

diversified by having one word thereof composed of dotted letters and another composed of letters not dotted. (Har p. 611 and 612.) — Also, the sing., *Land*, (ISd, TA,) or a *place*, (Mgh,) of which the stones are of different colours. (ISd, Mgh, TA.) — A *side*, *region*, *quarter*, or *tract*; syn. *نَاحِيَةٌ*. (K.) — The *part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows*; (S, K;) whence *مَسْجِدُ الْخَيْفِ* [the mosque of the *خَيْفِ*] in *Minè*: (S:) or an *elevated place*, like the *خَيْفِ* of *Minè*: (Mgh:) or the *part*, of a valley, that rises a little from the channel in which the water flows, and only between two mountains; and hence *مَسْجِدُ الْخَيْفِ*, originally *مَسْجِدُ مَنِيٍّ*: (Mgh:) and any *declivity and acclivity at the foot of a mountain*: and a *white place in the black mountain that is behind Aboo-Kubey's*; and hence the name of *مَسْجِدُ الْخَيْفِ*; or this is so called because it is [in] *نَاحِيَةٌ* [or side &c.] of *Minè*; or because it is at the foot of a mountain: (K:) pl. [of pauc.] *أَخْيَافٌ* (TA) and [of mult.] *خَيْوْفٌ*. (Mgh, TA.) — Also The *skin of the udder*: (S, K:) or the *side of the udder*: or the *skin of the she-camel's udder*: (K:) or a *she-camel's udder*: or the *anterior part of her neck*: and the *skin of her podex*. (JK.)

*خَيْفٌ*: see 1 in art. *خَوْفٌ*, first sentence.

*خَافَةٌ*, accord. to Aboo-'Alee belonging to this art: see art. *خَوْفٌ*. (TA.)

*خَيْفَةٌ* A *knife*, (AA, K,) such as is termed *رَبِيضٌ* [q. v.]. (AA, TA.) — Also, (thus in the K,) or *خَيْفَةٌ*, (so in the JK, [and app. accord. to Sgh,]) 'The *place of resort of a lion*: (JK, K:) mentioned in this art. by Ibn-'Abbád; but accord. to Sgh, it may be from *الْخَوْفُ*. (TA.)

*خَيْفَةٌ*: see what next precedes: — and see also art. *خَوْفٌ*.

*خَيْفَانٌ* *Locusts before their wings are full-grown*: (Lth, \* K, TA:) [see *جَرَادٌ*:] or *when they have upon them streaks of different colours, white and yellow*: (S, K:) or *when they have changed from their first black or yellow colour to red*: (Aḡ, K:) or *when yellowness has appeared in their red colour, but some of the redness remains*: (Aḡ, TA:) or [in the CK "and"] *emaciated red locusts of the brood of the next preceding year*: (K:) accord. to Lh, you say *جَرَادٌ خَيْفَانٌ*, meaning *locusts of different colours*: (TA:) [but *خَيْفَانٌ* is generally used as a subst.:] the n. un. is with *ة*. (S.) — Hence the n. un. is applied to a *mare*, as meaning † *Brisk, sprightly, active, or agile, and leaping*. (S, TA.) — [Hence also, app.,] *أَخْيَافَانٌ مِنَ النَّاسِ* † *A multitude of men*. (Ibn-'Abbád, K,\*) — Also *A certain plant of the mountains*; (Ibn-'Abbád, K,\*) a *certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a *سَنَمَةٌ* [or head resembling an ear of corn], which is green in the upper part and white below, with a white ann, or beard*. (L.)

