

A, Mṣb, K,) aor. **يَخَسُّ**; (A, Mṣb, TA;) and **خَسَّ**, sec. pers. **خَسَّتْ**, aor. **يَخَسُّ**; (Mṣb, TA;) inf. n. **خَسَّة** (Fr, S, A, K) and **خَسَاة** (Fr, S, A, Mṣb, K) and **خَسُوسٌ**, (TA,) *He (a man) was, or became, low or ignoble, base, vile, mean or sordid, weak*; (Fr, S, A, K;) [or, more commonly,] *contemptible*: (Fr, S, A, K:) and *it (a thing) was, or became, base, vile, or mean*; (TA;) or *contemptible, paltry, or inconsiderable*; (Mṣb, TA;) and *bad, corrupt, abominable, or disapproved*. (TA.) — **حَظُّهُ**, and **رَأْيُهُ**, and **قَوْلُهُ**, and **خَسَّ فَعْلُهُ**; [His action, and his saying, and his opinion, and his fortune, was, or became, low or ignoble, &c.] (A.) — **خَسَّ**, aor. **يَخَسُّ**, *It was, or became, light of weight, not equal to what corresponded with it*. (Mṣb.) — **خَسَّ**, aor. **يَخَسُّ**; (Mṣb;) and **أَخَسَّ**, (ISk, S, Mṣb, K,) inf. n. **أَخْسَانٌ**; (ISk, S;) † *He did what was low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible*: (ISk, S, Mṣb, K:) or † the latter signifies *he did something low or ignoble, &c., in actions*. (TA.) — **خَسَّ نَصِيْبُهُ**, (S, A, Mgh, K,) aor. **يَخَسُّ**; (S, TA;) and † **أَخَسَّهُ**; (Mgh;) *He made his lot, portion, or share, to be low or ignoble, base, vile, mean*; [or, more commonly,] *contemptible*: (S, A, Mgh, K:) and **خَسَّ الحَظَّ**, and † **أَخَسَّهُ**, *He made the lot, portion, or share, little, and incomplete*. (TA.) — Also **خَسَّ حَظُّهُ**, [and † **أَخَسَّهُ**,] † [He made his fortune to be low or ignoble, &c.; or contemptible; differing from the signification immediately preceding, being said to be tropical.] (A.) The Arabs say of a man without any good fortune in the present life, **أَخَسَّ اللهُ حَظَّهُ** † [God made his fortune mean, or contemptible]; as also **أَخَسَّهُ**. (AM, TA.)

4. **أَخَسَّهُ**: see **خَسَّ**, in two places. — **أَخَسَّهُ**: see **خَسَّ نَصِيْبُهُ** and what follows it, in four places. — Also *He found him to be low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible*. (S, K.)

6. **تَخَاشَوْهُ** *They did it by turns: or they hastened together, or vied in hastening, to do it*. (Sgh, K.)

10. **استخسَّهُ** *He reckoned, accounted, or esteemed, him low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible*. (S, K.) — **استخسَّ حَظَّهُ** † [He accounted his fortune low or ignoble, &c.]. (A.)

**خَسٌّ** [Lettuce; lactuca;] a certain plant, (S, Mṣb, K,) of the kind called **بَقْلٌ**, (S, K,) well known, (Mṣb, K,) of the description termed **أَحْرَارٌ**, [i. e., that are eaten without being cooked, or that are slender and succulent, or slender and soft,] with broad leaves: it increases the blood: the wild kind has the property of the black poppy: the best is the garden-kind, [lactuca sativa,] which is succulent, yellow, and broad [in the leaf]: it is cold and moist in temperament: the most nutritious is that which is cooked; and it is useful for counteracting contrariety of the fluids; but the eating it constantly weakens the sight, and is

*injurious to the venerable faculty*: (TA:) n. un. with ة. (Mṣb.)

**خَسِيْسٌ**: see **خَسَانٌ**.

**هَذِهِ الْأُمُورُ خَسَانٌ بَيْنَهُمْ** *These things, or affairs, are done by them by turns*. (JF, K.)

**خَسِيْسٌ**, applied to a man, and to a lot or portion or share, (S, A, K,) or a thing, (Mṣb, TA,) *Low or ignoble, base, vile, mean or sordid, weak*; (S, A, K;) [or, more commonly,] *contemptible*; (A, Mṣb, K;) as also **مُسْتَحْسَنٌ** and **مُسْتَحْسِنٌ**; (K;) and, applied to a thing, also, *paltry, or inconsiderable*; and so **خَسَانٌ** and **مَخْسُوسٌ**; *bad, corrupt, abominable, or disapproved*: (TA:) fem. with ة: (Mgh, Mṣb:) pl. masc. **أَخْسَاءٌ** and **أَخْسَانٌ** (Mṣb, TA) and **أَخْسَاءٌ**; (A;) pl. fem. **خَسَائِسٌ**. (Mgh, Mṣb.) — **حَظُّ خَسِيْسٍ**, and **مَخْسُوسٌ**, † *A low, or mean, fortune, that is not held in any estimation*. (A.) — **هُوَ لَا يَدْخُلُ فِي خَسَانِ الْأُمُورِ** † [He will not enter into low, mean, or contemptible, affairs]. (A.) — **خَسِيْسٌ** is also applied to *A disbeliever, an unbeliever, or infidel*. (TA.)

**خَسِيْسَةٌ** fem. of **خَسِيْسٌ**. (Mgh, Mṣb.) — You say also, **رَفَعَ اللهُ خَسِيْسَةَ فُلَانٍ** *God raised the condition of such a one after it had been low*: (Az, TA:) or **رَفَعْتُ مِنْ خَسِيْسَتِهِ** *I did to him a deed whereby he became raised to a high condition*. (S, K.) — The teeth of a she-camel within the period of the shedding of the central incisors: you say, **جَاوَزَتْ النَّاقَةَ خَسِيْسَتَهَا** [The she-camel passed beyond the period of her **خَسِيْسَةٌ**]: this is in the sixth year, when she sheds her central incisor: she is then such as is allowable for sacrifice. (S, K.)

