

perly **كِسَانٍ**: (S, O:) and the pl. is **عَلَابِي**. (S, O, K.) You say of a man when he has become advanced in age, **تَشَنَّجَ عَلْبَاءَ الرَّجُلِ** [The *عَلْبَاءَ* of the man has become contracted]. (S, O.)

— The pl. **عَلَابِي** is expl. in the K as signifying also *Lead*: and in the S as signifying *lead*, or a *kind thereof*: (TA:) El-Kutabee says, “I have been told that **العَلَابِي** signifies *lead*; but I am not sure of it:” and Az says, “I know not any one who has said it, and it is not true;” (O, TA;) and this is the case: (O:) MF observes that its explanation as signifying *lead* requires it to be a sing. of a pl. form, or a pl. that has no sing., like **عَبَادِيدُ** and **أَبَابِيلُ**: (TA:) in a trad., mention is made of swords of which the ornaments were **العَلَابِي** and **الآتِك**; (O, TA;) and the coupling of these two words together has led to the supposition that the former means *lead*; but there is no evading the fact that it is the pl. of **عَلْبَاءَ** meaning the **عَصَب** of the camel. (TA.)

عَلْبُوبَةُ الْقَوْمِ *The best persons of the people, or party.* (Sh, O, K.)

عَلَابٌ *A mark made with a hot iron along the length of the neck [of a camel],* (S, O, K,) upon, or over, the **عَلْبَاءَ**. (TA.)

عَلَابِي pl. of **عَلْبَاءَ** [q. v.].

أَعْلَبُ: see **عَلِبُ**, last sentence.

مُعَلِبَةٌ: see the next paragraph.

مُعَلَبٌ *A sword having its hilt bound* (A, O) with the **عَلْبَاءَ** of a camel; (O;) as also **مُعَلُوبٌ**. (A.) — And **مُعَلِبَةٌ** *A she-camel* (S, K) marked with the mark called **عَلَابٌ**; (S, O, K;) as also **مُعَلِبَةٌ**. (K.)

مُعَلِبٌ *One who makes the kind of vessel called* **عَلْبَةٌ**. (S, O.)

مُعَلِبَاءٌ *One who has a perforation made in her* **عَلْبَاوَانٍ** [dual of **عَلْبَاءَ**] with the instrument called **مِدْرَى** [q. v.]. (O.)

مُعَلُوبٌ *A conspicuous road* (S, O, K, TA) that is marked in its two sides; or marked with the traces of travellers. (TA.) — And **مُعَلَبٌ** *A sword broken in its edge.* (O.) — See also **مُعَلَبٌ**.

علت

1. **عَلَّتْهُ**, aor. -, (K,) inf. n. **عَلَّتْ**; (S, O,) to which **عَلَّتْ** is like in its meanings (K and TA in art. **عَلَّتْ**) for the most part, (TA in that art.) *He mixed it*; (S, O, K, TA;) as also **عَلَّتْهُ**, inf. n. **تَعَلَيْتُ**; and **عَلَّتْهُ**. (TA.) You say, **عَلَّتْهُ الْبُرُّ بِالشَّعِيرِ**, aor. as above, *I mixed the wheat with the barley.* (S, O.) — Also, (K, TA,) aor. as above, (TA,) and so the inf. n., (O, TA,) *He collected it together, (O, K, TA,) from different places.* (TA.) — **عَلَّتْ السَّقَاءَ** *He tanned*

the [skin called] سَقَاءَ with the أَرْطَى [q. v.], (K,) or with any of the trees of the kind called **عَلَّتْ** [q. v.]: accord. to AHn, it is with **عَلَّتْ** [i. e. **عَلَّتْ**]. (TA.) [But **مُعَلُوبٌ**, with **عَلَّتْ**, is expl. on the authority of ISk, as meaning, applied to a **سَقَاءَ**, “Tanned with dry, or with unripe, dates.”] — **عَلَّتْ**, (S, O, K, TA,) [or, perhaps, **عَلَيْتُ**, like **عَلَّتْ**,] as also **عَلَّتْ**, (TA,) said of a **زَنْدٌ** [or piece of stick, or wood, for producing fire], *It failed to produce fire,* (S, O, K, TA,) and *was difficult to use*: and the subst. is **عَلَاتٌ** [app. meaning *The quality of failing to produce fire, &c.*]. (L, TA.) — **عَلَّتْ** *The fighting vehemently, and cleaving to fight*: (S, O, K:) and so **عَلَّتْ**. (S, O.) One says, **عَلَّتِ الْقَوْمُ**, aor. -, inf. n. **عَلَّتْ**, *The people, or party, fought one another* [or *did so vehemently and perseveringly*]: and **عَلَّتْ بَعْضُ الْقَوْمِ بَعْضًا** [*One portion of the people, or party, fought another portion vehemently and perseveringly*]. (TA.) And **عَلَّتِ الذِّئْبُ بِالْغَنَمِ** *The wolf kept to worrying the sheep or goats.* (L. [And so **عَلَّتْ**].)

2: see 1, first sentence. — [The inf. n. **تَعَلَيْتُ** also signifies *Confusion of mind*: or, as some say, the *beginning of pain*. (TA. [See also 2 in art. **عَلَّتْ**; and see **مُعَلَّتْ**, with **عَلَّتْ**].)

4: see 8.

