

It was, or became, moist; and has for its sec. pers. بَلَّتْ or بَلَّتَتْ, and for its aor. َ or ُ, and for its inf. n. بَلْلٌ, and probably بَلَّةٌ &c. mentioned with that noun below. — And hence, [بَلَّتَ الرِّيحُ, aor. َ, inf. n. بُلُولٌ, The wind was cold and moist. (M, K.) [See بَلَّلَ.] — [And hence, probably, as though originally said of one who had had a fever,] بَلَّتَ مِنْ مَرَضِهِ, aor. َ, inf. n. بَلٌّ (S, M, K) and بَلَّلَ and بُلُولٌ (M, K;) and بَلَّلَ, and بَلَّلَ; (S, M, K;) He recovered from his disease: (S, M:) and بَلَّلَ and بَلَّلَ he became in a good condition after leanness, or meagerness: (M, Z:) or all have this latter signification: and the second (بَلَّلَ) has the former also. (K.) — And بَلَّلَ (M, K.) aor. َ, (M,) inf. n. بُلُولٌ; and بَلَّلَ; He (a man, TA) escaped, or became safe or secure, (M, K,) from difficulty, distress, or straitness. (TA.) — بَلَّلَ فِي الْأَرْضِ (Mṣb, K, TA,) aor. َ, inf. n. بَلٌّ; (Mṣb;) and بَلَّلَ; (M, K;) He (a man, M) went away in, or into, the land, or country. (M, Mṣb, K.) And بَلَّتَتْ نَاقَتَهُ (TA.) And بَلَّتَتْ هِيَ camel went away. (TA.) And بَلَّتَتْ عَلَى وَجْهِهَا (K,) His camel, or riding-camel, ran away, or went away, at random, to pasture, straying; syn. ضَلَّتْ. (Fr, T, K, TA. [In the CK, هَمَتْ, which, as is said in the TA, is without teshdeed, is written هَمَّتْ.]) = بَلَّتَتْ بِهِ (Aṣ, T, S, &c.) inf. n. بَلَّلَ (M,) I got him; got possession of him; (Aṣ, T, S, M, K;) got him in my hand. (S.) One says, لَا يَدِي لَا تَنْتِ بَلَّتَتْ بِكَ يَدِي لَا [Assuredly if my hand get hold of thee, thou shalt not quit me unless thou give up, or pay, my right, or due]. (S.) And hence the prov., مَا بَلَّلْتُ مِنْ فُلَانٍ بِأَفْوَقٍ نَاصِلٍ [I did not get, in such a one, a man like an arrow with a broken notch and without a head]; meaning I got a perfect man; one sufficient. (Sh, T.) — Also, (T,) or بَلَّتَتْهُ (M, K,) I kept, or clave, to him, (T, M, K,) namely, a man, (T, K,) and constantly associated with him. (T.) And بَلَّلَ بِالشَّيْءِ, inf. n. بَلٌّ, He became devoted, or attached, to the thing, and kept to it constantly. (TA.) — And بَلَّلَتْ بِهِ (M, K,) aor. َ, (TA,) inf. n. بَلَّلَ and بَلَّلَتْ and بُلُولٌ, I was tried by him (app. meaning بِحَبِّهِ by love of him), and loved him (عَلَّقَتْهُ [in the CK عَلَّقَتْهُ]); as also بَلَّلَتْ بِهِ (AA, M, K,) aor. َ, inf. n. بُلُولٌ. (AA, TA.) And بَلَّلَتْ بِهِ I was tried by him, as though by fire, (صَلَبَتْ بِهِ, [in the CK صَلَبَتْ,]) and suffered distress, or misery, or fatigue (شَقِيتَ, for which شَغِيتَ is erroneously put in the copies of the K: TA). (M, K.)* — مَا بَلَّلْتُ بِهِ (K,) aor. َ, inf. n. بَلَّلَ (TA,) I did not light on, or meet with, or find, nor know, him, or it; expl. by مَا أَصَبْتُهُ وَلَا عَلِمْتُهُ (K.) = بَلَّلَ (Th, M, K,) inf. n. بَلَّلَ (Th, S, M, K,) He (a man) was, or became, such as is termed أَبَلٌ [which epithet see below]. (Th, S, M, K.)*

2: see 1, first sentence.

