

error: both evidently signify *gossamer*:]) it was applied as a surname, or nickname, to Marwān Ibn-El-Hakam; because he was tall, and loose, or uncompact, in frame: (§:) or it signifies the air; syn. الهَوَاءُ [perhaps a mistranscription for الهَيَاءُ, occurring in another explanation hereafter]: (K:) or light entering from an aperture in a wall [into a dark place]: (Th, K:) or خَيْطُ الْبَاطِلِ signifies the scattered هَبَاءُ [or atoms that are seen in the rays of the sun] entering from an aperture in a wall [into a dark place] when the sun is hot: and one says, فُلَانٌ أَدْقُ مِنْ خَيْطِ الْبَاطِلِ [Such a one is less in estimation than the scattered atoms that are seen in the rays of the sun]; a prov., applied to him who is in an abject state; thus related, on the authority of Ahmad Ibn-Yahyā, by Az and others; but by Sgh, erroneously, أَرَقُ مِنْ خَيْطِ الْبَاطِلِ. (TA.) — See also what next follows, in two places.

خَيْطٌ (Aḡ, IDrd, S, K) and خَيْطٌ (IDrd, Mḡb, K) and خَيْطِي (S, K) †A collection, or flock, of ostriches, (S, Mḡb, K, &c.,) and a swarm of locusts, (K,) and a خَيْطٌ is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] أَخْيَاطٌ (IB) and [of mult.] خَيْطَانٌ: (K:) †which last, as also خَيْطَانٌ, signifies likewise a company of men. (TA.) [خَيْطٌ may perhaps be originally خَيْطٌ, pl. of خَيْطَاءٌ, q. v.]

خَيْطٌ †Length of the neck of an ostrich, (S, TA,) and of the [bones, such as are termed] قَصَبٌ thereof: or, as some say, a constant mixture of blackness with whiteness therein: or their being in an uninterrupted line, like an extended خَيْطٌ [or thread]. (TA.)

خَيْطَةٌ [n. un. of خَيْطٌ, q. v. — Also,] in the dial. of Hudheyl, (S,) A wooden peg or stake, (Skr, S, K,) which is fixed in a mountain, in order that one may let himself down [by means of a rope attached thereto] over against the place where [wild] honey is deposited [to gather it]. (Skr.) Aboo-Dhu-eyb says, (S, TA,) describing the gatherer of honey, (TA,)

* تَدَلَّى عَلَيْهَا بَيْنَ سَبِّ وَخَيْطَةٍ *
* بَجْرَدَاءَ مِثْلَ الْوَكْفِ يَكْبُو غُرَابَهَا *

(S, TA,) i. e. He let himself down [over against it, meaning the place of the honey, partly] by means of a rope (for so سَبٌّ signifies) and [partly by means of] a wooden peg or stake [to which the rope was attached, fixed] in a rock smooth like the [leather termed] وَكْفٌ, i. q. نَطْعٌ, [the crow of which rock would fall prone upon its face for want of something therein to which to cling:] (TA:) or (in the K “and”) خَيْطَةٌ signifies a rope; (Aḡ, Az, K, TA;) [and if so, سَبٌّ here means “a wooden peg,” which is a signification assigned to it in the K in art. سَبٌّ:] or, accord. to AA, a slender rope (S, L, TA) made [of the bark] of the tree called سَبٌّ: (L, TA:) and (accord. to some, TA) a string which is with the gatherer of honey, (K, TA,) and with which he pulls the rope [app. when he has detached himself

from the latter to gather the honey], it being tied to him: (TA:) or a [tunic of the kind called] دُرَاعَةٌ, [of leather,] which he wears. (Ibn-Habeeb, K, TA. [In the CK, دُرَاعَةٌ is erroneously put for دُرَاعَةٌ.] = See also 1, in four places. One says also, مَا آتَيْكَ إِلَّا الْخَيْطَةَ †I do not come to thee save sometime. (TA.)

خَيْطِي: see خَيْطٌ.

خَيْطَاءٌ †A she-ostrich long in the neck. (S, K, TA.)

خَيْطَانٌ and خَيْطَانٌ: see خَيْطٌ.

خَيْطٌ A needle; as also مَخِيطٌ. (S, Mḡb, * K.) Hence the saying in the Kur [vii. 38], حَتَّى يَلِجَ فِي سَمِّ الْخَيْطِ [Until the camel enter into the eye of the needle]. (S.) — See also خَيْطٌ, in three places. — And see مَخِيطٌ.

خَيْطَاءَةٌ The art of sewing. (Mḡb, TA.) [See also 1.]

خَيْطٌ A seamster; one whose occupation is that of sewing; (Mḡb, K;) as also خَائِطٌ (K) and خَاطٌ. (Sgh, K. [in the CK خَاطٌ.] [In the present day, its predominant application is to a tailor.] — Also †One who passes along quickly. (TA.)

خَائِطٌ: see خَيْطٌ.

