inf. n. (JK, TA) having no verb. (TA.) You say, بَيْنِى وَبَيْنَهُ خُؤُولَةٌ [*Between me and him is a relationship of maternal uncle*]. (Ṣ, Ḳ.) ═ Also a pl. of خَالٌ in the first of the senses assigned to the latter above. (Mṣb, Ḳ.)

خَوَّالٌ *A giver of many gifts.* (TA.)

خَائِلٌ: see خَالٌ, in two places: — and خَوَلٌ, also in two places.

تَطَايَرَ الشَّرَرُ 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 Ḍábi [El-Burjumee] cited in art. سقط: see 3 in that art. (Ṣ.) And ذَهَبُو أَخْوَلَ أَخْوَلَ *They went away scattered,* (JK, Ṣ, Ḳ,) *one after another, like as sparks are scattered from iron:* or, as some say, الأَخْوَلُ itself means *sparks:* (JḲ:) [but here,] اخول اخول are two nouns made into one, and indecl., with fet-ḥ for the termination: (Ṣ:) Sb says that they may be like شَغَرَ بَغَرَ, or like يَوْمَ يَوْمَ. (TA.) ═ هُوَ أَخْوَلُ مِنْ فُلَانٍ *He is prouder than such a one.* (Suh, TA.) [See also أَخْيَلُ, in art. خيل.]

مُخَالٌ: see مُخْوَلٌ.

مَخُولٌ: see أَخْيَلُ, in art. خيل.

مُخْوَلٌ and ▼ مُخْوِلٌ 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:* (Mṣb:) and رَجُلٌ مُعَمٌّ مُخْوَلٌ (Mṣb, Ḳ) and ▼ مُخَالٌ, (JK, Ḳ,) and ▼ مُعِمٌّ مُخْوِلٌ, *A man who has generous paternal and maternal uncles:* (Mṣb, Ḳ:) but Aṣ disallows مُعِمٌّ and ▼ مُخْوِلٌ: (Mṣb:) and the latter word in each case is not used, (Ḳ,) or is scarcely ever used, (TA,) without the former. (Ḳ, TA.)

مُخْوِلٌ: see what next precedes, in four places.

إِنَّهُ لَمَخِيلٌ لِلْخَيْرِ, (Ḳ in this art.,) or مُخِيلٌ, (Ṣ in art. خيل,) *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*]. (Ṣ, Ḳ.) [See also مُخِيلٌ in art. خيل.]

خوم

4. اخام: } see art. خيم.
خَامٌ: }
خَامَةٌ: }

خون

1. خَانَهُ, (Ṣ, Ḳ,) aor. يَخُونُهُ, (Ṣ,) inf. n. خِيَانَةٌ and خَوْنٌ and مَخَانَةٌ (Ṣ, Ḳ) and خَانَةٌ (Ḳ) and خَائِنَةٌ, of the measure فَاعِلَةٌ, like لَاغِيَةٌ &c.; (TA;) and ▼ اختانهُ; (Ṣ, Ḳ;) *He was unfaithful,* or *he acted unfaithfully, to the confidence,* or *trust, that he reposed in him;* (Ḳ;) [*he was treacherous, perfidious,* or *unfaithful, to him;* or *he acted treacherously, perfidiously,* or *unfaithfully, towards him;*] فِى كَذَا [*in such a thing*]: (Ṣ:) 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,* أَمَانَة [which is *trustiness,* or *faithfulness*]: (El-Ḥarállee, TA:) or *i. q.* نِفَاقٌ, except that خيانة regards a compact or covenant or the like, and trustiness, or faithfulness, and نفاق regards religion; so that the former is the *acting contrary to what is right, by breaking a compact* or *covenant* or *the like:* (Er-Rághib, TA:) but [it is said that] the primary signification of خَوْنٌ is the *making to suffer loss,* or *diminution;* because the خَائِن makes the مَخُون to suffer loss, or diminution, of something. (TA.) Hence, in the Ḳur [ii. 183], كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ [lit. *Ye used to act unfaithfully to yourselves*] means *ye used to act unfaithfully, one to another:* (Ṣ,* TA:) or *ye used to act wrongfully to yourselves:* اِخْتِيَانٌ has a more intensive signification than خِيَانَةٌ. (Bḍ.) One says also, خان العَهْدَ *He broke the compact* or *covenant* or *the like:* whence, تَقُولُ النِّعْمَةُ كُفِرْتُ وَلَمْ أُشْكَرْ وَتَقُولُ الأَمَانَةُ 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 خَانَهُ العَهْدَ, (Mṣb, Ḳ,) and فِى العَهْدِ, (Mṣb,) and خانهُ الأَمَانَةَ, (Mṣb, Ḳ,) aor. as above, inf. n. خَوْنٌ and خِيَانَةٌ and مَخَانَةٌ, (Mṣb,) [*He was unfaithful to him in respect of the compact* or *covenant* or *the like,* and *the trust.*] — [Hence,] خان 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, أَخُوكَ وَرُبَّمَا خَانَكَ †[It is *thy brother, but sometimes it is unfaithful to thee*]. (TA.) — And خَانَتْهُ رِجْلَاهُ †[*His two legs were unfaithful to him;*] *he was unable to walk.* (TA.) — And خان الدَّلْوَ الرِّشَاءُ †*The well-rope broke off,* or *became severed, from the bucket.* (TA.) — And خانهُ الدَّهْرُ, inf. n. خَوْنٌ; (T, TA;) and ▼ تخوّنهُ; (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, النَّعِيمُ [*enjoyment,* &c.]: and of everything that has altered thy state, or condition, [for the worse,] one says, ▼ تَخَوَّنَكَ. (T, TA.)

