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. (ISa, Mgh, TA.) _ A side, region, quarter, or tract; syn. a. U. (K.) _ The part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows; (8, K;) whence مُسجدُ العَيْف [the mosque of the in Mine : (S:) or an elevated place, like the غيف of Mine: (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 : (Mab:) and any declivity and acclivity at the foot of a mountain : and a white place in the black mountain that is behind Aboo-Kubeys; and hence the name of مسجد الخيف; or this is so called because it is [in] a ناحية [or side &c.] of Mine; or because it is at the foot of a mountain: (K:) pl. [of pauc.] أَخْيَافُ (TA) and [of mult.] . (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 shecamel's udder: or the anterior part of her neck: and the skin of her podex. (JK.)

see 1 in art. خوف, first sentence.

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

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

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

Locusts before their wings are fullgrown: (Lth, K, TA:) [see جراد:] 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: (AHat, TA:) or [in the CK "and"] emaciated red locusts of the brood of the next preceding year : (K:) accord. to Lh, you say جُرَاد خَيفَان meaning locusts of different colours: (TA:) [but is generally used as a subst. :] the n. un. is with 5. (S.) - Hence the n. un. is applied to a mare, as meaning + Brisk, sprightly, active, or agile, and leaping. (S, TA.) _ [Hence also, app.,] خَيْفَانْ مِنَ النَّاسِ † A multitude of men. (Ibn-'Abbad, K.) = Also A certain plant of the mountains; (Ibn-'Abbad, K;) a certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a Li- [or head resembling an ear of corn], which is green in the upper part and white below, with a white awn, or beard. (L.)

أخيف, applied to a horse, (S, Mgh, Msb,) and Bk. I.

Msb, TA:) fem. (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. غَيْفَاوَاتْ; (K;) which is extr., for s 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 خيف is خيف and , (K, TA, [the latter erroneously written in the CK , with kesr and damm. (TA.)

خوف . see art. مُخيفٌ

[Diversified in colour]; applied by El-Kumeyt to a horse of which one part was of the colour termed , and the rest , and L and

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

1. أَوُهُمُ and خَالَ : (TA:) you say, خَلْتُ , (Msb, K,) first pers. خَالَ الشَّيْءَ , (JK, S,) aor. اِخَالُ, (Msb, K,) first pers. إِخَالُ and (JK, S, Msb, K, &c.,) the former irregular, (Msb,) but the more chaste of the two, (S,) and the more used, (Msb.) of the dial, of Teivi, but commonly used by others also, (El-Marzookee, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Msb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. غَيْثُ (S, Msb, K) and غَيْثُ and خَيَلَانُ and خَالُ (Ş, K) and خِيلٌ (K, TA, [the last accord. to the CK مُعَيْلالُ,]) or, as in the T [and JK], خيلان, (TA,) and عَيْلُولَةُ عَالَ and مُخَالَةُ (Ş, K) and مُخَالَةُ (K;) and , is a dial. var. thereof; (Mşb;) مَخْيِلُ, is a dial. var. thereof meaning die [He thought, or opined, the thing : and sometimes (see I'Ak p. 109) he knew the thing: but it seems to have originally signified i. e. he surmised, or fancied, the thing: see فال , below]. (S, Msb, K.) This verb, being of the class of ظُنَّ, 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, إَخَالُ زُيْدًا أَخَاكُ زَيْدٌ أُخُوكَ and زَيْدٌ إِخَالُ أُخُوكَ and, if you will, إخال, I think Zeyd is thy brother and Zeyd I think is thy brother and Zeyd is thy brother I مَنْ يَسْهُعْ يَخَلْ, Hence the prov., مَنْ يَسْهُعْ يَخَلْ (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. = الهال غلَى الهال aor. in art. خال = عنول said of a

one of the eyes blue and the other black: (S, Mgh, | (JK, K,) He limped, or halted, or was slightly lame. (JK, K.*)

> 2. تَعْييلُ 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 تَخَيُّلُ has the same, as well as a quasi-and] تَخَيَّلْتُهُ * فَتَخَيَّلُ * 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, [كَ فَتَصَوَّرُ لِي and] مَوْرُتُهُ فَتَصَوَّرُ لِي (إذي) (\$:) for تَخَيُّرُ اللهِ [as inf. n. of a quasi-pass. verb] signifies a thing's being imaged in the mind, or fancied: (Er-Raghib, TA:) and تخيّل الشّيءُ لهُ means تَشْبَهُ. (K. [And the same is indicated in the Msb.]) You say also, اخْيَلُ لَهُ كُذُا [Such a thing was imaged to him in the mind; i. c. such a thing seemed to him]; from الوهم and الظّن and (Msb:) and النَّهُ أَنَّهُ كُذَا (S) It was imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. شَيِّهُ; (PṢ;) from التَّنْسِيلُ and signifies تَخَيَّلُ * لَهُ أَنَّهُ كَذَا and الْوَهُمُ [in like manner it became imaged &c.; i. e.] ; as also تَشْبَهُ : (5:) and so the first of these three verbs is used in the Kur xx. 69. (TA.) And وُلِلَانُ يَمْضِي عَلَى مَا خَيَّلَتُ (JK and S in explanation of the phrase فَارْنُ يَهْضِي and S in explanation of the phrase فَارْنُ يَهْضِي اللهُ خَيْلِ اللهِ عَلَى اللهُ خَيْلِ اللهِ عَلَى اللهُ خَيْلِ اللهِ عَلَى اللهُ خَيْلِ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللَّهِ عَلَى اللّهِ عَل notwithstanding what (the mind, or the case,) may image to him, or what is fancied by him, of danger or difficulty ; النَّفْسُ , or الحَالُ , 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 خُيِّلَتُ وَعْثُ القَصيم

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 مُعَيَّدُ , i. e. notwithstanding what the soft tracts &c. may image to the mind, of danger or difficulty:] the ت in خيلت relates to the word which is [regarded as] pl. of وعث ; and is a connective of a suppressed verb, namely, , with what follows it : the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And انْعَلْ And Do thou عَلَى مَا شَبَّهَتْ ، i. e. وَٰلكَ عَلَى مَا خَيَّلَتْ 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,] خيّل للنّاقة, and أُخْيَلُ † put a خیال [q. v.] near the she-camel's young one, in order that the wolf might be scared away from him, (JK, \$, K, *) and not approach him. (JK, S.) _ And خيل فيه الخير He perceived, or discovered, in him an indication, or external sign, of good; as also المخيلة (K, TA) and تخيله : (TA: [see also 4 in art. عول:]) or you say, مُنَيِّلْتُ * عَلَيْهِ, (T, Ṣ, TA,) meaning I knew him; a camel, (TA,) and any animal, (S,TA,) Having horse, (JK, K, TA,) aor. يَخْبُرتُه, (K,) inf. n. عَال, or knew his internal, or real, state; (تَخْبُرتُه), T,