

6. **تَخَاوَرَتِ التَّيْرَانُ** *The bulls lowed, or bellowed, one to another.* (A.)

10. **اِسْتَخَارَهَا** [*He endeavoured to make her (namely, a gazelle, or a wild cow,) to utter her cry; or he uttered a cry in order that she should do the same.* (TA.) The sportsman, coming to a place in which he thinks the young one of a gazelle or [wild] cow to be, utters a cry like that of her young one; and the mother, hearing it, if she have a young one, thinks the cry to be that of her young one, and follows the cry. (S, TA.) — Hence, (S, TA,) **اِسْتَخَارَهُ** † *He endeavoured to make him bend, turn, or incline:* (JK, S, A, K, TA:) and **هَدَاهُ** † *and he called him to him: and he interrogated him; or desired him to speak;* syn. **اِسْتَنْطَقَهُ**: namely, a man. (JK.) [**اِسْتَخَارَ الْمَنْزِلَ** is explained in the L and K as meaning **اِسْتَنْطَقَهُ**: to which is added in the TA, **كَانَهُ يَطْلُبُ خَيْرَهُ**, with the remark that it should therefore properly be mentioned in art. **خَيْر**: but an explanation in the sentence immediately preceding, and a verse cited below, evidently show that **اِسْتَنْطَقَهُ** is a mistranscription for **اِسْتَنْطَقَهُ**, and that **خَيْرَهُ** should be **خَيْرَهُ**: so that the meaning is *He interrogated the place of abode.*] The author of the L cites, as an ex., the saying of El-Kumeyt,

وَلَنْ يَسْتَخِيرَ رُسُومَ الدِّيَارِ

لِعَوْلَتِهِ ذُو الصَّبِيِّ الْمَعُولِ

[*And he who is affected with youthful amorousness, wailing, will not ask the remains, or traces, of the dwellings to reply to his wailing: but for عَوْلَتِهِ I would rather read بِعَوْلَتِهِ; i. e., will not interrogate them with his wailing.*] (TA.) — **اِسْتَخَارَ الصَّبَّ** (K, TA, [in some copies of the K, erroneously, **الصَّبَّعَ**]) and **الْبُرُوعَ** (TA,) *He placed a piece of wood in the hole of the burrow of the [lizard called] صَبَّ (K, TA,) and of the jerboa, i. e. in the قَاصِعَاءَ (TA,) in order that it should come forth from another place, (K, TA,) i. e. the نَافِقَاءَ, so that he might catch it.* (TA.) Lth falsely assigns the act of **اِسْتَخَارَهُ** to the صَبَّ and the jerboa. (AZ, TA.)

**خُورٌ** Low, or depressed, ground or land, (JK, S, K,) between two elevated parts; (JK, S;) like **غُورٌ**: (TA:) an inlet (lit. a neck) from a sea or large river, entering into the land: (Sh:) a place, or channel, where water pours into a sea or large river: (JK, K:) or a wide place or channel, where waters pour, running into a sea or large river: (TA:) or (as in the TA, but in the K “and,”) a canal, or cut, from a sea or large river: (K, TA:) and i. q. **رَحْبَةٌ** [app. as meaning the part in which the water flows from the two sides of a valley]: (JK:) pl. **خُورٌ**. (TA.)

**خُورٌ** a pl. of **خُورَةٌ**, (S, K,) contr. to rule; (MF, TA;) and of **خُورٍ** in the phrase **خُورِ الْعِنَانِ**. (JK, TA.) See **خُورٍ**, in five places.

**خُورَةُ الْإِبِلِ**, with damm, [app. originally **خَيْرَةُ**,] *The best of camels, or of the camels;* (IAqr, K;) [see **خَيْر**, (in art. **خَيْر**), near the end of the para-

graph;] and so **خُورَاهَا**, and **مِنْهَا** **الْخُورِيُّ**. (Fr, TA.)

**خُورِي** fem. of **أَخِيرٌ**, and properly belonging to art. **خَيْر**: see what next precedes.

**خُورَانٌ** *The مَبْعَرُ [or rectum], which comprises the حَتَارُ [or anus, with the extremities of its skin,] of the صُلْبِ [or back], (K,) of a man &c.: (TA:) or the passage of the رُوثِ [or dung, properly of a horse or the like, but here app. meaning of a man also]: (S:) or the head [or extremity] of the مَبْعَرَةُ [or rectum]: or the part in which is the دُبُرُ [or anus]: (K:) or the دُبُرُ [or anus] itself; (TA;) or it has this meaning also; (JK;) and so **خُورَاتُهُ**, syn. **اِسْتِ**; (K;) the دُبُرُ being so called because it is like a depressed place between two hills: (TA: [see **خُورٌ**]) or the gap in which is the دُبُرُ [or anus] of a man; and that in which is the قُبُلُ [or anterior pudendum] of a woman: (TA:) or the gap in which is the دُبُرُ and the place of the ذَكَرُ and that of the قُبُلُ of the woman: (Zj in his “Khalk el-Insán:”) pl. **خُورَانَاتٌ** and **خُورَائِنٌ**: (K:) the former pl. of a form which any sing. subst. not significant of a human being may receive. (TA.)*

**خُورٌ** an inf. n. of **خَارٌ** as explained in the first sentence in this art. (S, A, &c.) = **خُورٌ الْإِبِلِ**: see **خُورَةٌ**.

