

2. **خَيْمِر**, (S, Mṣb, K,) inf. n. **تَخْيِير**, (TA,) [originally] *He pitched his tent*; (TA in art. **رَفَضَ**;) [like **تَخْيِير**: and hence, —] *He remained, stayed, dwelt, or abode, in a place*; (S, Mṣb, K, TA;) as also **خَامِر**, aor. **يَخْيِر**: whence, in a trad., **مَنْ أَحَبَّ أَنْ يَسْتَخْيِرَ لَهُ الرَّجَالُ قِيَامًا** [Whoso loveth that men should remain before him standing]; as some relate it; but others relate it differently, saying **يَسْتَخْمِر**, and **يَسْتَجْمِر**, as mentioned before [in arts. **خَمِر** and **جَمِر**]. (TA.) *He alighted, or descended and stopped or sojourned or abode, in a place*; as also **خَيْف**. (JK in art. **خَيْف**.) And **خَيْمِرُ الْوَحْشِيِّ فِي كِنَابِهِ** *The wild animal remained in his covert, not quitting it*. (TA.) And **الرِّيحُ الطَّيِّبَةُ**, (TA,) or **خَيْمَتِ الرَّائِحَةِ**, (JK,) † *The odour, or sweet odour, remained*; (JK, TA;) as also **تَخْيِمَت**; (K, TA;) in a garment, (JK, K, TA,) and in a place. (TA.) — **تَخْيِمُوا** *They entered into a خَيْمَة* [q. v.]. (JK, K.) = **خَيْمَة** *He made it like a خَيْمَة*. (S, TA.) — See also 4. — Also † *He covered it with a thing in order that its odour might cling to it*. (K, TA.)

4. **إِخَامَة**, [inf. n. of **أَخَامَر**], in the phrase **إِخَامَة الْفَرَسِ**, (K, TA,) which signifies *The horse's standing upon three legs and the extremity of the hoof of the fourth*, (TA,) or *raising one of his fore legs or one of his hind legs*, (JK,) belongs to the present art. and to art. **خَوْم**. (K, TA.) Accord. to Fr and IAḡr, **يُخْيِرُ فِي إِحْدَى رِجْلَيْهِ**, inf. n. as above, signifies *He (a man, or a beast,) is unable to place one of his legs, or feet, firmly upon the ground, and to rest upon it, by reason of a fault therein*. (L, TA.) = **أَخَامَر خَيْمَة**, and **أَخْيَمَهَا**, *He constructed a خَيْمَة*; (IAḡr, K;) as also **خَيْمَهَا**. (TA.)

5. **تَخْيِيرُ هُنَا**, (S,) or **تَخْيِيرُ بَمَكَانٍ كَذَا**, (K,) [like **خَيْمِر**], *He pitched, or fixed, his خَيْمَة* [in such a place, or here]. (S, K.) — See also 2.

10: see 2.

خَامِر A skin, or hide, *untanned*: or *not tanned much, or thoroughly*: and a **كِرْيَاس** [or coarse garment or piece of cloth, or garment or piece of cloth of white cotton,] *unwashed*: (K:) a Persian word, (TA,) arabicized. (K.) *Unbleached cloth*. (Mṣb, in art. **خَوْم**.) Paper that is *polished*, [app. a mistake for *not polished*,] or *to be polished*. (TA.) [Crude, or raw; applied in this sense to silk, *contr. of مَطْبُوع*; and to sugar, &c.: anything unprepared for use.] Honey of dates

(دَبَس) *untouched by fire*: (AHn, T:) which is the best thereof. (TA.) — See also **خَامَة**.

خَيْمِر: see **خَيْمَة**, in three places.

خَيْمِر *Natural, or innate, dispositions or tempers or the like*: (A'Obeyd, S, M, K:) a Persian word, arabicized: (TA:) having no sing. (S, K) of its own radical letters: (S:) or *largeness, or liberality, of disposition*: (JK, TA:) and the *original, or primary, state, or condition, syn. أَصْل*, of the soul, or mind. (TA.) You say, **هُوَ كَرِيمٌ فِي خَيْمِرِ الْخَيْرِ** [He is generous in respect of natural dispositions &c.]. (TA.) — The *diversified navy marks, streaks, or grain, syn. فِرْنَد*, of a sword. (K.) — And *I. q. حَمْض* [app. meaning the kind of plants called **حَمْض**]. (TA.)