5. **تَعَلَّتْ** *He, or it, clung, clave, or held fast,* (O, K, TA,) *to it* [or him]. (TK.) [See also 5 in art. **عَلَّتْ**]. — Also *He made, or did, [a thing] faultily, or unsoundly.* (O, K.) [Accord. to the TK, one says, **تَعَلَّتِ السَّهْمَ**, meaning *He made the arrow faultily, or unsoundly*: but this is perhaps a mistake: see 8.] — And i. q. **تَمَحَّلَ**: (K:) Fr says, **تَعَلَّتْ لَهُ الذُّنُوبُ** is like **تَمَحَّلْتُ** [app. meaning *I laboured, and exercised art or management, in seeking to do to him misdeeds*: see art. **مَحَل**]. (O.)

8: see 1, first sentence. You say, **اعْتَلَّتِ الْعَلَاتَةَ** *He (a man) mixed the [mess called] عَلَاتَةٌ [q. v.].* (A, O.) — And **اعْتَلَّتْ زَنْدًا** *He took a زَنْدٌ [or piece of stick, or wood, for producing fire] from trees, without knowing whether or not it would produce fire*: (S, O, K:) or *he acted unshilfully in selecting a زَنْدٌ*: (A:) or *he took, or made, for himself a زَنْدٌ from any tree that he found in his way*: and so **اعْتَلَّتْ**, with **عَلَّتْ**. (AHn, TA.) And one says, **فَلَانٌ يَعْتَلُّ الزَّيَادَ** meaning + *Such a one does not select his مَنَاحِجَ [or wife]*: (S, A, O, K:) in which sense also **يَعْتَلُّ** is a dial. var.: (TA:) and in like manner one says **اعْتَلَّتْ** [alone], and **أَعْلَتُ**. (So in a copy of the A. [But I doubt the correctness of the latter verb; and the more so as it is not quite clear whether it be meant to be expl. as having this meaning, or as meaning *It (a زَنْدٌ) failed to produce fire, and therefore, perhaps, a mistranscription for عَلَّتْ*].) — And **اعْتَلَّتِ السَّهْمَ** *He took [or made] the arrow from any of the trees that were before him.* (L.) And

He made the arrow faultily, or unsoundly. (L, TA. [See also 5.] — See also 1, latter half.

عَلَّتْ [originally an inf. n.] *A mixture*; as also **عَلَاتَةٌ**. (TA.)

عَلَّتْ *What is mixed with wheat &c., of those things that are taken forth and thrown away.* (TA. [It is used in this sense in the present day; as also **عَلَّتْ**].) — See also **عَلَيْتُ**. — Also a term applied to The [trees, or plants, called] **أَثَلٌ** and **أَثَلٌ** [or **أَسَلٌ** (see **عَلَّتْ**)] and **حَاجٌ** and **عَكْرَشٌ** and **يَنْبُوتٌ**: pl. **أَعْلَاتٌ**. (TA. [See also **أَعْلَاتٌ**, which is somewhat similarly explained.] — And **زَنْدٌ** [or piece of stick, or wood, for producing fire] that has not produced fire. (A.) And **الرَّاعِلَاتُ** [or **أَعْلَاتُ الشَّجَرِ**] signifies [also] *The promiscuous pieces of trees that one uses for producing fire, of the [trees called] مَرُوحٌ, and of such as are dried up.* (S, O, K.) — And **أَعْلَاتُ الرَّادِ** *Such things as are eaten without being selected, of travelling-provisions.* (O, K.)

عَلَّتْ *One whose origin is referred to a person who is not his father [or forefather],* (O, K, TA,) his lineage being confused; (TA;) as also **مُعَلَّتْ**. (O, K.) — Also *Firm, or constant, in fight.* (TA.) [**عَلَّتْ رَجُلٌ** is expl. in the O by the words **مُلَازِمٌ لِمَنْ يُطَالِبُ**, and in like manner **العَلَّتْ** is expl. in the K; app. meaning *A man cleaving, or holding fast, applied to such as is seeking, or demanding, blood-revenge, or a debt or the like; agreeably with what here immediately precedes, and with the explanation in the L, which is, **مُلَازِمٌ أَيْ طَالِبٌ فِي قِتَالٍ أَوْ غَيْرِهِ**, cleaving, or holding fast, i. e. seeking, or demanding, in fight or in some other case. See **عَلَّتْ**, of which **عَلَّتْ** is the part. n.: and see also **عَلَّتْ**].*

عَلَّتْهُ, with damm, (K, but written in the O **عَلَّتْهُ**), i. q. **عَلَّقَهُ** [most probably, I think, in the sense in which this is used in the phrase **لِي فِي هَذَا الْهَالِ عَلَّقَهُ** (q. v.), from **تَعَلَّتْ** in the first of the senses assigned to it above, syn. with **تَعَلَّقَ**]. (O, K.)

عَلَّتِي *Food having poison mixed with it, by which vultures are killed*: mentioned by Kr: and **عَلَّتِي** is a dial. var. thereof. (TA.)

عَلَاتٌ: see **عَلَاتَةٌ**: — and see also 1, latter half.

عَلَيْتُ *Bread made of barley and wheat*: (S, O, K:) and so **عَلَيْتُ**. (S, O.) And **عَلَيْتُ خَبِيرٌ** *Bread made of barley and [the grain called] سَلْتُ*. (TA, from a trad.) — And *Wheat mixed with barley*; (AZ, TA;) as also **عَلَّتْ** and **عَلَيْتُ**: or, accord. to Abu-l-Jarrâh, *barley and wheat mixed together for sowing and then reaped together.* (TA.)

عَلَاتَةٌ *Clarified butter,* (S, O, K, TA,) or *olive-oil,* (TA,) and [the preparation of curd called] **أَقِطٌ**, mixed together: (S, O, K, TA:) and any