

† [It penetrated the heart]; said of admonition. (TA in art. *بهر*.) And *تخلل الشيء* The thing [i. e. anything] went, or passed, through. (JK, *S, K.) — [Hence, It intervened; said of a time &c. And hence the phrase *من غير تخلل* Without interruption.] — And *تخلل المطر* 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. — *تخلل الرطب* 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 *تخلل النخلة* He picked the dates that were among the roots of the branches of the palm-tree; as also *تكرهها*. (AHn, TA.) — For other significations, see 2, in four places.

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

8. *اختل* [primarily signifies] It had interstices, breaks, chinks, or the like. (MA. [See *خلل*].) — [And hence,] It was, or became, shaky, loose, lax, uncompact, disordered, unsound, corrupt, (Msb,) faulty, or defective, (KL, Msb,) [and weak, or infirm, (see *خلل* and *مختل*)] said of a thing or an affair; (KL;) it became altered for the worse. (Msb.) [You say, *اختل مزاجه* His constitution, or temperament, became in a corrupt or disordered state. And *اختل* alone He was, or became, disordered in temper; (see *تحبض*;) but this seems to be from the same verb said of a camel; (see *اختلت الإبل*, below;) for the camel becomes disordered in his stomach by pasturing long upon *خلّة*, without shifting to *حمض*. And *اختل عقله* His mind, or intellect, was, or became, unsound, or disordered.] And *اختل أمره* [His affair, or state, was, or became, unsound, corrupt, or disordered]; (S, voce *اضطرب*;) i. e. *وقع فيه الخلل*. (JM.) — He was, or became, lean, meagre, or emaciated; (KL;) and so *اختل جسمه*. (S.) See 1, first sentence. — See also *خل* as syn. with *أخل* or *أخلل* &c., near the beginning of the first paragraph. [Hence,] *اختل إليه* He wanted it, or needed it; (S, Msb, K;) namely, a thing; (S, Msb;) as also *أخل إليه*: (TA:) whence the saying of Ibn-Mes'ood, *عليكم بالعلم فإن أحدكم لا يدري متى يخل إليه* [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, *أخلت إلى فلان* Such a one was wanted, or needed. (JK.) — See also 3, in two places. = *اختله بالرمح*, and *بالسهم*; and *يخلل الثور الكلب بقربه*: see 1, in the former half of the paragraph. — *اختل* also signifies He served together. (KL.) — *أختل* said of herbage: see *خلّة*, near the end of the paragraph. = *أختل المكان* The place had in it *خلّة* [q. v.]. (MA.)

— And *اختلت الإبل* The camels were confined in [pasturage such as is termed] *خلّة*. (K.)

R. Q. 1. *خلخلها* He attired her with the *خلخال* [or anklet, or pair of anklets]. (TA.) = *خلخل العظم* He took the flesh that was upon the bone. (K.)

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

خل 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 (*أختل*): (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:] *خلّة* signifies somewhat (lit. a portion) thereof; [being the n. un.:] (Aboo-Ziyád, K;) or it may be a dial. var. thereof, like as *خمرة* is [said by some to be] of *خمير*: (Aboo-Ziyád, TA:) see also *خلّة*: the pl. is *خلول* [meaning sorts, or kinds, of vinegar]. (Msb.) It is said in a trad., *نعيم الإدام الخل* [Excellent, or most excellent, is the seasoning, vinegar!]. (TA.) — [Hence,] *أمر الخل* [The mother of vinegar; meaning] wine. (JK, TA.) — [Hence also the saying,] *ما فلان بخل ولا خمير*, (A'Obeyd, JK, S,) or *ما له خل ولا خمير*, (K,) or *عند ما عند*, (S in art. *خمر*;) *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 *الخمير* to be good, and *الخل* to be evil; [and thus the latter is explained in one place, in this art., in the K;] and some of them make *الخمير* to be evil, and *الخل* to be good. (Har p. 153.) = *I. q. حمض* [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 *خلّة*]. (K.) A poet says, * *ليست من الخل ولا الخياط* * [She is not, or they are not, of the plants or trees called *خل*, nor of the kind called *خياط* (pl. of *خيط*)]. (TA.) = 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 *طريق*]: (S, K:) pl. [of pauc.] *أخلل* and [of mult.] *خلال*. (K.) One says *خل حية*

[A serpent of a road in sands, &c.]; like as one says *ألقى صريمة*. (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 *ثوب ثوب*:] and *خلخل* and *خلخال*, applied to a garment, or piece of cloth, (JK, K,) signify old and worn out, (JK,) or thin, (K,) like *هليل* and *هليل*. (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 *خليل* (K) [a meaning said in the TA to be tropical] and *مخلول* and *مختل*: (TA:) or light in body: (IDrd, TA:) and [the fem.] *خلّة*, applied to a woman, light (K, TA) in body, lean, or spare: (TA:) the pl. of *خل* is *خلول*. (JK.) Also *Fat*: thus bearing two contr. significations: (K:) and so *مخلول*. (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] *فصيل*: (TA:) but it means such as is lean, or emaciated; (TA;) and so *مخلول*, applied to a fصيل as an epithet, for a reason mentioned above, in an explanation of the phrase *الفصيل*. (S, TA.) — Also i. q. *ابن مخاض* [i. e. A male camel in his second year]; (JK, K;) and so *خلّة*; which is also applied to the female: (As, S, K:) and i. q. *ابن لبون* [i. e. a male camel in, or entering upon, his third year]; and in like manner *خلّة* 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 *ابن خلّة* signifies the same as *ابن اللبون* (T in art. *ابن المخاض* or *ابن مخاض*). (TA in that art.) You say, *أتاهم بقرص كأنه فرسن*, (S, TA,) or *كأنه خف خلّة*, (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 *سمنية* (i. e. *fat*); but this seems to be a mis-transcription.]) = A cautery. (TA.)

خل: see *خليل*, in two places.

خل: see *خلّة*, in two places: — and see *خليل*, in four places.

خلّة 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 *خلل*.] — [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, *اللهم اخلف على أهله بخير وأسدّد خلّته*, 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. (As, T, S, *TA.) — And The interval, or inter-