

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. *نَاحِيَة*. (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 *مسجد خيف* *مَنْى*: (Mgh:) and any declivity and acclivity at the foot of a mountain: and a white place in the black mountain that is behind Aboo-Kubays; and hence the name of *مسجد الخيف*; or this is so called because it is [in] *نَاحِيَة* [or side &c.] of Minè; or because it is at the foot of a mountain: (K:) pl. [of pauc.] *أَخْيَاف* (TA) and [of mult.] *خَيْوَف*. (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.)

خَيْف: see 1 in art. *خوف*, first sentence.

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

خَيْفَة A knife, (AA, K,) such as is termed *رَمِيض* [q. v.]. (AA, TA.) — Also, (thus in the K,) or *خَيْفَة*, (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.)

خَيْفَة: see what next precedes: — and see also art. *خوف*.

خَيْفَان Locusts before their wings are full-grown: (Lth, * K, TA:) [see *جَرَاد*:] 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: (As, K:) or when yellowness has appeared in their red colour, but some of the redness remains: (AHát, 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 *خَيْفَان* 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 *سَنَمَة* [or head resembling an ear of corn], which is green in the upper part and white below, with a white ann, or beard. (L.)

أَخْيَف, applied to a horse, (S, Mgh, Msh,) and a camel, (TA,) and any animal, (S, TA,) Having

one of the eyes blue and the other black: (S, Mgh, Msh, TA:) fem. *أَخْيَفَة*. (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. *خَيْفَاوَات*. (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 *أَخْيَف* is *خَيْف* and *خَوْف*, (K, TA, [the latter erroneously written in the CK *خَوْف*]) with kesr and damm. (TA.)

مَخْيِف: see art. *خوف*.

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

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

خيل

1. *خَال* is syn. with *ظَنَ* and *تَوَهَّمَ*: (TA:) you say, *خَالَ الشَّيْءُ*, (Msh, K,) first pers. *خَلْتُ*, (JK, S,) aor. *يَخَالُ*, (Msh, K,) first pers. *إِخَالُ* and *أَخَالُ*, (JK, S, Msh, K, &c.,) the former irregular, (Msh,) but the more chaste of the two, (S,) and the more used, (Msh,) of the dial. of Teiyi, but commonly used by others also, (El-Marzooké, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Msh,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. *خَيْلٌ* (S, Msh, K) and *خَيْلَة* and *خَيْلَان* (K) and *خَيْلَة* (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 *خَيْلُونَة* and *مَخَيْلَة* (S, K) and *مَخَانَة* (K;) and *خَالٌ*, aor. *يَخِيلُ*, is a dial. var. thereof; (Msh;) meaning *ظَنَ* [He thought, or opined, the thing: and sometimes (see I 'Aḳ p. 109) he knew the thing: but it seems to have originally signified *تَوَهَّمَ*, i. e. he surmised, or fancied, the thing: see *خَالٌ*, below]. (S, Msh, K.) This verb, being of the class of *ظَنَ*, 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. — *خَالٌ عَلَى الْهَالِ*, aor. *يَخِيلُ*: see *خَالٌ* in art. *خول*. — *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, *تَخَيَّلْتُه فَتَخَيَّلَ لِي* and *تَخَيَّلْتُه فَتَخَيَّلَ 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, *تَصَوَّرْتُه فَتَصَوَّرَ لِي* and *تَصَوَّرْتُه فَتَصَوَّرَ لِي* [I pictured it in the mind, or fancied it, and it became pictured in the mind to me, or an object of fancy to me]; like as you say, *تَخَيَّلْتُه فَتَخَيَّلَ لِي* [as inf. n. of a quasi-pass. verb] signifies a thing's being imaged in the mind, or fancied: (Er-Rághib, TA:) and *تَخَيَّلْتُه فَتَخَيَّلَ لِي* means *تَشَبَّهَ*. (K.) [And the same is indicated in the Msh.] You say also, *خَيَّلَ لَهُ كَذَا* [Such a thing was imaged to him in the mind; i. e. such a thing seemed to him]; from *الْوَهْمُ* and *الظَّنُّ*: (Msh:) and *خَيَّلَ إِلَيْهِ أَنَّهُ كَذَا* (S) It was imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. *تَشَبَّهَ*; (PS;) from *التَّخْيِيلُ* and *الْوَهْمُ*: (S, TA:) and *خَيَّلَ لَهُ أَنَّهُ كَذَا* signifies [in like manner it became imaged &c.; i. e.] *تَشَبَّهَ*; as also *تَخَايَلُ*: (S:) and so the first of these three verbs is used in the Kur xx. 69. (TA.) And *فَلَانٌ يَمْضِي عَلَى مَا خَيَّلَتْ* (JK and S in explanation of the phrase *يَمْضِي عَلَى مَا خَيَّلَتْ*) 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; *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 خَيَّلَتْ 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 *خَيَّلَتْ*, i. e. notwithstanding what the soft tracts &c. may image to the mind, of danger or difficulty:] the *ت* in *خَيَّلَتْ* 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 خَيَّلَتْ* [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 *أَخْيَلُ*, 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 *تَخَيَّلَهُ* (K, TA) and *تَخَوَّنَهُ*: (TA: [see also 4 in art. *خول*:]) or you say, *تَخَيَّلْتُ عَلَيْهِ*, (I, S, TA,) meaning I knew him; or knew his internal, or real, state; (*تَخَبَّرْتَهُ*, T,