

inf. n. (JK, TA) having no verb. (TA.) You say, *بَيْنِي وَبَيْنَهُ خَوْلَةٌ* [Between me and him is a relationship of maternal uncle]. (S, K.) = Also a pl. of *خَال* in the first of the senses assigned to the latter above. (Msb, K.)

خَوَالٌ A giver of many gifts. (TA.)

خَوَّلَ: see *خَالَ*, in two places: — and *خَوَّلَ*, also in two places.

تَطَايَرَ الشَّرُّ أَخْوَلَ أَخْوَلَ The sparks flew about scattered; meaning the sparks that fly about from hot iron when it is beaten; as in a verse of Dābi [El-Burjamee] cited in art. *سَقَطَ*: see 3 in that art. (S.) And *ذَهَبُوا أَخْوَلَ أَخْوَلَ* They went away scattered, (JK, S, K.) one after another, like as sparks are scattered from iron: or, as some say, *الأخْوَلُ* itself means sparks: (JK:) [but here,] *أخول* are two nouns made into one, and indecl., with fet-h for the termination: (S:) Sb says that they may be like *شَعْرَ بَغَرٍ*, or like *يَوْمَ يَوْمٍ*. (TA.) = *هُوَ أَخْوَلُ مِنْ فَلَانٍ* He is prouder than such a one. (Suh, TA.) [See also *أَخِيلَ*, in art. *خِيلَ*.]

مُخَوَّلَ: see *مُخَوَّلَ*.

مُخَوِّلَ: see *أَخِيلَ*, in art. *خِيلَ*.

مُخَوِّلٌ and *مُخَوَّلٌ* A man having maternal uncles: (TA:) or the former signifies a man made to have many maternal uncles; and the latter, having many maternal uncles: (Msb:) and *رَجُلٌ مُعَمَّرٌ مُخَوِّلٌ* (Msb, K) and *مُخَالٌ* (JK, K,) and *مُعَمَّرٌ مُخَوِّلٌ* A man who has generous paternal and maternal uncles: (Msb, K:) but Aq disallows *مُعَمَّرٌ* and *مُخَوِّلٌ*: (Msb:) and the latter word in each case is not used, (K,) or is scarcely ever used, (TA,) without the former. (K, TA.)

مُخَوِّلَ: see what next precedes, in four places.

مُخِيلٌ, (K in this art.) or *لَمْخِيلٌ* بلخِير, (S in art. *خِيلَ*.) Verily he is adapted or disposed by nature to good [i. e. to be, or to do, or to effect, or to produce, what is good]. (S, K.) [See also *مُخِيلَ* in art. *خِيلَ*.]

حوم

4. *أَحَامَ*:
أَحَامَ:
أَحَامَ: } see art. *خِيمَ*.

خون

1. *خَانَةٌ* (S, K.) aor. *يَخُونُهُ* (S,) inf. n. *خَانَةٌ* (K) and *مَخَانَةٌ* (S, K) and *مَخَانَةٌ*, of the measure *فَاعِلَةٌ*, like *لَاغِيَةٌ* &c.; (TA:) and *أَخَانَهُ*; (S, K;) He was unfaithful, or he acted unfaithfully, to the confidence, or trust, that he reposed in him; (K;) [he was treacherous, perfidious, or unfaithful, to him; or he acted treacherously, perfidiously, or unfaithfully,

towards him;] *فِي كَذَا* [in such a thing]: (S:) *خِيَانَةٌ* is the contr. of *أَمَانَةٌ*; and does not relate only to property, but also to other things: (Mgh:) or the neglecting, or failing in, *أَمَانَةٌ* [which is trustiness, or faithfulness]: (El-Harāllee, TA:) or i. q. *نَفَاقٌ*, except that *خِيَانَةٌ* regards a compact or covenant or the like, and trustiness, or faithfulness, and *نَفَاقٌ* regards religion; so that the former is the acting contrary to what is right, by breaking a compact or covenant or the like: (Er-Rāghib, TA:) but [it is said that] the primary signification of *خَوْنٌ* is the making to suffer loss, or diminution; because the *خَائِنُ* makes the *مَخُونُ* to suffer loss, or diminution, of something. (TA.) Hence, in the *Kur* [ii. 183], *كُنْتُمْ تَخَانُونُ* [lit. Ye used to act unfaithfully to yourselves] means ye used to act unfaithfully, one to another: (S, TA:) or ye used to act wrongfully to yourselves: *أَخْتِيَانٌ* has a more intensive signification than *خِيَانَةٌ*. (Bd.) One says also, *خَانَ الْعَهْدَ* He broke the compact or covenant or the like: whence, *تَقُولُ النِّعْمَةُ كُفِرْتُ وَلَمْ أَشْكُرْ وَتَقُولُ الْأَمَانَةُ خُنْتُ وَلَمْ أُحْفَظْ* [The benefit says, I have been disacknowledged, and have not been requited with thankfulness; and the trust says, I have been betrayed, and have not been faithfully kept]: the verb [*خُنْتُ*] being here of the measure *فُعِلْتُ*, a verb of which the agent is not named. (Mgh.) And *خَانَ الْعَهْدَ*, (Msb, K,) and *فِي الْعَهْدِ*, (Msb,) and *خَانَةُ الْأَمَانَةِ*, (Msb, K,) aor. as above, inf. n. *خَوْنٌ* and *مَخَانَةٌ*, (Msb,) [He was unfaithful to him in respect of the compact or covenant or the like, and the trust.] — [Hence,] *خَانَ سَيْفُهُ* + [His sword was unfaithful;] i. e., failed of taking effect upon the thing struck with it. (TA.) A certain person, being asked respecting the sword, said, *أَخْوَكُ وَرَبِّي خَانَكَ* [It is thy brother, but sometimes it is unfaithful to thee]. (TA.) — And *خَانَتَا رِجْلَاهُ* + [His two legs were unfaithful to him;] he was unable to walk. (TA.) — And *خَانَ الدُّوَابُ الرِّشَاءَ* + The well-rope broke off, or became severed, from the bucket. (TA.) — And *خَانَهُ الدَّهْرُ*, inf. n. *خَوْنٌ*; (T, TA;) and *تَخَوَّنَهُ*; (T, TA;) Time altered his state, or condition, (T, TA,) from softness, or easiness, to hardness, or difficulty, (TA,) or to evil; (T, TA;) and in like manner, *التَّعْمِيرُ* [enjoyment, &c.]: and of everything that has altered thy state, or condition, [for the worse,] one says, *تَخَوَّنَكَ*. (T, TA.)

