

the latter part of the next paragraph.] — Also *An empty, a vacant, a void, or an unoccupied, place.* (KL. [See also خَلَاة.]) [In the present day, it is often applied to *A closet to which one retires for privacy; and particularly to a cell for religious retirement: and is vulgarly pronounced خَلْوَة.*] You say, *اجتمع معه في خلوة.* (S) or *اجتمع به في خلوة.* (K) [He had a meeting, or an interview, with him in a vacant place, or a place unoccupied by others, i. e., in a private place]. — Also *Each of the two sharp sides or edges of an arrow-head* (AHn, JK, TA) or of a spear-head: (AHn, TA:) both together are called the *خَلَوَاتَانِ.* (AHn, JK, TA.)

خَلَاة is primarily an inf. n. (MF, TA. [See 1, first sentence.]) — [Then it is used as an epithet, syn. with خَال:] see خَال, in five places. — Then it is used [as a subst.] in the sense of *A vacant place [in a general sense]:* (MF, TA:) or *a place in which is nothing:* (S, K:) [often applied in the present day to any open tract of country or desert:] and then, particularly, such as one takes for the purpose of satisfying a want of nature; (MF, TA;) i. q. *مَتَوَضِّعًا*, (S, Mgh, K,) but not as meaning only a place for the performance of *الوضوء*, as might be imagined from this explanation: pl. *أَخْلَاة*. (MF, TA.) It is said in a prov., (S, Meyd,) *خَلَاؤُكَ أَقْنَى لِحْيَانِكَ*, (S, Meyd, K,) [in Freytag's Arab. Prov., (i. 436,) *بِحْيَانِكَ*] i. e. [Thy place of retirement is] most preservative (الزَّمْر) [of thy sense of shame, or modesty]; meaning it is most fit for thee to be alone in thine abode; (S, Meyd;) for he who is so needs not to be careful for his shame, or modesty: it is used in blaming the mixing with others. (Meyd.) *حَصَرَ عَلَيْهِ خَلَاؤُهُ* [His place of retirement for satisfying a want of nature was straitened to him] is used as meaning he suffered suppression of the feces, or constipation of the bowels. (Ibn-Buzurj, TA in art. *حَصَرَ*.) — *أَنَّهُ* = *أَنَّهُ* (Ibn-Buzurj, TA) or [as written in a verse in which it occurs in the TA in the present art., and in art. *خَلَى*,] *الْخَلَا*, (JK, TA,) [without ء, but whether this be the right reading, or only required by poetic license, seems to be doubtful,] is a phrase mentioned by Th, (TA,) meaning *Verily he is good in speech.* (JK, TA. [If the former reading be right, the meaning may be similar to that of *سَهْلُ الْخَلْوَةِ*, mentioned above: if the latter only, or rather *لَحَلُّ الْخَلَى*, be right, it probably belongs to art. *خَلَى*, and is tropical, from the herbage termed *خَلَى*; and this may also be the case if the former reading be right.]])

خَلَى; and its fem. *خَلِيَّة*: see خَال, in twelve places. — The fem. also signifies, applied to a she-camel, (S, Mgh,) *Loosed from the cord, or rope, with which her fore shank and her arm have been bound together,* (S, Mgh, K,) and *left alone, or free,* (S,) so that she pastures where she will. (Mgh.) Hence, (Mgh,) it is used by way of metonymy as meaning *Divorced:* (Lh, S, Mgh, K:) one says to a woman, *أَنْتِ خَلِيَّةٌ* Thou

art divorced; (Lh, S;) and thus a man used to say in the Time of Ignorance: (TA:) and one says, *هِيَ خَلِيَّةٌ* She is divorced: (Mgh:) and a woman is divorced thereby when divorce is meant. (Lh, TA.) Applied to a woman, it signifies also *Free from any obstacle to marriage:* pl. *خَلِيَّاتٌ.* (Mgh.) — Also *A she-camel that is made to affect, with another she-camel, one young one, so that both yield their milk to it, and to which the people of a tent, or house, confine themselves exclusively of the other for the purpose of milking her:* (S:) or *a she-camel that is chosen as the one more abundant in milk, when one has brought forth and her young one is drawn away* (يَجْرُ) as soon as born, before she smells it, and the young one of another, that has brought forth before her, is brought near to her, and she affects it; the other is left to suckle the young one, and is termed *بَسُوطٌ*, pl. *بَسُطٌ* [app. *بَسُطٌ* or *بَسُطٌ*]: (Az, TA:) or *a she-camel that is left, or left alone, to be milked:* (K:) or *that affects a young one [not her own], or is destitute of her young one, (JK, M, K,) whether she incline to another's young one or do not, or that is destitute of her young one by death or slaughter, (M, TA,) and whose milk one causes to flow by means of the young one of another; but only by her affecting a young one, and not suckling it: (M, K:*) or that brings forth, when abundant in milk, and has her young one drawn* (يَجْرُ) from beneath her, and another put beneath her, and is then left, or left alone, to be milked; (Lh, K;) this being done because of her generous quality: (Lh:) or *a she-camel, or two she-camels, to which the people of a tent, or house, confine themselves exclusively, for milking, when two or three she-camels are made to affect one young one, and to yield their milk to it; the young one [afterwards] sucking from one of them only:* (K, TA:) or *a she-camel that brings forth, and whose young one is drawn away* (يَجْرُ) in order that her milk may continue for their use, she being made to yield her milk by means of the young one of another, which is then withdrawn from her, and she is milked: sometimes, also, they bring together three and four *خَلَايَا* [pl. of *خَلِيَّةٌ*] to one young camel: and the doing so is termed *تَلَسُّنٌ*: (IAar, TA:) in this case they take as a *خَلِيَّةٌ* whichever of them they will. (Ish, TA.) [Applied to a she-camel in any of these senses, it seems to be an epithet in which the quality of a subst. is predominant; i. e., used without its having *نَاقَةٌ* prefixed to it.] — See also the paragraph next following, in two places.

