَ ; (JK, Ṣ, Ķ;) He (a man) ate a thing with the whole of the mouth: (As, S:) or he ate, (K,) in a general sense: (TA:) or he ate with the more remote of the teeth : (K:) قَضْرُ signifies the "eating with the nearer of the teeth;" (TA;) [i. e., " with the teeth of the fore part of the mouth:" or the "eating with the extremities of the teeth:" see art. : قضر: or [he ate so that] he filled his mouth with that which he ate: or it relates peculiarly to the thing that is moist, or juicy, as the cucumber, (K,) and the like: (TA:) or he ate in the enjoyment of a plentiful and pleasant life: (JK, TA:) or - referring to a man is like referring to a beast. (TA.) _ And فضية aor. =, (JK, K,) inf. n. as above; (TA;) and اختضه ; (JK, K;) He cut it; or cut it off : (K:) or he cut it in pieces. (JK.) _ doctor من ماله, (K,) accord. to IAar, (TA,) signifies He gave him of his property; (K;) [as though he cut off for him a portion thereof;] but Th rejects this, and says that it is . (TA.)

8: see 1. — [Hence,] السّيف يَحْتَصُر جَعْنَهُ The sword cuts, and eats, its scabbard, (K,) by reason of its sharpness; mentioned by J as a meaning of يَحْتَصُرُ : [see 8 in art. عَضَمُ العَظْمُ cuts the bone: and الدّراع العُظْمُ (the fore arm]. (TA.) — And الحّتَصُمُ الطّريقُ He stopped the way, robbing and slaying passengers. (K.)

. غضر see خضر

i. q. a., (K,) i. e. A certain bead, or gem, mentioned before. (TA.)

see what next follows.

غَضَاهُ A thing that is eaten in the manner termed عُضُخْ ; [see 1;] (K;) as also مُضُخُ ; [expressly said to be like غُرَابُ , otherwise it would seem to be مُضَاهُ , like مُضَاهُ , to which it is opposed,] (TA,) [and مُضُخُ , as is indicated in the K in art. وقض , opposed to مُضَمُّ in that art. (q. v.) in the S and K.]

: see what next precedes.

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1. Li, aor. -, inf. n. Li, He made [a line, or lines, or] a mark, عَلَى الزُّرْض, upon the ground. (Msb.) You say, خَطَّ الرَّاجِرُ في الأُرْض, aor. and inf. n. as above, The diviner made a line, or a mark, or lines, or marks, upon the ground, and الزَّاجِرُ يَخُطُّ بإصبَعِهِ في then divined. (TA.) And The diviner makes lines, or marks, with his finger upon the sand, and divines]. (S.) على الخط Th says, on the authority of I Aar, that is علم الرَّمْل [or geomancy]: I'Ab says that it is an ancient science, which men have relinquished: but Lth says that it is practised to the present time; [to which I may add, that it has not even now ceased; being still practised on sand and the like, and also on paper;] and they have conventional terms which they employ in it, and they elicit thereby the secret thoughts &c., and often hit upon the right therein: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted: while he obliterates, his boy says, for the sake of auguring well, اِبْنَى عِيَانُ أَسْرِعَا البَيَانُ O two sons of 'Iyan (meaning two lines or marks), hasten ye the manifestation]: I'Ab says that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment: and AZ and Lth relate the like of this. (TA.) It is said in a trad. of Mo'awiyeh Ibn-El-Hakam Es-Sulamee, تَانَ نَبِيًّ مِنَ ,traced up by him to its author الْأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ عَلِمَ مِثْلَ عِلْمِهِ prophet of the prophets used to practise geomancy; and he who matches his geomancy knows the like of his knowledge]. (TA.) You say also, when a man is meditating upon his affair, and considering what may be its issue, or result, فُلَانْ Such a one makes lines, or يُخطُّ في الأرْض marks, upon the ground]. (TA.) [See also : and see St. John's Gospel, ch. viii. verses 6 and 8.] And خُطُّ برجله الأرْض means ‡ He walked, or went along. (TA.) _ Also, (S, Msb,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) He wrote (S, Msb, K) a writing, or book, (Msb.) or a thing, (TA,) with the reed prepared for that purpose, (S, K,) or with some other thing; (K, TA;) [and so المُطَعِّلُ is syn. with تُسطير, or, as in the T, like تُسطير; whence the saying, خَطَطْتُ عَلَيْهِ ذُنُوبُهُ His sins were written [or registered] against him. (TA.) _ غَطُّهَا لنَفْسه and مُعَطُّ الخطُّة : see 8; for the latter, in two places. _ [Hence,] خط عليه + He prohibited it; or took it for himself; relating to anything. (K, TA.) _ غُطُّ وَجُهُدُ : or مُعَّدُ : see 8. خَطَطْتُ بِالسَّيْفِ وَجْهَهُ see 8. خَطُّ الغُلاَمُ ... t[I cut, or clave, with the sword his face and his waist]. (TA.) And عَطُّهُ بِالسَّيْفِ نِصْفَيْنِ [He clave him, or it, in halves with the sword].

