

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 *خيف*] in *Minè*: (S:) or an *elevated place*, like the *خيف* 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 *مسجد الخيف*, originally *مَسْجِدُ خَيْفٍ* (Mṣb:) 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 *مسجد الخيف*; or this is so called because it is [in] a *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.] *خَيْفَاتٌ*. (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. *خوف*, first sentence.

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

خَيْفَةٌ: see what next precedes: = and see also art. *خوف*.

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: (Aṣ, K:) or when yellowness has appeared in their red colour, but some of the redness remains: (Aḥát, 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.,] *خَيْفَانٌ 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 سَمَةٌ [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, Mṣb,) and a camel, (TA,) and any animal, (S, TA,) *Having*

one of the eyes blue and the other black: (S, Mgh, Mṣb, TA:) fem. *خَيْفَةٌ*. (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. *خوف*.

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

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

خيل

1. *خَالٌ* is syn. with *ظَنٌّ* and *تَوَهَّمٌ*: (TA:) you say, *خَالَ الشَّيْءُ*, (Mṣb, K,) first pers. *خَلْتُ*, (JK, S,) aor. *يَخَالُ*, (Mṣb, K,) first pers. *إِخَالٌ* and *أَخَالٌ*, (JK, S, Mṣb, K, &c.,) the former irregular, (Mṣb,) but the more chaste of the two, (S,) and the more used, (Mṣb,) 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, Mṣb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. *خَيْلٌ* (S, Mṣb, K) and *خَيْلَةٌ* and *خَيْلَانٌ* and *خَيْلَةٌ* (S, K) and *خَيْلٌ* (K, TA, [the last accord. to the CK *خَيْلَانٌ*]) or, as in the T [and JK], *خَيْلَانٌ*, (TA,) and *خَيْلَوَةٌ* and *خَالٌ* (S, K) and *مَخَالَةٌ* (K;) and *خَالَ الشَّيْءُ*, aor. *يَخَيْلُ*, is a dial. var. thereof; (Mṣb;) meaning *ظَنَّهُ* [He thought, or opined, the thing: and sometimes (see I'Aḳ p. 109) he knew the thing: but it seems to have originally signified *تَوَهَّمَهُ الشَّيْءُ*, i. e. he surmised, or fancied, the thing: see *خَالَ*, below]. (S, Mṣb, 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 يَخُلُ*, (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. = *خَالَ عَلَى الْبَالِ*, aor. *يَخَيْلُ*: see *خَالَ* in art. *خول*. = *خَالَ* 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, [*تَخْيِيلُهُ فَتَخْيِيلٌ لِي* and] *تَخْيِيلُهُ 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, [*تَصَوَّرْتُهُ فَتَصَوَّرَ لِي* and] *تَصَوَّرْتُهُ 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 *تَخْيِيلُ الشَّيْءِ لَهُ* means *تَشَبَّهُ*. (K. [And the same is indicated in the Mṣb.]) 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*: (Mṣb:) and *خَيْلٌ إِلَيْهِ أَنَّهُ كَذَا* [It was imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. *شَبَّهُ*; (PS;) from *التَّخْيِيلُ* and *الْوَهْمُ*: (S, TA:) and *لَهُ أَنَّهُ كَذَا* 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 *فَلَانَ يَمْضِي عَلَى مَا خَيْلَتْ* (JK and S in explanation of the phrase *فَلَانَ يَمْضِي عَلَى مَا خَيْلَتْ*, 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; *الْحَالُ*, or *النَّفْسُ*, 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 وَعَثُ الْقَصِيمِ* *

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 *وعث*, which is [regarded as] pl. of *وعثة*; and *على* is a connective of a suppressed verb, namely, *أمضى*, with what follows it: the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And *افْعَلْ عَلَى مَا خَيْلَتْ* [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 *أَخْيَلٌ*, He put a *خَيْالٌ* [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 *تَخْوَلُهُ*: (TA: [see also 4 in art. *خول*:]) or you say, *تَخْيَلْتُ عَلَيْهِ*, (T, S, TA,) meaning I knew him; or *كُنْتُ تَخْيَلْتُ*, T, *تَخْيَلْتُهُ*, T,