

meaning a tent having two poles in its hinder part: (TA:) the pl. is خَوَائِفُ : (S, TA:) which is hence applied to the angles, or corners, of a بيت: AZ says that the خالفة of a بيت is [app. the skirt thereof,] beneath the [ropes called] أَطْنَابُ, in the [part called] كَسْرُ [q. v.]; and it is also called the خِصَامَة, and the فَرْجَة: [thus I find these two words written, without any syll. signs:] and he cites, as an ex.,

\* مَا خِفْتُ حَتَّى هَتَكُوا الخَوَائِفَ \*

[app. meaning *And I feared not until they rent open the skirts of the tent, or tents*: (TA:) or, as some say, the خَالِفَاتَانِ are the two sides of a tent, and its رِوَاقُ is its fore part, and its كِفَاءُ is its hinder part. (TA in art. رِوَق) — خَوَائِفُ, (Yz, K,) or خَوَائِفُ مِنَ الأَرْضِ, (TA,) *Lands that produce not plants, or herbage, save among the last of lands.* (Yz, K, \* TA.) = See also خَلْفُ.

أُخْلِفَ: see خَالَفَ, in the latter half of the paragraph. — Also *Contrarious, hard in disposition, as though going with a leaning towards one side*: (K:) and [simply] *leaning towards one side*; applied to a camel: (S, K:) so says A'Obeyd; (S, TA;) and so As. (TA.) — Also *A camel that has the sheath of his penis slit, and that will not remain stationary, by reason of pain*: (TA:) and مَخْلُوفٌ signifies a camel having the sheath of his penis slit in the hinder part, (JK, TA,) when suffering suppression of his urine in consequence of the pressure of his hind girth upon his sheath: so says El-Fezáree. (TA.) — And *Left-handed*. (JK, K.) — And *Squint-eyed*; syn. أُحْوَلٌ. (K.) — Accord. to some, (TA,) *A torrent*: (K, TA:) or, as some say, *a river*. (Skr, TA.) — And *A male serpent*. (Ibn-'Abbád, K.) [All these meanings seem to have been assigned to the word as occurring in a verse of Aboo-Kebeer El-Hudhalee, in which he likens the course of a wolf in a narrow road to the course of the أُخْلِفُ.] = [Also *More, and most, wont to break promises*. Hence the prov., mentioned by Meyd, *أُخْلِفَ مِنْ عُرْقُوبٍ More wont to break promises than 'Orkoob*: a certain man who rendered himself notorious for breaking his promises. See Freytag's Arab. Prov. i. 454. — And *More, and most, disagreeing, differing, dissentient, contrary, contrarious, or opposing*. See an ex. in a prov. cited voce ثَبِيلٌ. — And app. *More, and most, offensive in the odour of the mouth*. See Freytag's Arab. Prov. ubi suprâ.]

تَخَالِيفٌ *Different colours*. (TA.)

مَخْلَفٌ: see مَخْلَفَةٌ.

مَخْلَفٌ *A camel that has exceeded in age the بازل*; [which latter is generally *one that has entered the ninth year*;] (S, M, K;) beyond which there is no age [having an epithet to denote it]; therefore, (TA,) one says مَخْلَفٌ عَامٌ and مَخْلَفٌ عَامَيْنِ [that has exceeded in age the بازل by a year and by two years]; (S, TA; [see 4:]); applied alike to the male and the female; (S, K;) and the female is also termed مَخْلَفَةٌ: (K:)

or this latter signifies † a she-camel that appears, (S, K,) or is thought, (A,) to be pregnant, and is not pregnant: (S, A, K:) and the pl. is مَخَالِيفٌ (TA.) — See also مَخْلَافٌ. — Also *A man whose cattle have not obtained the [herbage termed] مَخْلَفٌ*. (JK.) — رَجُلٌ مَخْلَفٌ مُتَلَفٌ, or مَخْلَفٌ مُتَلَفٌ, and مَخْلَافٌ مُتَلَفٌ: see art. تَلَفٌ. — نَوْمَةٌ مَخْلَفَةٌ لِلْفَمِ (K, TA,) also written نَوْمٌ مَخْلَفٌ, and in some copies نَوْمٌ مَخْلَفٌ, [which requires the reading مَخْلَفَةٌ] (TA,) i. e. [The sleep, or sleeping, in the period of the morning when the sun is yet low is] a cause of the mouth's becoming altered [for the worse] in odour. (K, TA.) — مَخْلَفٌ جَنْبٌ *Having one half of his face and of his mouth turning sideways*. (JK.) — See also the explanation of the verse of El-Hoṭeiah cited in the last quarter of the first paragraph. The قَطَا are termed مَخْلَفَاتٌ because they draw water for their young ones. (JK.)

مَخْلَفٌ: see the next preceding paragraph.

مَخْلَفَةٌ: see مَخْلَفٌ. — See also خَلِيفٌ, near the end of the paragraph. † المَخْلَفُ [as a coll. gen. n.] signifies *The roads along which the people pass in Minè*: (K;) which are three: one says, أَطْلُبُهُ بِالمَخْلَفَةِ الوَسْطَى مِنْ مَتْنِي [Seek thou him in the middle road of Minè]. (TA.) And مَخْلَفَةٌ بَنِي فُلَانٍ *The place of alighting, or descending and stopping or sojourning or abiding or lodging or settling, of the sons of such a one*. (K, \* TA.) And مَخْلَفَةٌ مَتْنِي *The place of alighting, or descending and stopping &c., of the people in Minè*. (K.) = *A place in which are trees of the kind called خِلَافٌ*. (S, K.)