**خُورٌ**: see the next paragraph, in two places.

**خُورٌ** Weak, or feeble; (JK, S, Mṣb, K;) applied to a man; (S;) as also **خَائِرٌ** (K,) and **خُورٌ**: (AHeyth:) a weak man, who cannot endure difficulty or distress: (Lth:) and † cowardly, or a coward: (A:) pl. of the first **خُورُونَ**, and of the third **خُورَةٌ**. (AHeyth.) Applied to a camel, Slender (رَقِيقٌ) and beautiful: (K, TA: [for **الْحَسَنُ** in the CK, I read **الْحَسَنُ**, as in other copies of the K and in the TA:] and the fem., with **ة**, applied to a she-camel, having soft flesh and fragile bones: (TA:) pl. of the former [and of the latter] **خُورَاتٌ**. (K.) Applied to a spear, Weak: (S:) not hard: (Mṣb:) or weak and soft; (TA;) and in the same sense applied to an arrow, (A, TA,) as also **خُورٌ**; (TA;) and so the fem. of the former, with **ة**, applied to a reed or cane (قَصَبَةٌ); (A, TA;) and to land or ground (أَرْضٌ) as meaning weak, (S,) or soft: (A, Mṣb:) pl. **خُورٌ**. (S.) And **خُورُ الْعِنَانِ** † A horse (A) that turns easily, (JK, A, K,) and runs much: (K:) pl. **خُورٌ**. (JK, TA.) And **خُورَةٌ خُورَةٌ** † A sheave of a pulley of which the pin runs [or turns] easily in the cheeks. (TA.) And **خُورٌ الْحَشَايَا** Beds, or the like, stuffed with soft substances. (TA, from a trad.) And **خُورُ الصِّفَا** Smooth stones that sound [when struck] by reason of their hardness. (IAqr.) And **زَنْدٌ خُورٌ** † **زَنْدٌ** [q. v.] that emits much fire; syn. **قَدَّاحٌ**. (AHeyth, K.) [Hence,] **هُوَ خُورُ الْعُودِ** [meaning † *He is lavish when asked*]: an expression of dispraise. (TA in art. **كَسْر**.) [Hence also,] **خُورَةٌ** † A she-camel abounding with milk; pl. **خُورٌ**; (S, K, TA;)

which is contr. to rule, and said by MF to be without a parallel: (TA:) and so a ewe or she-goat: (TA:) or a she-camel whose milk flows easily; and so a ewe or she-goat: (A:) or a she-camel thin-skinned, and abounding with milk: (AHeyth:) or one that is of a hue between dust-colour and red, with a thin skin; and such is the most abundant in milk: (Kf:) or of a red colour inclining to dust-colour, thin-skinned, and having long fur with [coarse] hair protruding through it, longer than the rest: such a she-camel is less hardy than others, but abounds with milk. (ISk.) Also † A palm-tree (نَخْلَةٌ) that bears much fruit. (JK, A, K.) — **خُورٌ** as meaning † Women much suspected, on account of their corruptness, (K, TA,) and the weakness of their forbearance, (TA,) is [a pl.] without a sing. (K.)

**خُورَةٌ** fem. of **خُورٌ** [q. v.]. — As a subst.: see **خُورَانٌ**.

**خَائِرٌ**: see **خُورٌ**, first sentence.

خوص

1. **خَوْصٌ**, aor. **خَوَّصَ**, inf. n. **خَوْصٌ**, *He (a man, S) had the eye sunk, or depressed:* (S, K:) or the inf. n. signifies the eye's being narrow, or contracted, and sunk, or depressed: (Mṣb:) or its being small, and sunk, or depressed: (A:) or its being sunk, or depressed, and narrow, or contracted, and small: or one eye's being smaller than the other: or the eye's being narrow in the slit, naturally, or by reason of disease: or, accord. to AM, all that they have related respecting this word is correct except narrowness of the eyes; for the Arabs, when they mean this, use the term **خَوْصٌ**, with [the unpointed] **ح**; but when they mean the eye's being sunk, or depressed, this they term **خَوْصٌ**, with [the pointed] **خ**: (TA:) and accord. to A'Obeyd's relation on the authority of his companions, (TA,) [and accord. to Mṣr also,] **خَوْصَتْ عَيْنُهُ** signifies *his eye became sunk, or depressed;* (Mgh, TA;) but **خَوْصَتْ**, “it became narrow, or contracted.” (Mgh.) — Also **خَوْصَتْ**, inf. n. as above; and **اِخْوَصَتْ**, inf. n. **اِخْوِصَاصٌ**; *She (a ewe) had one of her eyes black, and the other white.* (AZ, TA.)

2. **خَوْصُ الشَّجَرِ**, inf. n. **تَخْوِصٌ**, said of palm-trees, [and some others, see **خَوْصٌ**,] *The trees put forth leaves, [or only leaves of the kinds called خَوْصٌ,] little by little.* (L, TA.) See also 4. — **خَوْصُ التَّاجِ**, inf. n. as above, *He ornamented the crown with plates of gold (K, TA) of the width of palm-leaves.* (TA.)

3: see 6, in two places.

4. **أَخْوَصَتِ النَّخْلُ** *The palm-trees put forth their خَوْصٌ [or leaves]:* (S, K:) or, accord. to the A, you say, **خَوْصَتْ النَّخْلُ** † **خَوْصَتْ**, meaning *the palm-trees put forth their leaves.* (TA.) [See also 2, above.] **اِخْوَصَ** is also said of the **عَرَفَجِ**, (S, K,) and of the **رَمَثِ**, (TA,) [and of other trees, (see **خَوْصٌ**),] or of trees in general, (TA,) or of trees (الشَّجَرِ) you say **اِخْوَصَ**, inf. n. **اِخْوِصَاصٌ**,