خَامَة belongs to the present art., and J has erred, (K,) in mentioning it in art. **خَوْم**: (TA:) [but why this is said, I know not; nor do the commentators on this passage, as is observed in the TA, give any explanation of it worthy of notice:] it signifies *A fresh, or juicy, plant*: (S, Mṣb: both in art. **خَوْم**;) or *an ear of corn*: (IAḡr, TA:) or *a shoot of seed-produce when it first grows forth upon a single stalk*: (JK:) or **خَامَة الزَّرْع** signifies *what grows forth, of seed-produce, upon a single stalk*: (M, K:*) or *the fresh, or juicy, bunch thereof*: or *the fresh, or juicy, plant thereof*: (M, K:) pl. **خَامَات** (Mṣb) and [coll. gen. n.] **خَامَر**. (Mṣb, TA.) It is said in a trad., **مَثَلُ الْمُؤْمِنِ مَثَلُ الْخَامَةِ مِنَ الزَّرْعِ تَمِيلُهَا**, [The similitude of the believer is that of the fresh, or juicy, plant of seed-produce, &c., which the wind bends, at one time thus, and at one time thus]: (S, TA:*) but Fr related it differently, saying **الْحَافَة**, [app. a mistranscription for **الْخَافَة**, which see in art. **خَوْف**], and explained this as meaning “the bunch” of seed-produce. (TA.)

خَيْمَة, (S, Mgh, Mṣb, K, &c.,) with which **خَيْمِر** is syn., (S, Mṣb,) [though said by some to be a pl., as will be seen below,] *A بَيْت* [here meaning *booth, or the like*,] (S, Mṣb, K,) of any kind (K) *such as is built, or constructed*, (S, Mṣb, K,) by the Arabs, (S, Mṣb,) of the branches of trees: (S, Mṣb, K:) so says Aḡ, holding that the **خَيْمَة** is only of trees, and that otherwise it is called **بَيْت** [q. v.]: but others hold that it is [a tent; i. e.] *made with pieces of cloth and tent-ropes*; because **تَخْيِير** signifies the “remaining, staying, dwelling, or abiding;” wherefore it is thus called, as being used on the occasion of alighting: (IB,

TA:) this latter is the meaning commonly known; but accord. to the saying of Aḡ, it is tropical: (TA:) or, accord. to IAḡr, it is applied by the Arabs only to a construction of four poles roofed over with **ثَمَام** [or *panic grass*]; and is *not of cloths*; (Mgh, Mṣb, TA;) the **مِظَلَّة**, he says, being of cloths and of other things: or *i. q. مِظَلَّة*: (TA:) accord. to AHát, the same as the Persian **خَرِبُشْتَه** [lit. “ass's back;” like the French “dos d'âne;” meaning a high-pitched span-roof]: (Mgh:) or any round **بَيْت** [which may here mean either *booth or tent*]: or *three poles, or four, over which is laid ثَمَام*; by means of which one is shaded in the heat: (K:) or *poles set up, with rafters laid across, covered with trees*; so that it is cooler than are **أُخْيِمَة** [pl. of **أُخْيَمَة**]: or *poles upon which خِيَام* [pl. of **خَيْمِر**] are constructed: or a construction of trees and palm-branches with their leaves upon them, which a man uses for shade when he brings his camels to water: and applied by the Arabs to a **بَيْت** [or tent &c.], and a place of abode [in an absolute sense]: (TA:) the pl. of **خَيْمَة** is **خَيْمَات** and **خَيْمِر** (S, Mṣb, K) and **خَيْمِر**, (K,) or this last is [a coll. gen. n., or] syn. with **خَيْمَة**, (S, Mṣb,) and **خِيَام**, (K,) or this is pl. of **خَيْمِر**, (S, Mṣb,) and is applied also to † [women's vehicles of the kind called] **هَوَادِج**; these being likened to **خِيَام** [properly so termed]. (TA.) It is said in a trad., **الشَّهِيدُ فِي خَيْمَةِ اللَّهِ تَحْتَ الْعَرْشِ** [The martyr is in the tabernacle of God, beneath the empyrean: this signification of **خَيْمَة** being perhaps taken from the phrase $\eta \sigma \kappa \eta \nu \tau \omega \theta \epsilon \omega \upsilon$ in Rev. xxi. 3]. (TA.)

خَامِي (K, TA) *A preparer of skins, or hides, of the kind termed خَامَر*. (TA.)

خَيْمِي: see what next follows.

خِيَامِر and **خَيْمِي** *One who applies himself to the fabrication of the [kind of tent, or booth, called] خَيْمَة*. (TA.)

مَخْيِر, like **مَكِيل**, (in [some of] the copies of the K, erroneously, like **مَكْتَل**, TA, [in the CK like **مَكِيل**],) *A collection of bundles, or handfuls, [in the CK جَزَز,] of reaped seed-produce*. (K, TA.)

خيو

[**خَيَوِي** rel. n. of **خَا**: see **خَائِي**, in art. **خَوَا**.]