

دَخَلَ and دَخَلَهُ [the latter not in the CĶ nor in my MS. copy of the Ķ] and دَاخِلُهُ signify † *purity of inward love*. (TA.) — دَخَلُونُ signifies also *Persons of the lower, or lowest, sort, who enter among a people, or party, of whom they are not*: thus having two contr. meanings. (Az, TA.) — الدَّخَلُ [app. الدَّخِيلُ] and دَخَالُ [thus in the TA] and دَاخِلُ, accord. to IAḡr, all signify *The same as الأذُنُ* دَخَالُ [an appellation now applied to the ear-wig; in the Ķ, art. عَقْرَب, said to be the عَقْرَبَانُ, but not as meaning the عَقْرَب or the male عَقْرَب]: accord. to AZ, it is the هَرْنَصَان [i. e. هَرْنَصَان or هَرْنَصَان, a kind of worm, the species of which is doubtful]. (TA.) — See also دَخَلٌ. — And see دُخْلَةٌ.

دَخَلٌ: see the next preceding paragraph, in two places.

دَخَلٌ *A portion of flesh* (in some copies of the Ķ of *fat*, TA) *in the midst of flesh*. (JK, Ibn-'Abbād, Ķ.)

دُخْلَةٌ: see دَخَالٌ: — and see also دُخْلَةٌ.

دَخَالٌ [an inf. n. of 3, q. v.]. — In watering, (S, Ķ,) it is *The putting in a camel, that has drunk, between two camels that have not drunk, (Ķ,) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S,) in order that he may drink what, may-be, he has not drunk*: (S, Ķ:) in like manner it is explained in the T, on the authority of Aḡ, who adds that this is done only when the water is scanty: (TA:) or the *putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times*: (Skr:) or the *driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove*: (JK, TA:) so says Lth; but the approved explanation is that of Aḡ: (TA:) or the *driving of camels to the watering-trough at once, all together*; as also دَخَلٌ. (JK.) — The *forelocks of a horse*; (Ķ;) because of their entering, one into another; (TA;) as also دَخَالٌ: (Ķ:) so in the M. (TA.) — See also دُخْلَةٌ.

دَخِيلٌ *A guest*. (M, TA.) Hence the saying of the vulgar, أَنَا دَخِيلُ فَلَانٍ [I am the guest of such a one; generally meaning I am under his protection]. (TA.) — See also دَخَلٌ, in three places. — [An adventive abider among a people.] You say, فَلَانٌ دَخِيلٌ بَيْنَ الْقَوْمِ, *Such a one is a person abiding among the people, not related to them*. (Mḡb.) And هُوَ دَخِيلٌ فِيهِمْ *He is a stranger to them (M, Ķ) who has entered, (M,) or who enters, (Ķ,) among them*: (M, Ķ:) applied also to a female. (TA.) [See دَخَلٌ, which is app. a quasi-pl. n. of دَخِيلٌ in this sense.] — Hence, *A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein*. (Mḡb.) — And A

word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it. (Ķ.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — And *A horse that is introduced between two other horses in a race for a wager*. (JK, O, TA.) [See مَحَلٌّ.] See also دَخِيلِي. — And see دُخْلَةٌ: — and دَاخِلٌ. — It is also said in the Ķ to be syn. with دَخَالٌ in a sense explained above: see 6.

دُخْلَةٌ: see دُخْلَةٌ: — and دُخْلَةٌ.

دُخْلَةٌ: see دُخْلَةٌ.

دَخِيلِي *A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn. رَيْبِي, (IAḡr, Ķ, TA,) like أَهْلِي, (TA,) upon the neck of which are hung cowries*. (IAḡr, TA.) And *A horse that is fed only with fodder*: so accord. to Aboo-Naḡr and others: a meaning erroneously assigned in the Ķ to دَخِيلٌ. (TA.) Accord. to Skr, *A horse of a race called بَنَاتٌ دَخِيلٌ*. (TA.)

دُخَيْلِيَّةٌ [in the CĶ with 3 in the place of the 2] *A certain game of the Arabs*. (JK, O, Ķ, TA.)