*أَخْيَفٌ*, applied to a horse, (S, Mgh, Mḡb,) and a camel, (TA,) and any animal, (S, TA,) *Having*

*one of the eyes blue and the other black*: (S, Mgh, Mḡb, TA:) fem. *أَخْيَفَةٌ*. (K, TA.) — And, applied to a camel, *Wide in the sheath of the penis*. (S, K.) — And the fem., applied to a she-camel, *Wide in the udder*, (K,) or *in the skin thereof*, (S, \* K,) or only *when it is empty of milk, and flaccid*: pl. *خَيْفَاوَاتٌ*; (K;) which is extr., for a pl. like this belongs [regularly] only to a subst., and to an epithet in which the quality of a subst. predominates. (TA.) — The pl. of *أَخْيَفٌ* is *خَيْفٌ* and *خَوْفٌ*, (K, TA, [the latter erroneously written in the CK *خَوْفٌ*,]) with *kesr* and *ḍamm*. (TA.)

*مَخْيِفٌ*: see art. *خَوْفٌ*.

*مُخْيِفٌ* [Diversified in colour]; applied by El-Kumeyt to a horse of which one part was of the colour termed *وَزْدٌ*, and the rest *جَوْنٌ*. (L and TA voce *مُخْيِفٌ*.)

*مَخْيِيفٌ* A woman who brings forth one year a boy and another year a girl. (JK.)

خيل

1. *خَالٌ* is syn. with *ظَنٌّ* and *تَوْهَمٌ*: (TA:) you say, *خَالَ الشَّيْءُ*, (Mḡb, K,) first pers. *خَلْتُ*, (JK, S,) aor. *يَخَالُ*, (Mḡb, K,) first pers. *إِخَالٌ* and *أَخَالٌ*, (JK, S, Mḡb, K, &c.,) the former irregular, (Mḡb,) but the more chaste of the two, (S,) and the more used, (Mḡb,) of the dial. of Teiyi, but commonly used by others also, (El-Marzookee, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Mḡb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. *خَيْلٌ* (S, Mḡb, K) and *خَيْلَةٌ* and *خَيْلَانٌ* (K) and *خَيْلَةٌ* (S, K) and *خَالٌ* and *خَيْلَانٌ*, (K, TA, [the last accord. to the CK *خَيْلَانٌ*,]) or, as in the T [and JK], *خَيْلَانٌ*, (TA,) and *خَيْلَوْلَةٌ* and *مَخْيِلَةٌ* (S, K) and *مَخَانَةٌ*; (K;) and *خَالٌ الشَّيْءُ*, aor. *يَخَيْلُ*, is a dial. var. thereof; (Mḡb;) meaning *ظَنَّهُ* [He thought, or opined, the thing: and sometimes (see I 'Aḡ p. 109) he knew the thing: but it seems to have originally signified *تَوْهَمَ الشَّيْءِ*, i. e. he surmised, or fancied, the thing: see *خَالٌ*, below]. (S, Mḡb, K.) This verb, being of the class of *ظَنَّ*, occurs with an inchoative and an enunciative; if commencing the phrase, governing them; but if in the middle or at the end, it may be made to govern or to have no government. (S.) You say, *إِخَالٌ زَيْدًا أَخَاكَ* [and, if you will, *زَيْدٌ إِخَالٌ أَخَاكَ* and *زَيْدٌ إِخَالٌ*,] *I think Zeyd is thy brother and Zeyd I think is thy brother and Zeyd is thy brother I think*. (JK.) Hence the prov., *مَنْ يَسْمَعُ يَخَالُ*, (S, TA,) i. e. *He who hears the things related of men and of their vices, or faults, will think evil of them*: meaning that it is most safe to keep aloof from other men: or, accord. to some, it is said on the occasion of verifying an opinion. (TA.) — See also 8. — *خَالٌ عَلَى الْمَالِ*, aor. *يَخَالُ*: see *خَالٌ* in art. *خَوْلٌ*. — *خَالٌ* said of a horse, (JK, K, TA,) aor. *يَخَالُ*, (K,) inf. n. *خَالٌ*,

(JK, K,) *He limped, or halted, or was slightly lame*. (JK, K,\*)