خَلِيَّةٌ [as fem. of the epithet *خَلِيٌّ*: see the next preceding paragraph, and the places there referred to in its first sentence. — As a subst. it signifies] *A great ship:* (T, S, K:) or *a ship that goes of itself, without its being made to do so by the sailor:* (JK, K:) or *one that is followed by a small boat:* (K:) the first held by Az to be the right meaning: (TA:) pl. *خَلَايَا*. (JK, S.) — Also, (S, Mgh, Mgh, K, &c.) and *خَلِيٌّ*, (JK, Mgh, K,) *The habitation (بَيْت) of bees, [whether it be a manufactured hive or a hollow in the*

trunk of a tree or in a rock,] in which they deposit their honey; (S;) *the place in which bees deposit their honey:* (Mgh:) or *the thing in which bees deposit their honey, (K, TA,) not manufactured for them:* (TA:) or *a thing like the [kind of jar called] رَاقُود, of clay, (K, TA,) made for bees:* (TA:) or *a certain thing for bees, well known, of clay or of wood:* (Mgh:) or, accord. to Lh, if made of clay, it is called *كُوَارَةٌ*, (Mgh, TA,) i. e. *كُوَارَةٌ* and *كُوَارَةٌ* and *كُوَارَةٌ* with *kesr:* (Mgh:) or *a piece of wood hollowed out for honey to be deposited therein [by bees]:* or *the lower part of a tree that is called خَزْمَةٌ*, [n. un. of *خَزَمٌ*, q. v., hollowed out for that purpose,] resembling the [hind of jar called] *رَاقُود*: (K:) or *خَلِيٌّ* signifies the part of the *كُوَارَةٌ* which is the place of the honey: (JK:) pl. as above. (Mgh, TA.)

خَلَاة: see the next paragraph.

خَال Empty, vacant, void, devoid, destitute, or unoccupied; (Mgh, TA;) *having none, and nothing, in it:* (TA:) applied to a place, (Mgh, TA,) as also *خَلِيٌّ* (TA) and *مُخَلٍّ* (Mgh); and to a thing, as also *خَلِيٌّ* (TA;) or a vessel. (Mgh.) You say also *مَكَانٌ خَلَاةٌ*, [as well as *خَلَاةٌ* alone,] meaning *A place in which is none* (K, TA) and *nothing.* (TA.) And *وَجَدْتُ الدَّارَ مُخَلِيَّةً*, meaning *خَالِيَةً* [i. e. *I found the house empty, &c.*]. (TA.) — *Vacant, or free; from a thing or an affair; or devoid, or destitute, of a thing;* (TA;) and so *خَلِيٌّ* and *خَلْوٌ*; which last is the same as masc. and fem., though it has *خَلْوَةٌ* also for fem., and *أَخْلَاةٌ* for pl.; (K;) but properly, accord. to Lh, it has no dual form, nor pl., nor fem., though some give it such forms: (TA:) or *خَلِيٌّ*, which has a dual, [i. e. *خَلِيَّانِ*,] and pl., (S, Mgh,) i. e. *خَلِيَّانِ* and *أَخْلَاةٌ*, (K,) signifies *free [from a thing]; or clear or quit [of a thing or person];* as also *خَلَاةٌ*, (S, Mgh,) which, being [originally] an inf. n., has no dual nor pl. [nor fem.]; (S;) and *أَنْتَ خَلِيٌّ مِنْ هَذَا*. (Mgh.) You say, *هَذَا*, i. e. *Thou art free from this thing, or affair.* (TA.) And *أَنَا خَلِيٌّ مِنَ الْهَمِّ*, meaning *خَال* [i. e. *I am free from anxiety*]. (Mgh.) And *أَنَا خَلْوٌ مِنْ كَذَا*, meaning *خَال* [i. e. *I am free from such a thing*]: (S;) and *هَمَّا خَلْوٌ*, and *هَمَّا خَلْوٌ*; and some say, *هَمَّا خَلْوَانِ*, and *هَمَّا خَلَاةٌ*, which is not proper. (T, TA.) And *أَنْتَ خَلْوٌ مِنْ مُصِيبَتِي* Thou art free in mind from my affliction, or misfortune. (TA from a trad.) And *أَنَا خَلِيٌّ مِنْكَ* I am clear, or quit, of thee. (S.) And *أَنَا مِنْكَ خَلَاةٌ* signifies the same. (S.) And *نَحْنُ مِنْكَ الْخَلَاةُ* and *الْبَرَاءَةُ* [q. v.] We are clear, or quit, of you. (Fr, T in art. *بَرَأَ*.) And *أَنْتَ خَلَاةٌ مِنْ هَذَا الْأَمْرِ* Thou art clear, or quit, of this affair. (TA.) And *أَنَا مِنْ هَذَا الْأَمْرِ كَفَالِجِ بْنِ خَلَاةٍ* [lit. *I am, with respect to this affair, like Fālij Ibn-Kha-*