

† [It penetrated the heart]; said of admonition. (TA in art. **بهر**.) And **تَخَلَّلَ الشَّيْءُ** The thing [i. e. anything] went, or passed, through. (JK,\* S, K.) — [Hence, It intervened; said of a time &c. And hence the phrase **مِنْ غَيْرِ تَخَلُّلٍ** Without interruption.] — And **تَخَلَّلَ الْمَطَرُ** The rain was confined to a particular place, or to particular places; was not general. (S, K.) — See also 1, in two places, in the former half of the paragraph. — **تَخَلَّلَ الرُّطْبُ** He sought out the fresh ripe dates in the interstices of the roots of the branches (M, K) after the cutting off of the racemes of fruit. (M.) And **تَخَلَّلَ النُّخْلَةُ** He picked the dates that were among the roots of the branches of the palm-tree; as also **تَكَرَّبَهَا**. (AHn, TA.) — For other significations, see 2, in four places.

6. **تَخَالَّ** [said of several persons] The being friendly, one with another. (KL.) [You say, **تَخَالَوُا** They acted together, or associated, as friends, or as true friends.]

8. **اِخْتَلَّ** [primarily signifies] It had interstices, breaks, chinks, or the like. (MA. [See **خَلَّلَ**].) — [And hence,] It was, or became, shaky, loose, lax, uncompact, disordered, unsound, corrupt, (Msb,) faulty, or defective, (KL, Msb,) [and weak, or infirm, (see **خَلَّلَ** and **مُخْتَلَّ**),] said of a thing or an affair; (KL;) it became altered for the worse. (Msb.) [You say, **اِخْتَلَّ مِزَاجُهُ** His constitution, or temperament, became in a corrupt or disordered state. And **اِخْتَلَّ** alone He was, or became, disordered in temper; (see **تَحَيُّضٌ**); but this seems to be from the same verb said of a camel; (see **اِخْتَلَّتِ الْإِبِلُ**, below;) for the camel becomes disordered in his stomach by pasturing long upon **خَلَّة**, without shifting to **خَمِض**. And **اِخْتَلَّ عَقْلُهُ** His mind, or intellect, was, or became, unsound, or disordered.] And **اِخْتَلَّ أَمْرُهُ** [His affair, or state, was, or became, unsound, corrupt, or disordered]; (S, voce **اضْطَرَبَ**); i. e. **وَقَعَ فِيهِ الْخَلَلُ**. (JM.) — He was, or became, lean, meagre, or emaciated; (KL;) and so **اِخْتَلَّ جَسَدُهُ**. (S.) See 1, first sentence. — See also **خَلَّ** as syn. with **أَخَلَّ** or **أَخْلَ** &c., near the beginning of the first paragraph. [Hence,] **اِخْتَلَّ إِلَيْهِ** He wanted it, or needed it; (S, Msb, K;) namely, a thing; (S, Msb;) as also **أَخْلَ إِلَيْهِ**: (TA:) whence the saying of Ibn-Mes'ood, **عَلَيْكُمْ بِالْعِلْمِ فَإِنْ أَحَدَكُمْ لَا يَدْرِي مَتَى يُخْتَلُّ إِلَيْهِ** [Keep ye to the pursuit of knowledge, or science; for any one of you knows not, or will not know, when it will be wanted, or needed]; i. e., when men will want, or need, that [knowledge] which he possesses. (S.) You say also, **أُخْتَلَّ إِلَى فَلَانٍ** Such a one was wanted, or needed. (JK.) — See also 2, in two places. — **اِخْتَلَّ بِالرَّمَحِ**, and **بِالسَّيْرِ**: and **يَخْتَلُّ الثَّوْرُ الْكَلْبَ بِقَرْنِهِ** see 1, in the former half of the paragraph. — **اِخْتَلَّ** also signifies He sewed together. (KL.) — **اِخْتَلَّ** said of herbage: see **خَلَّة**, near the end of the paragraph. — **اِخْتَلَّ الْمَكَانُ** The place had in it **خَلَّة** [q. v.]. (MA.)