2. *تَخْيِيلٌ* signifies *The imaging a thing in the mind, or fancying it; the forming an image, or a fancied image, thereof in the mind*: (TA:) [and *تَخْيِيلٌ* has the same, as well as a quasi-pass., signification.] You say, [*تَخْيِيلٌ فَتَخْيِيلٌ لِي* and] *تَخْيِيلَةٌ فَتَخْيِيلٌ لِي* [I imaged it in the mind, or fancied it, and it became imaged in the mind to me, or an object of fancy to me]; like as you say, [*تَصَوَّرْتُ فَتَصَوَّرَ لِي* and] *تَصَوَّرَةٌ فَتَصَوَّرَ لِي*: (S:) for *تَخْيِيلٌ* [as inf. n. of a quasi-pass. verb] signifies a thing's *being imaged in the mind, or fancied*: (Er-Rághib, TA:) and *تَخْيِيلٌ الشَّيْءِ لَهُ* means *تَشَبَّهُ*. (K.) [And the same is indicated in the Mḡb.] You say also, *خَيْلٌ لَهُ كَذَا* [Such a thing was imaged to him in the mind; i. e. such a thing seemed to him]; from *الْوَهْمُ* and *الظَّنُّ*: (Mḡb:) and *خَيْلٌ إِلَيْهِ أَنَّهُ كَذَا* (S) *It was imaged to him [in the mind, i. e. it seemed to him,] that it was so*; syn. *شَبَّهَ*; (PS;) from *التَّخْيِيلُ* and *الْوَهْمُ*: (S, TA:) and *تَخْيِيلٌ لَهُ أَنَّهُ كَذَا* signifies [in like manner it became imaged &c.; i. e.] *تَشَبَّهُ*; as also *تَخَايَلُ*: (S:) and so the first of these three verbs is used in the *Kur* xx. 69. (TA.) And *فُلَانٌ يَمْضِي عَلَى مَا خَيْلَتْ*, (JK and S in explanation of the phrase *فُلَانٌ يَمْضِي عَلَى الْمَخْيِلِ*), i. e. *شَبَّهَتْ* [Such a one goes on, notwithstanding what (the mind, or the case,) may image to him, or what is fancied by him, of danger or difficulty; the *النَّفْسُ*, or *الْحَالُ*, accord. to Z, (see Freytag's Arab. Prov. ii. 94,) being understood]; meaning, *notwithstanding peril, or risk; without any certain knowledge*. (S.) Whence the prov.,

\* *عَلَى مَا خَيْلَتْ وَعَثَ الْقَصِيرُ* \*

i. e. *I will go on, notwithstanding what the soft tracts abounding in sand in which the feet sink may be imagined to be*: [or the right reading is probably *خَيْلَتْ*, i. e. notwithstanding what the soft tracts &c. may image to the mind, of danger or difficulty:] the *ت* in *خَيْلَتْ* relates to the word *وَعَثَ*, which is [regarded as] pl. of *وَعَثَ*; and *عَلَى* is a connective of a suppressed verb, namely, *أَمْضَى*, with what follows it: the meaning is, *I will assuredly venture upon the affair, notwithstanding its terribleness*. (Meyd.) And *أَفْعَلُ عَلَى مَا خَيْلَتْ*, i. e. *عَلَى مَا شَبَّهَتْ* [Do thou that, notwithstanding what (the mind, or the case, as explained above,) may image to thee, of danger or difficulty]; (JK;) meaning, *in any case*. (TA.) — [Hence,] *خَيْلٌ لِلنَّاقَةِ*, and *أَخْيِلٌ*, *He put a *خَيْلٌ* [q. v.] near the she-camel's young one, in order that the wolf might be scared away from him*, (JK, \* S, K,\*) and *not approach him*. (JK, S.) — And *خَيْلٌ فِيهِ الْخَيْرُ* *He perceived, or discovered, in him an indication, or external sign, of good*; as also *تَخْيِيلُهُ* (K, TA) and *تَخْوَنُهُ*: (TA: [see also 4 in art. *خَوْلٌ*:]) or you say, *تَخْيَلْتُ عَلَيْهِ* (I, S, TA,) meaning *I knew him; or knew his internal, or real, state*; (*تَخْبَرْتَهُ*, T,