2. خوّنهُ, (Ṣ, Ḳ,) inf. n. تَخْوِينٌ, (Ḳ,) *He attributed to him* خِيَانَة [i. e. *treachery, perfidy,* or *unfaithfulness*]. (Ṣ, Ḳ.) — See also 5, in two places.

5. تخوّنهُ: see 1, last sentence, in two places. You say also, تَخَوَّنَهُمْ meaning *He sought* [*to discover,* or *show,*] *their* خِيَانَة [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 ▼ خوّنهُ, and خوّن مِنْهُ: (Ḳ:) or *diminished it, wasted it, impaired it,* or *took from it, by little and little;* syn. تَنَقَّصَهُ. (JK,* Ṣ, Mṣb.) You say, تَخَوَّنَنِى فُلَانٌ حَقِّى *Such a one took from me by little and little of my right,* or *due.* (Ṣ, TA.) And Dhu-r-Rummeh says,

* لَا بَلْ هُوَ الشَّوْقُ مِنْ دَارٍ تَخَوَّنَهَا *
* مَرَّا سَحَابٌ وَمَرَّا بَارِحٌ تَرِبُ *

[*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]. (Ṣ, TA.) And Lebeed says, (Ṣ, TA,) describing a she-camel, (TA,)

* تَخَوَّنَهَا نُزُولِى وَٱرْتِحَالِى *

[*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.* (Ṣ, TA.) ═ Also *He paid frequent attention to him,* or *it;* or *he,* or *it, returned to him,* or *it, time after time;* syn. تَعَهَّدَهُ; (JK, Ṣ, Ḳ;) and so ▼ خوّنهُ: (Ḳ:) in this sense, the former verb is [said to be] from تخوّله, by the substitution of ن for ل. (TA.) Dhu-r-Rummeh says, [describing a young gazelle,]

* لَا يَنْعَشُ الطَّرْفَ إِلَّا مَا تَخَوَّنَهُ *
* دَاعٍ يُنَادِيهِ بِٱسْمِ المَاءِ مَبْغُومُ *

(Ṣ,) [*He raises not his eye,* or *eyes, except when a caller calling him by the sound of* مَآءِ مَآءِ *returns to him time after time, addressed by the cry termed* بُغَام:] i. e. except when he hears the بُغَام of his mother calling him by the cry مَآءِ مَآءِ: (TA in art. بغم: [it is there added, that the pass. part. n. مَبْغُوم 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. (Ṣ in the present art.) One says also الحُمَّى تَخَوَّنُهُ [for تَتَخَوَّنُهُ] *The fever returns to him time after time:* (Ṣ:) or *in its time.* (TA.)

8: see 1, in two places.

خَانٌ *A place in which travellers lodge:* (Mṣb:) *a place in which travellers pass the night:* and the دَيْر [i. e. *monastery,* or *convent,*] is the خان of the Christians: (Kull pp. 96 and 97:) or the خان is *for merchants;* (Ṣ, Ḳ;) *i. q.* فُنْدُقٌ; (Ḥar 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. (Mṣb.) — Also *A shop:* or *a shop-keeper:* (Ḳ:) a Persian word, arabicized. (TA.) ═ [It is also a title of honour, used by the Tartars (who apply it to their Emperor), the