

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 **خَمْسَةٌ** is imperfectly decl., see **ثَلَاثَةٌ**.] — **خَمْسَةٌ عَشْرٌ**, masc.; and **خَمِيسٌ عَشْرَةٌ**, fem.; *Fifteen*. For variations thereof, see art. **عَشْرٌ**.]

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

جَاؤُوا خَمِيسًا, and **مَخَمِيسًا**, *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, **مَرْتَبًا** and **مَرْتَبًا**, and **ثَنَاءً** and **أَحَادٌ** and **مَرْتَبًا** and **ثَنَاءً** and **ثَلَاثًا** and **رَبَاعًا** has been heard, except **عُشَارٌ** occurring in a verse of El-Kumeyt. (TA in art. **عَشْرٌ**.)

خَمِيسٌ: see **خَمِيسٌ**: — and **مَخَمِيسُونَ**, 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. **جَمِيسٌ خَمِيسٌ**. (TA.) — **يَوْمُ الْخَمِيسِ**, *Thursday*; the *fifth day of the week*; thus used for **الْخَامِسُ**, in like manner as **الدَّبْرَانُ** is applied to the star [that follows the Pleiades, for **الدَّبَائِرُ**]: (TA:) pl. [of pauc.] **أَخْمِيسَةٌ** and [of mult.] **أَخْمِيسَاتٌ** (S, Mṣb, K) and **أَخْمِيسٌ**. (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. **أَمْسٌ**.) — See also **خَمِيسٌ**, last signification. — **مَا أَدْرِي أَيُّ خَمِيسِ النَّاسِ هُوَ** means *I know not what company of men it is*. (Ibn-'Abbád, Sgh, K.)

خَمِيسِي A boy *five spans* (**أَشْبَارٌ**) in height: (S, Mṣb, Mṣb, K;) said of him who is increasing in height [but has not attained his full stature]: (Mṣb:) fem. with **ة**: (Lth, TA:) and in like manner you say **رَبَاعِي**: (S, Mṣb:) but

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

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

خَامِسٌ [Fifth]: for this you also say **خَامِرٌ**; (ISk, S, K;) whence the phrase, **جَاءَ فُلَانٌ خَامِيًا** [Such a one came fifth], for **خَامِسًا**: (ISk, S:) [fem. with **ة**.] — **خَامِسَةٌ** and **خَامِيسَةٌ**, 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 خَامِسَةٌ** (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.)

جَاؤُوا مَخَمِيسًا: see **خَمِيسًا**.

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

مَخَمِيسٌ *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, Mṣb, K,) which occurs in a trad. as meaning a *small garment* or piece of cloth, (Mṣb,) and **خَمِيسِي** [q. v. *suprà*]; (TA;) and in like manner, **بُرْدَةٌ أَخْمِيسٌ** a [garment of the hind called] *بردة five cubits long*. (ISk, TA.) Hence the saying, **ثَمَانِيَتَانِ فِي بُرْدَةٍ أَخْمِيسِي** + *They two have become near together, and in a state of agreement*. (K.) A poet says,

* صَيْرَنِي جُودَ يَدَيْهِ وَمَنْ
* أَهْوَاهُ فِي بُرْدَةِ أَخْمِيسِي *

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

خميش

1. **خَمِيشَةٌ**, (S, A, K,) aor. - (S, Mṣb, K) and **خَمِيشٌ**, (S, K,) inf. n. **خَمِيشٌ**, (Mṣb,) *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 **خَمِيشَةٌ**, inf. n. **تَخْمِيشٌ**, signifies the same: (TA:) [or denotes intensiveness, or muchness, like **خَدَشَهُ**.] And **خَمِشَتِ الْمَرْأَةُ وَجْهَهَا بِظُفْرِهَا** *The woman wounded the exterior of the scarf-skin of her face with her nail*. (Mṣb.) One says also, by way of imprecation, **خَمِشَا** [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.

خَمِشٌ The mark made by scratching with the nails upon the face: (Mṣb, TA:) pl. **خَمِشَاتٌ**. (S, A, Mṣb.)

لَا تَفْعَلْ ذَلِكَ أُمَّكَ خَمِيشِي (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, **خَمِشِي عَفْرَى حَلْقِي**. (S and TA in art. **حَلْقٌ**: see 1 in that art.)

خَمِشٌ 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.)

خَمِيشَةٌ 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-'Ásim collected his sons at his death, and said, **كَانَ بَيْنِي وَبَيْنَ فُلَانٍ خَمِيشَاتٌ فِي الْجَاهِلِيَّةِ** [There were, between me and such a one, wounds, &c., in the Time of Ignorance]. (L.) And you say, **قَدْ أَخَذْتُ خَمِيشَتِي مِنْ فُلَانٍ** *I have retaliated upon such a one [my wound, &c.]*. (TA.) — **خَمِيشَاتٌ**, also, (S, TA,) or **خَمِيشَاتٌ**, (A, TA,) signifies † *Remains of دَحْلٌ* [or desire of retaliation, or the like]. (S, A, TA.)

خميص

1. **خَمِصَتِ الْقَدَمُ**, aor. - (S, Mṣb, K) and **خَمِصٌ**, inf. n. **خَمِصٌ**, *The man's foot rose from the ground, [or was hollow in the middle of the sole,] so that it did not touch it*. (Mṣb.) — **خَمِصَ الْبَطْنُ**, (A, K,) aor. - (TK;) and **خَمِصٌ**, aor. - (S, Mṣb, K) and **خَمِصٌ**, aor. - (S, Mṣb, K) inf. n. **خَمِصٌ** [i. e. **خَمِصٌ** or **خَمِصٌ** or probably both] and **خَمِصَةٌ** and **مَخْمِصَةٌ**; (TK;) *The belly was, or became, empty*; (A, K, TK;) i. e., *hungry*: (TK:) [and *lank*: see **خَمِصٌ**.] And **خَمِصَ الشَّيْءُ**, aor. - (Mṣb,) inf. n. **خَمِصٌ** (Mṣb, TA) and **خَمِصٌ** (A, TA) and **مَخْمِصَةٌ**, (S, A, Mṣb, K) the last an inf. n. like **مَعْتَبَةٌ** and **مَعْتَبَةٌ**, (S,) [but in art. **عَتَبٌ** in the S, **مَعْتَبَةٌ** is said to be a subst.,] *The thing was, or became, hungry*. (S, A, Mṣb, K.) — **خَمِصَةُ الْجَوْعِ**, (S, K,) aor. - (TK,) inf. n. **خَمِصٌ** and