— And **اِخْتَلَّتِ الْإِبِلُ** The camels were confined in [pasturage such as is termed] **خَلَّة**. (K.)

R. Q. 1. **خَلَّلَهَا** He attired her with the **خَلَّلَال** [or anklet, or pair of anklets]. (TA.) — **خَلَّلَ الْعَظْمَ** He took the flesh that was upon the bone. (K.)

R. Q. 2. **تَخَلَّلَتْ** She attired herself with the **خَلَّلَال** [or anklet, or pair of anklets]. (K.) — **اِخْتَلَّ** It (a garment, or piece of cloth,) was, or became, old, and worn out. (JK.)

**خَلَّ** a word of well-known meaning, (S, Msb.) Vinegar; i. e. expressed juice of grapes (JK, Mgh, K) and of dates (JK) &c. (K) that has become acid, or sour: (JK,\* Mgh, K:) so called because its sweet flavour has become altered for the worse (**اِخْتَلَّ**): (Msb:) a genuine Arabic word: (IDrd, K:) the best is that of wine: it is composed of two constituents (K) of subtle natures, (TA,) hot and cold, (K,) the cold being predominant: (TA:) and is good for the stomach; and for the gums, (K,) which it strengthens, when one rinses the mouth with it; (TA;) and for foul ulcers or sores; and for the itch; and for the bite, or sting, of venomous reptiles; and as an antidote for the eating of opium; and for burns; and for toothache; and its hot vapour is good for the dropsy, and for difficulty of hearing, and for ringing in the ears: (K:) [various other properties &c. are assigned to it in the TA:] **خَلَّة** signifies somewhat (lit. a portion) thereof; [being the n. un.:] (Aboo-Ziyád, K;) or it may be a dial. var. thereof, like as **خَمْرَةٌ** is [said by some to be] of **خَمْرٌ**: (Aboo-Ziyád, TA:) see also **خَلَّة**: the pl. is **خُلُولٌ** [meaning sorts, or kinds, of vinegar]. (Msb.) It is said in a trad., **نِعْمَ الْإِدَامُ الْخَلَّ** [Excellent, or most excellent, is the seasoning, vinegar!]. (TA.) — [Hence,] **أُمُّ الْخَلِّ** [The mother of vinegar; meaning] wine. (JK, TA.) — [Hence also the saying,] **مَا فَلَانٌ بِخَلٍّ وَلَا خَمْرٍ**, (A'Obeyd, JK, S,) or **مَا لَهُ خَلٌّ وَلَا خَمْرٌ**, (K,) or **عِنْدَ مَا عِنْدَ مَا لَهُ خَلٌّ وَلَا خَمْرٌ**, (S in art. **خَمْر**.) Such a one, or he, possesses neither good nor evil: (A'Obeyd, JK, S, K:) [or neither evil nor good: for] AA says that some of the Arabs make **الْخَمْرُ** to be good, and **الْخَلُّ** to be evil; [and thus the latter is explained in one place, in this art., in the K:] and some of them make **الْخَمْرُ** to be evil, and **الْخَلُّ** to be good. (Har p. 153.) — **إ. q. خَمِضٌ** [i. e. A kind of plants in which is saltiness: or salt and bitter plants: or salt, or sour, plants or trees: &c.: opposed to **خَلَّة**]. (K.) A poet says,

\* نَيْسَتْ مِنَ الْخَلِّ وَلَا الْخَمَاطِ \*

[She is not, or they are not, of the plants or trees called **خَمِط**, nor of the kind called **خَمَاط** (pl. of **خَمِط**).] (TA.) — **اِخْتَلَّ** A road in sands: (S:) or a road passing through sands: or a road between two tracts of sand: (K:) or a road passing through heaped-up sands: (JK, K:) masc. and fem. [like **طَرِيقٌ**]: (S, K:) pl. [of pauc.] **أَخْلٌ** and [of mult.] **خِلَالٌ**. (K.) One says **خَلَّ حَبَّةٌ**