مَخِيطٌ and مَخِيوُطٌ A garment, or piece of cloth, sewed: (S, Mḡb, K:) the ي in the former is the و of the measure مَفْعُولٌ, changed into ي because of its being quiescent and the preceding letter's being with kesr; the letter preceding it being made movent because it and the و are quiescent after the ي has fallen out; [for by dropping the ي it becomes changed from مَخِيوُطٌ to مَخِيوُطٌ;] and it is made movent with kesr [and thus changed from مَخِيوُطٌ to مَخِيوُطٌ, which necessarily becomes مَخِيطٌ,] in order to its being known that the letter which has dropped out is ي: some say that the ي in مَخِيطٌ is the radical, and that the letter thrown out is the و of the measure مَفْعُولٌ, in order that the word with و [for its medial radical] may be known from that with ي; [so that it is changed from مَخِيوُطٌ to مَخِيطٌ, and then to مَخِيطٌ, and then to مَخِيطٌ;] but the former saying is the right, because the و is a formative augment, and it is not proper that such should be thrown out. (S.) — Also, the former, †The whole of the exterior of the belly. (ISH.) — And †A place of passage; (O, L, TA;) a meaning erroneously assigned in the K to خَيْطٌ and مَخِيطٌ: (TA:) and particularly, †of a serpent; (TA;) the place of creeping along of a serpent. (K, TA.)

مَخِيطٌ: see خَيْطٌ: — and خَيْطَانٌ. — See also مَخِيطٌ.

مَخِيوُطٌ: see مَخِيطٌ.

خَيْفٌ

1. خَيْفٌ The having one of the eyes blue and the other black: (JK, S, Mḡb, Mḡb, K:) inf. n. of خَيْفٌ, aor. يَخَيْفُ: (JK, Mḡb:*) said of a horse, (S, Mḡb, * Mḡb, K,) &c., (S, K,) i. e. of any animal. (S, TA.) — Also The being wide in the sheath of the penis: (S, K:) in this sense [likewise] inf. n. of خَيْفٌ: (S:) said of a camel. (S, K.) — And [app. in like manner having for its verb خَيْفَتُ] A she-camel's being such as is termed خَيْفَاءٌ [i. e. wide in the udder, or in the skin thereof, or only when it is empty of milk, and flaccid]. (S)

2. خَيْفَتُ (JK,) or خَيْفَتُ أَوْلَادَهَا (TA,) †She (a woman) brought forth her children different, one from another. (JK, TA.) — خَيْفٌ بَيْنَهُمْ, (JK, A, K,) inf. n. تَخْيِيفٌ, (K,) †It (a thing, JK, K, or property, A) was divided, or distributed, among them. (JK, A, K.) — خَيْفَتُ بَيْنَ الْأَسْنَانِ (JK,) or عُمُورُ اللَّتَّةِ مِنَ الْأَسْنَانِ (K,) †The portions of the flesh of the gums between the teeth became separated (JK, K) from the teeth. (JK.) = خَيْفٌ He (a man, JK) alighted, or descended and stopped or sojourned or abode, in a place; (JK, K;) as also خَيْرٌ. (JK.) — خَيْفٌ عِنْدَ الْقِتَالِ (JK,) or عَنِ الْقِتَالِ (K,) He receded, drew back, or desisted, (JK, K,) on the occasion of fight, (JK,) or from fight. (K.)

4. اخاف, (JK, S, K,) inf. n. إِخَافَةٌ; (TA;) and أُخِيفُ; (JK, K;) said of a man, (JK, TA,) or of a party of men, (JK, S,) He, or they, alighted, or descended and stopped or sojourned or abode, in a [tract such as is termed] خَيْفٌ: (JK:) and [particularly] came to the خَيْفٌ of Minè, and there alighted, or descended and stopped &c.; (JK, * S, K;) as also اختاف. (Yoo, K.) = اخاف السيل القوم The torrent made the party, or company of men, to alight, or descend and stop or sojourn or abide, in a [tract such as is termed] خَيْفٌ. (JK, Ibn-'Abbād, K.)

5. تخيف ألواناً He (a man, TA) altered so as to become of different colours. (K, TA.) — تخيفت الإبل The camels took different directions in the place of pasturage (Lḡ, JK) &c. (Lḡ.) = تخيفه He took by little and little from it; (IAḡr, JK;) as also تخوفه [q. v.]. (JK.)

8: see 4.

الناس أخياف [sing. of أخياف]. You say, أخياف: Men, or the people, are different, one from another, (JK, S, A, Sgh, Mḡb, K,*) in their states, or conditions, (JK,) or in their forms, shapes, or semblances; (Sgh;) or of various sorts in natural dispositions, and in forms, shapes, or semblances: (L:) from خَيْفٌ signifying the “having one of the eyes blue and the other black.” (S. [See 1.]) And أخياف, (Mḡb, Mḡb,) or إخوة أخياف, (S, K,) †Brothers who are sons of one mother but of different fathers: (S, Mḡb, Mḡb, * K:) and in like manner, بنو الأخياف, if of good authority. (Mḡb.) — And hence, أبيت أخياف †Verses