

† [It penetrated the heart]; said of admonition. (TA in art. بهر.) And **تَحَلَّلَ 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 تَحَلُّلٍ** *Without interruption.*] — And **تَحَلَّلَ 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. — **تَحَلَّلَ 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 **تَحَلَّلَ التَّخْلَةُ** *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 **خَلَّ**].) — [And hence,] *It was, or became, shaly, loose, lax, uncompact, disordered, unsound, corrupt, (Msb,) faulty, or defective, (KL, Msb,) [and weak, or infirm, (see **خَلَّ** and **مُخْتَلَّ**),] said of a thing or an affair; (KL;) it became altered for the worse. (Msb.)* [You say, **اِخْتَلَّ** *His constitution, or temperament, became in a corrupt or disordered state.* And **اِخْتَلَّ** alone *He was, or became, disordered in temper; (see **تَحَيَّضَ**); 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 **حِمَض**. 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 **اِضْطَرَبَ**); i. e. **وَقَعَ فِيهِ الْخَلَلُ**. (JM.) — *He was, or became, lean, meagre, or emaciated; (KL;) and so **اِخْتَلَّ جِسْمُهُ**. (S.)* See 1, first sentence. — See also **خَلَّ** as syn. with **أَخَلَّ** or **أَخَّلَّ** &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 **أَخَلَّ إِلَيْهِ**: (TA:) whence the saying of Ibn-Mes'ood, **عَلَيْكُمْ بِالْعِلْمِ فَإِنَّ 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 إِلَيَّ فَلَانَ** *Such a one was wanted, or needed.* (JK.) = See also 2, in two places. = **اِخْتَلَّهُ بِالرَّمْحِ**, and **بِالسَّهْمِ**: and **يَخْتَلُّ السَّمُورُ الْكَلْبَ بِقَرْبِهِ**: see 1, in the former half of the paragraph. — **اِخْتَلَّ** also signifies *He served together.* (KL.) — **اِخْتَلَّ** said of herbage: see **خَلَّة**, near the end of the paragraph. = **اِخْتَلَّ** *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. **خَلَّهَا** *He attired her with the **خَلَّال** [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 **خَلَّال** [or anklet, or pair of anklets].* (K.) = **تَخَلَّلَ** *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 *somenwhat (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 **خَمْر**: (Aboo-Ziyád, TA:) see also **خَلَّة**: the pl. is **خَلُولُ** [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 فَلَانَ بِخَلٍّ وَلَا خَمْرٍ**, (A'Obeyd, JK, S,) or **مَا لَهُ خَلٌّ وَلَا خَمْرٌ**, (K,) or **عِنْدَ مَا 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.) = I. q. **حِمَضٌ** [i. e. *A kind of plants in which is saltness: or salt and bitter plants: or salt, or sour, plants or trees: &c.: opposed to **خَلَّة**]. (K.) A poet says,****

* لَيْسَتْ مِنَ الْخَلِّ وَلَا الْخِمَاطِ *

[*She is not, or they are not, of the plants or trees called **خَلَّ**, nor of the kind called **خِمَاط** (pl. of **خَمِطٌ**)]. (TA.) = **خَلَّة** *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.] **أَخَلَّ** and [of mult.] **خَلَّالٌ**. (K.) One says **خَلَّ حَيَّةٌ****

[*A serpent of a road in sands, &c.*]; like as one says **أَفْعَى صَرِيمةً**. (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 **ثَوْبٌ خَلٌّ**:] and **خَلَّالٌ** and **خَلَّالٌ**, applied to a garment, or piece of cloth, (JK, K,) signify *old and worn out, (JK,) or thin, (K,) like **هَبْلٌ** and **هَبْلَالٌ**. (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 **مُخَلَّلٌ** and **مُخَلَّلٌ**: (TA:) or *light in body: (IDrd, TA:) and [the fem.] **خَلَّةٌ**, applied to a woman, *light (K, TA) in body, lean, or spare: (TA:) the pl. of **خَلٌّ** is **خَلُولٌ**. (JK.)* Also *Fat: thus bearing two contr. significations: (K:) and so **مُخَلَّلٌ**. (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 **مُخَلَّلٌ**, applied to a **فَصِيلٌ** as an epithet, for a reason mentioned above, in an explanation of the phrase **خَلَّ الْفَصِيلُ**. (S, TA.) — Also i. q. **أَبْنُ مَخَاضٍ** [i. e. *A male camel in his second year*]; (JK, K;) and so **خَلَّةٌ**; which is also applied to the female: (As, S, K:) and i. q. **أَبْنُ لَبُونٍ** [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 **أَبْنُ خَلَّةٍ** signifies *the same as **أَبْنُ اللَّبُونِ*** (T in art. **ابن**) or **أَبْنُ مَخَاضٍ** [or **أَبْنُ مَخَاضٍ** (بنى)]. (TA in that art.) You say, **أَتَاهُمْ بِقَرْصٍ كَأَنَّهُ فَرْسٌ**, (S, TA,) or **كَأَنَّهُ خَفَّ خَلَّةٌ**, (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 **خَلَّةٌ**, in two places: — and see **خَلِيلٌ**, in four places.

خَلَّةٌ *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 **خَلَّ**.] — [And hence,] *The gap that is left by a person who has died: (As, 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 أَخْلَفْ عَلَيَّ أَهْلَهُ بِخَيْرٍ وَأَسَدِّدْ خَلَّتَهُ**, i. e. [*O God, supply to his family, with that which is good, the pluce of him whom they have lost,*] and fill up the gap which he has left by his death. (As, T, S, *TA.) — And *The interval, or inter-*