(TA.) And عُبَارَهُ فَهَا خَطَّ غُبَارَهُ He contended with him in running, and did not cleave his dust. (JK, S, A, L.) _ مُعَا الله نَوْمَهَا _ [God made its (a land's) rain-giving star or asterism (see نوء) to pass it over: or may God make &c.]: from signifying "a land not rained upon between two lands that have been rained upon:" (S, TA:*) it was said by I'Ab [in a tropical sense, by way of imprecation, with reference to a woman], when he was asked respecting a man who had put the affair of his wife in her own hand and she had in consequence divorced him by a triple sentence: (S:) accord. to one relation, it is the meaning being "may he make its rain to miss it:" (S, TA:) and accord. to another, the : تُغَمَّى البَازِي like خَطُّطُ originally خُطُّى البَازِي former, or first, is the weaker, or weakest, in authority, of these relations. (TA. [See also 2 in art. []

2. hhi, inf. n. hhi, [He marked with lines, streaks, or stripes. Also] He wove a piece of cloth with lines, streaks, or stripes. (KL.) And He drew lines well and elegantly. (KL.)—See also 1, in two places, in the latter half of the paragraph.

4: see 8, in three places.

8. أختطها لنفسه (Mab, K,) or اختطها الخطة ال (S,) He took the and [q. v.] to himself, and (K) made a mark upon it, (S, K,) in order to its being known that he had chosen it to build there a house; (S, TA;) as also مُعْمَانُ ; (as in some copies of the K;) or اخطها; (as in other copies of the K, and as in the TA;) and نَعْلَيا اللهُ اللهُ : (TA:) and he alighted and took up his abode in the خطّة, none having done so before him; as also مَطَّبًا لَنُفُسه (K.) [And hence, اخطَّبًا لَنُفُسه signifies also He founded a town or the like.] -His face became marked with lines [app. by the growth of his beard]; (K, TA;) as also the; (K, L, TA;) or the; (JK;) or اخط : (CK:) or the hair of his beard extended [so as to form lines] upon the two sides of his face. (A, TA.) اختط الغُلام the two sides of the boy's, or young man's, beard grew forth; (S, L, K, TA;) as also the; or thel. (K, accord. to different copies.)

thing: (K:) pl. عُطُوطُ (S, K) and أَخْطَاطُ (K;) the latter, [a pl. of pauc.,] used by El-'Ajjáj: (TA:) and عُلَّهُ is [syn. with هُ عُهُ as explained above, being] a subst. from [the inf. n.] النَّهُ الله is from النَّهُ الله (S, K:) you say, النَّهُ الله المَّالُ (S, K:) you say, النَّهُ الله المَّالُ (Eupon the back of the ass are two lines, or streaks, differing in colour from the rest of the body. (TA.) [In mathematics, A line. And hence, الاستواء The equinoctial line.] — A slight track, or path, or road, in plain, or smooth, or soft, ground: pl. as above. (K.) And A road, or path: (Th, K:) as in the saying, الزَّهُ ذِلِكُ النَّمُ وَلَا تَطَالُو مَنْهُ مُنْهُ الْمُعْلَى الْمُعْلَى المُعْلَى المُعْلَى