**خَسَاءٌ** The state of him, or it, that is **خَسِيْسٌ** [i. e. low or ignoble, &c.]. (TA.) — A foul, or an ugly, woman. (TA.) [See also **مُسْتَحْسِنٌ**.]

**أَخَسٌ** [More, and most, **خَسِيْسٌ**, i. e., low or ignoble, &c.]. You say, **مَا رَأَيْتُ أَحَسَّ مِنْهُ** [I have not seen any more low or ignoble, or, more commonly, contemptible, than he, or it]. (A.)

**مَخْسُوسٌ** A man made, or rendered, low or ignoble, &c., and weak. (TA.) — See also **خَسِيْسٌ**, in two places.

**مُسْتَحْسِنٌ** and **مُسْتَحْسَنٌ**: see **خَسِيْسٌ**. — Also, both words, A foul, or an ugly, face: fem. with ة. (K, TA.) [See also **خَسَاءٌ**.]

## خَسَا

1. **خَسَا** (S, K,) aor. **خَسَا**, (K,) inf. n. **خَسْوَةٌ** (S, K) and **خَسُوَةٌ** (K,) *He drove away a dog*: (S, K:) *he chid him*. (Lth.) — It is also intrans., (S,) and signifies *He (a dog) went away, to a distance*; (S, K;) [being driven away, or chidden;] as also **خَسِيَ**, (K,) and **أَخْسَأَ**. (S, K.) — [Hence,] tropically, said to a man, **أَخْسَأَ إِلَيْكَ**,

meaning **اِخْسَأْ عَنِّي** † [Go thou away: or go thou away from me]. (TA.) **اِخْسَأُوا فِيهَا وَلَا تَكَلِّمُونِ**, in the Kur [xxiii. 110], is expressive of removal to a distance with anger; [meaning † *Go ye away into it, (i. e. the fire of Hell,) and speak not unto Me.*] (Zj.) — [And hence, † *He was, or became, vile and despised and hated*: so says Golius, as on the authority of the KL; but this meaning is not in my copy of that work: it agrees, however, with a signification of the part. n. **خَسِيْسٌ**, q. v.] — Also, inf. n. **خَسُوٌ** and **خَسُوَةٌ** [as above], said of the sight, (AZ, S, K,) † *It was, or became, dazzled, or confused*, (AZ, S, TA,) and *dim.* (K, TA.)

3. **خَسَاؤُوا**, (K,) inf. n. **مُخَسَاةٌ**, (S,) † *They threw stones, one at another*; (S, K;) as also **تَخَاسَوْا**, (K,) or **تَخَاسَوْا بِالْحِجَارَةِ**. (S.) And **كَانَتْ بَيْنَهُمْ مُخَاَسَاةٌ** † [There was between them a contending in throwing, or throwing of stones]. (S, TA.) [See also art. **خَسَى**.] — And **هُوَ يُخَاَسِي** means **يُقَامِرُ** [He contends in a game of hazard]. (IB, TA in art. **خَسُو**.)

6: see 3.

7: see 1.

**خَسِيٌّ** Bad wool. (O, K.)

**خَسِيٌّ**, applied to a dog, and to a swine, (K,) and to a devil, (TA,) *Driven away, repelled, and not suffered to come near to men*. (K, TA.) — And [hence,] † *Contemptible, despicable, vile, or abject*. (TA.) — Applied to the sight, † *Dazzled, or confused*, (S, TA,) and *dim.* (TA.) So in the words of the Kur [lxvii. 4], **يَنْقَلِبُ إِلَيْكَ الْبَصَرُ**, † [The sight will recoil to thee dazzled, or confused, or dim]: (S, TA:) or the meaning here is † *contemptible*: or *withdrawing far away*: or it is of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**, [meaning *repelled far away*,] like **عَيْشَةٌ رَاضِيَةٌ**, in the Kur [lxix. 21 and ci. 5], for **مَرْضِيَّةٌ**. (TA.)

## خَسِرَ

1. **خَسِرَ**, (S, A, Mṣb, K, &c.) aor. **خَسِرَ**; (K;) and **خَسَرَ**, aor. **خَسَرَ**; (K;) but the latter is an unusual form [except in the sense of **أَخْسَرَ**]; (B, TA;) inf. n. **خُسْرَانٌ** (S, A, Mṣb, K) and **خُسْرٌ** (S, Mṣb, K) and **خَسَارَةٌ** (Mṣb, K) [which are the only forms assigned in the TA to the verb when used with reference to traffic] and **خُسْرٌ** and **خُسْرٌ** and **خَسَرٌ** and **خَسَارٌ**; (K;) *He lost, or suffered loss or diminution: or he was deceived, cheated, beguiled, or circumvented*: (K:) **in فِي الْبَيْعِ** in selling; (S;) or **in فِي بَيْعِهِ** in his selling; (A;) or **in فِي تِجَارَتِهِ** in his traffic: (Mṣb, K: [see also 4:]) the former is the original signification: (TA:) *he suffered diminution of his capital; he lost part thereof*: (B, TA:) and *he lost his capital altogether*. (Bd in iv. 118; &c.) **خُسْرَانٌ** is also attributed to an action, as well as to a man: (B, TA:) you say, (but in this case the verb is used tropically, A,) **خَسِرَتْ تِجَارَتُهُ** † [His traffic was losing; or an occasion of loss]; (A, B;) opposed