سُلْطَانٌ مَخْلَفَانُ البَلَدِ *The ruler, or sovereign, of the country*; as also مَخْلَافُهُ. (TA.)

مَخْلَافٌ *A man who often breaks his promises*; (S, K;) as also مَخْلَفٌ: (TA:) [whence the latter (which properly signifies simply *breaking a promise*) is applied to a star, or an asterism, as meaning † *Unattended with rain*: (see 4:) and in the same sense to clouds (سَحَابٌ): or, accord. to Freytag's Lex., in this or in the contr. sense.] — See also مَخْلَفٌ. — And see مَخْلَفَانٌ. — Also *A كَوْرَةٌ* [i. e. *province, district, or region*] (S, Mgh, Mṣb) pertaining to the people of El-Yemen, (S,) or in the dial. of El-Yemen; (Mgh, Mṣb;) pl. مَخَالِيفٌ; (S, Mṣb;) every مَخْلَافٌ thereof having a [distinctive] name whereby it is known; (S;) the مَخَالِيفُ of the people of El-Yemen being like the أَجْنَادُ of the people of Syria and the كَوْرُ of the people of El-'Irâk and the رَسَاتِيقُ of the people of El-Jibál and the طَسَاسِيعُ of the people of El-Ahwáz: (IB:) or مَخْلَافٌ signifies *a كَوْرَةٌ* (JK, M, K) to which a man comes; (M;) [in any country;] and hence the مَخَالِيفُ of El-Yemen, (K,) i. e. its كَوْرُ: (TA:) some say that there is a مَخْلَافٌ in every country; (Mṣb;) so says Khálid Ibn-Jembeh; (TA;) i. e. *a نَاحِيَةٌ* [as meaning a *district &c.*]; (Mṣb;) and thus one says the مَخْلَافُ of El-Medeeneh, and of El-

Yemámeh, (Khálid Ibn-Jembeh, TA,) and the مَخَالِيفُ of Et-Táif: (AA, Mṣb, TA:) but properly it is peculiar to the dial. of El-Yemen. (TA.) — Also *i. q.* بَنَكْرَدٌ [a foreign word, and perhaps mistranscribed], i. e. *The poor-rate of any particular people or party, which is given by them to [the poor of] their own community: so says Aboo-Mo'ádh: (L:) and مَخَالِيفٌ* [is its pl., as also, app., مَخَالِيفٌ, agreeably with rule, and] signifies the *poor-rates* of the Arabs; (JK, TA;) [as in the saying,] أُسْتَعْمِلَ فُلَانٌ عَلَى مَخَالِيفِ بَنِي فُلَانٍ [Such a one was employed as collector of the poor-rates of the sons of such a one]. (JK.)

مَخْلُوفٌ: see خَلِيفٌ — and أُخْلِفَ. — Also *A man affected with a looseness, or diarrhoea*. (JK, TA.)

مَخَالِيفٌ: see مَخْلَافٌ, last sentence.

مَخَالِيفٌ: pl. of مَخْلَافٌ. (S, Mṣb, K, &c.) = Also *Camels that have pastured upon fresh herbs, or leguminous plants, and have not fed upon dry herbage, and to which their pasturing upon the former has been of no avail*. (IAṣr, TA.)

قَوْلٌ مُخْتَلِفٌ [Discordant speech;] *speech expressing different opinions*. (Bḍ and Jel in li. 8.) — طُرُقٌ مُخْتَلِفَةٌ [Roads leading in different directions.]

مُسْتَخْلِفٌ: see خَالَفَ, near the end of the paragraph. — ذَهَبَ المُسْتَخْلِفُونَ يَسْتَقُونَ a saying mentioned by Lh as meaning *Those going before [or leaving others in their places] went away to draw water*. (TA.)

خلق

1. خَلَقَ signifies *The act of measuring; or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing; or proportioning a thing to another thing*; syn. تَعْدِيرٌ: (S, Mṣb, K, TA, and Bḍ in ii. 19:) this is the primary meaning. (Mṣb, TA, and Bḍ ubi suprâ.) You say, خَلَقَ الأَدِيمَ, (S, Mṣb, K,) aor. 2, (S, TA,) inf. n. خَلَقٌ (JK, S, Mṣb, K) and خَلَقَةٌ, (K,) *He measured, or proportioned, the hide, and sewed it*: (K:) or *he measured, or proportioned, the hide*, (JK, S, Mṣb, K,) لِمَا يُرِيدُ [for, or to, that which he desired to make of it], (JK, \* TA,) or لِلسَّقَاءِ [for, or to, the skin for water or milk that he desired to make], (Mṣb,) before cutting it; (S, K, TA;) *he measured it (قَاسَهُ) to cut from it a water-bag, or a water-skin, or a boot*: (TA:) and in like manner, خَلَقَ التَّنْعَ he measured, &c., the نِطْعَ [q. v.]: when one cuts it, one says, قَرَأَهُ. (K.) And خَلَقَ التَّلْعَلَ *He determined the measure of the sandal, or proportioned it*; (قَدَرَهَا;) and *made it by measure*. (Ksh and Bḍ in ii. 19.) Hence the saying of Zuhayr, (S,) praising Herim Ibn-Sinán, (TA,)