[A serpent of a road in sands, &c.]; like as one says **أَفْعَى صَرِيحَةٌ**. (S.) — An oblong tract of sand. (Ham p. 709.) — A vein in the neck (JK, K) and in the back, (K,) communicating with the head. (JK, TA.) — A slit, or rent, in a garment, or piece of cloth. (K.) — An old and worn-out garment, or piece of cloth, (JK, S, K, TA,) in which are streaks: (TA:) [or so **نُوبٌ خَلٌّ**:] and **خَلَّلَ** and **خَلَّلَالٌ**, applied to a garment, or piece of cloth, (JK, K,) signify old and worn out, (JK,) or thin, (K,) like **هَلْبَلٌ** and **هَلْبَالٌ**. (TA.) — A bird having no feathers: (JK:) or having few feathers. (K.) — A man (JK, S) lean, meagre, or emaciated; (JK, S, K;) as also **خَلِيلٌ** (K) [a meaning said in the TA to be tropical] and **مَخْلُولٌ** and **مُخْتَلَّ**: (TA:) or light in body: (IDrd, TA:) and [the fem.] **خَلَّة**, applied to a woman, light (K, TA) in body, lean, or spare: (TA:) the pl. of **خَلٌّ** is **خُلُولٌ**. (JK.) Also **Fat**: thus bearing two contr. significations: (K:) and so **مَخْلُولٌ**. (TA.) It is applied to a man and a camel. (TA.) Accord. to the K, it also signifies A [young camel such as is termed] **فَصِيلٌ**: (TA:) but it means such as is lean, or emaciated; (TA:) and so **مَخْلُولٌ**, applied to a **فَصِيلٌ** as an epithet, for a reason mentioned above, in an explanation of the phrase **الْفَصِيلُ**. (S, TA.) — Also i. q. **إِبْنُ مَخَاضٍ** [i. e. A male camel in his second year]; (JK, K;) and so **خَلَّةٌ**; which is also applied to the female: (A, S, K:) and i. q. **إِبْنُ ثُبُونٍ** [i. e. a male camel in, or entering upon, his third year]; and in like manner **خَلَّةٌ** is applied to the female; (JK;) or, as in the M, to a she-camel; (TA;) and, as some say, (JK,) a large she-camel: (JK, TA:) and **إِبْنُ خَلَّةٍ** signifies the same as **إِبْنُ الثُّبُونِ** (T in art. **ابن المَخَاضِ** or **ابن مَخَاضٍ** or **بنى**). (TA in that art.) You say, **أَتَأْتُمُ بِقُرْصٍ كَأَنَّهُ فَرَسٌ**, (JK,) [They brought them a round cake of bread as though it were the foot of a camel in its second, or third, year,] meaning small. (JK. [In the TA, meaning **سَمِينَةٌ** (i. e. fat); but this seems to be a mis-transcription.]) — A cautery. (TA.)

**خَلَّ**: see **خَلِيلٌ**, in two places.

**خَلَّ**: see **خَلَّة**, in two places: — and see **خَلِيلٌ**, in four places.

**خَلَّة** A road between two roads. (TA.) — A hole, perforation, or bore, that penetrates, or passes through, a thing, and is small: or, in a general sense: (K:) or a gap, or breach, in a booth of reeds or canes. (T, TA.) [See also **خَلَّلَ**.] — [And hence,] The gap that is left by a person who has died: (A, T, S, TA:) or the place, of a man, that is left vacant after his death. (K.) One says, of him who has lost a person by death, **اللَّهُمَّ أَخْلِفْ عَلَى أَهْلِهِ بِخَيْرٍ وَأَسَدِّدْ خَلَّتَهُ**, i. e. [O God, supply to his family, with that which is good, the place of him whom they have lost,] and fill up the gap which he has left by his death. (A, T, S,\* TA.) — And The interval, or inter-