2. *خَوْنُهُ* (S, K.) inf. n. *تَخَوِينٌ* (K,) He attributed to him *خِيَانَةٌ* [i. e. treachery, perfidy, or unfaithfulness]. (S, K.) — See also 5, in two places.

5. *تَخَوَّنَهُ*: see 1, last sentence, in two places. You say also, *تَخَوَّنَهُ* meaning He sought [to discover, or show,] their *خِيَانَةٌ* [i. e. treachery, perfidy, or unfaithfulness], and their slip, lapse, or wrong action; and suspected them, or accused them. (TA.) — Also He, or it, diminished it, wasted it, impaired it, or took from it; and so

خَوْنُهُ, and *خَوْنٌ مِنْهُ*: (K:) or diminished it, wasted it, impaired it, or took from it, by little and little; syn. *تَنْقَصُهُ*. (JK, S, Msb.) You say, *تَخَوَّنَتْنِي فَلَانَ حَقِّي* Such a one took from me by little and little of my right, or due. (S, TA.) And Dhu-r-Rummeh says,

• لَا بَلْ هُوَ الشَّوْقُ مِنْ دَارِ تَخَوَّنَهَا •
 • مَرًّا سَكَابَ وَمَرًّا بَارِحَ تَرْبَ •

[No, but it is, or was, yearning of the soul arising from a place of abode from which sometimes raining clouds, and sometimes a hot wind carrying with it dust, took away by little and little, so as gradually to efface the traces thereof]. (S, TA.) And Lebeed says, (S, TA,) describing a she-camel, (TA,)

• تَخَوَّنَهَا نَزُولِي وَارْتِحَالِي •

[Which my alighting and my journeying had wasted by little and little;] i. e. whose flesh and fat my alighting and my journeying had diminished by little and little. (S, TA.) = Also He paid frequent attention to him, or it; or he, or it, returned to him, or it, time after time; syn. *تَعَبَّدَهُ*; (JK, S, K;) and so *خَوْنَهُ*: (K:) in this sense, the former verb is [said to be] from *تَخَوَّلَ*, by the substitution of ن for ل. (TA.) Dhu-r-Rummeh says, [describing a young gazelle,]

• لَا يَتَعَشَّى الطَّرْفَ إِلَّا مَا تَخَوَّنَهُ •
 • دَاعٍ يَنَادِيهِ بِأَسْمَاءِ الْمَاءِ مَبْغُومَ •

(S,) [He raises not his eye, or eyes, except when a caller calling him by the sound of مَاءَ returns to him time after time, addressed by the cry termed *بُغَامَ*:] i. e. except when he hears the مَاءَ of his mother calling him by the cry مَاءَ: (TA in art. *بَغَمَ*.) [it is there added, that the pass. part. n. مَبْغُومَ is used in this instance for the act. part. n.; but for this I see no sufficient reason:] he says that the young gazelle is slumbering, not raising his eye, or eyes, unless his mother comes to him time after time: or, as some say, unless his mother's call to him takes by little and little from his sleep. (S in the present art.) One says also *الْحُمَّى تَخَوَّنُهُ* [for *تَتَخَوَّنُهُ*] The fever returns to him time after time: (S:) or in its time. (TA.)

8: see 1, in two places.

خَانَ A place in which travellers lodge: (Msb:) a place in which travellers pass the night: and the *ذَيْرُ* [i. e. monastery, or convent,] is the *خَانَ* of the Christians: (Kull pp. 96 and 97:) or the *خَانَ* is for merchants; (S, K;) i. q. *فُنْدُقٌ*; (Har p. 325;) [a building for the reception of merchants and travellers and their goods, generally surrounding a square or an oblong court, having, on the ground-floor, vaulted magazines for merchandise, which face the court, and lodgings, or other magazines, above: a Persian word, arabicized:] pl. *خَانَاتٌ*. (Msb.) — Also A shop: or a shop-keeper: (K:) a Persian word, arabicized. (TA.) = [It is also a title of honour, used by the Tartars (who apply it to their Emperor), the