دَخَلٌ *Herbage that enters among the stems of trees, (S, Ķ,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed عَوْدٌ*. (T, TA.) — The *feathers, or portions of feathers, that enter between the ظَهْرَانُ and بَطْنَانُ [here app. meaning the outermost and innermost portions]: (Ķ:) they are the best thereof, because the sun does not strike upon them*. (TA.) — *A portion, or portions, of flesh, or of muscle, lying within sinews*: (M, Ķ:) or *flesh whereof one portion is intermixed with another*: (TA:) or دَخَلُ اللَّحْمِ means *flesh that cleaves to the bone*; and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) *Thick, and compact, or contracted, in body*; (Ķ, TA;) lit, *having one portion thereof inserted into another*. (TA.) — *A certain bird, (S, Ķ,) of small size, (S, TA,) dust-coloured, (Ķ, TA,) that alights upon palm-trees and other trees, and enters among them*; (TA;) also called دَخَلٌ and دُخْلٌ: (Ķ:) n. un. دُخْلَةٌ: ISd says that it is an intrusive bird, smaller than the sparrow, found in *El-Hijáz*: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AHát says, in "the Book of Birds," that the دُخْلَةٌ is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray (زُرْقَاءُ); and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is دَخَائِلٌ, (S, M, Ķ,) which is

anomalous in respect of the insertion of the ى: (M:) in the T, دَخَائِلٌ [which is app. a mistranscription]. (TA.) — See also دُخْلَةٌ.

دُخْلَةٌ *Any compact portion of flesh*. (Sgh, Ķ.) — Also n. un. of دَخَلٌ [q. v.]. (TA.)

دَخَالٌ *That enters [into anything] much, or often; went to enter*. (TA.) [See دَسَانٌ.] — [Hence,] دَخَالُ الأذُنِ: see دُخْلٌ.

الدَّخَالُ: see دُخْلٌ.

دُخَيْلِي: see دُخْلَةٌ.

دَاخِلٌ [act. part. n. of 1, *Entering, &c.* Hence,] دَخَالُ as meaning دَخَالُ الأذُنِ: see دُخْلٌ. — It is [also] applied as an epithet to a disease, and to love; [as meaning *Internal, or inward*]; and so دَخِيلٌ, in the same sense. (Ķ.) — [Also, as a subst.,] *The interior of anything*; (M, Mḡb, TA;) contr. of خَارِجٌ. (Mḡb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning *Within*; but you say دَاخِلِي and in like manner you say دَاخِلِي إِلَى meaning *In, or inwards*; and دَاخِلِي مِّنْ دَاخِلِي meaning *From within*;] i. e. it is only a subst.; because it has a special signification, like يَدٌ and رِجْلٌ. (TA.) — دَاخِلُ الجَبِّ: see دُخْلٌ.

دَاخِلَةُ الإزَارِ *The part of the إزَارُ [or waist-wrapper] that is next the body*; (Mḡh;) *the extremity of the إزَارُ that is next the body, (S, Ķ,) next the right side (Ķ, TA) of a man when he puts it on; being the inner extremity in that case: and the part of the body which is the place thereof*; not of the إزَارُ: IAmb says that, accord. to some, it is a metonymical term for the مَذَاكِيرُ [meaning *the penis with what is around it*]: or, accord. to some, *the hip, or haunch*. (TA.) — دَاخِلَةُ الأَرْضِ *The part of the ground that may serve as a place for concealment, and that is low, or depressed*: pl. دَوَائِلُ. (T, Ķ.) One says, مَا فِي أَرْضِهِمْ دَاخِلَةٌ [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.) — [In the Ķ and TA in art. جَوْز, the term دَاخِلَةٌ is applied to *Bad pieces of money intermixed and concealed among good pieces*; as is there indicated in the Ķ, and plainly shown in the TA.] — الدَّوَائِلُ in the phrase الدَّوَائِلُ والخَوَارِجُ has been explained in art. خَرَجٌ. (Mḡb.) See also دُخْلَةٌ, in two places.

دَوْخَلَةٌ and دَوْخَلَةٌ, with and without tesheed, *A thing [or receptacle] made of palm-leaves woven together, (ISk, S, Ķ,) in which fresh ripe dates are put, (ISk, S,) or in which dates are put*: (Ķ:) pl. دَوَائِلُ, occurring in poetry, [the ى being app. inserted by poetic license,] (TA,) and دَوَائِلُ. (Ķ in art. لَهْت.)

مَدَخِلٌ *An entrance, i. e. a place of entrance, or ingress, (S, Mḡb,) of a house [or the like; and any inlet]*. (Mḡb.) — [Hence,] † *A way of act-*