4. أَبَلٌ *It* (wood, or a branch or twig,) *had the sap, (أَبَلٌ, K,) or the produce of the rain, (O,) flowing in it. (O, K.)* — See also أَبَلٌ, in four places. — *He* (a man) *resisted, or withstood, and overcame.* (Aṣ, T, S. [See also أَبَلٌ.]) And أَبَلٌ عَلَيْهِ *He overcame him.* (M, K.) [See an ex. in a verse of Sā'idah, cited voce خَفَّ.] — *He wearied by badness, or wickedness:* (M, K:) or *he wearied another in aiding him to accomplish his desire.* (TA. [See مَبَلَّ.]) = أَبَلَّتُهُ *I made him to go away.* (Mṣb.)

5: see 8: — and see also بَلَّ.

8. أَبَلَّتْ *It became moist or moistened* (S, M, Mṣb, K) with water (M, Mṣb, K) &c.; (M;) and in like manner, [but signifying it became much moistened, being quasi-pass. of بَلَّلَ,] أَبَلَّتْ. (M, K.) — See also بَلَّ.

10: see بَلَّ.

R. Q. 1. بَلَّلَ, inf. n. بَلَّلَ and بَلَّلَ (M, K,) the latter with kesr, (TA,) [but written in the CK with fet-h,] *He put people in motion; and roused, or excited, them.* (M, K.) — Also, (T,) inf. n. بَلَّلَ (K,) *He scattered, dispersed, or put asunder, his goods, commodities, or household-utensils and furniture.* (IAṣ, T, K.* [In the CK, وَالْمَتَاعُ is erroneously put for الْمَتَاعُ.]) — And *He divided, or disunited, opinions.* (Fr, T, K; but only the inf. n. of the verb in this sense is mentioned.) — And *He* (God) [mixed or confounded or] *made discordant the tongues, or languages, of a people.* (T.) — [See also بَلَّلَ below.]

R. Q. 2. تَبَلَّلَ *He* (a man) *was moved by grief [or anxiety: see بَلَّلَ, below].* (Ḥar p. 94.) — تَبَلَّلَتِ الْأَلْسُنُ *The tongues, or languages, became mixed, or confounded.* (S, K.) = تَبَلَّلَتِ الْإِبِلُ *The camels went on seeking the herbage, or pasture, and left not of it aught.* (S, K.)

بَلَّ is a particle of digression: (Mughnee, K:) or, accord. to Mbr, it denotes emendation, wherever it occurs, in the case of a negation or an affirmation: (T, TA:) or it is a word of emendation, and denoting digression from that which precedes; as also بَلَّ, in which the ن is a substitute for the ل, because بَلَّ is of frequent occurrence, and بَلَّ is rare; or, as IJ says, the latter may be an independent dial. var. (M.) When it is followed by a proposition, the meaning of the digression is either the cancelling of what precedes, as in وَقَالُوا آتَاكَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ [And they said, "The Compassionate hath gotten offspring:" extolled be his freedom from that which is derogatory from his glory! nay, or nay rather, or nay but, they are honoured servants (Kur xxi. 26)], or transition from one object of discourse to another, as in قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى [He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life (Kur lxxvii. 14—16)]: (Mughnee, K:*) and in all such cases it is an inceptive particle; not a conjunctive. (Mughnee.) When it

is followed by a single word, it is a conjunction, (S,* Mṣb,* Mughnee, K.) and requires that word to be in the same case as the word before it: (S:) and if preceded by a command or an affirmation, (Mughnee, K,) as in اِضْرِبْ زَيْدًا بَلْ عَمْرًا [Beat thou Zeyd: no, 'Amr], (Mṣb, Mughnee, K,) and قَامَ زَيْدٌ بَلْ عَمْرٌ [Zeyd stood: no, 'Amr], (M, Mughnee, K,) or جَاءَنِي أَخُوكَ بَلْ أَبُوكَ [Thy brother came to me: no, thy father], (S,) it makes what precedes it to be as though nothing were said respecting it, (S,* Mṣb,* Mughnee, K,) making the command or affirmation to relate to what follows it: (S,* Mṣb,* Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْرٌ as syn. with this particle:] but when it is preceded by a negation or a prohibition, it is used to confirm the meaning of what precedes it and to assign the contrary of that meaning to what follows it, (Mughnee, K,) as in مَا قَامَ زَيْدٌ بَلْ عَمْرٌ [Zeyd stood not, but 'Amr stood], (Mughnee,) or مَا لَا يَغْمُرُ زَيْدٌ بَلْ عَمْرٌ [I saw not Zeyd, but I saw 'Amr], (S,) and لَا يَغْمُرُ زَيْدٌ بَلْ عَمْرٌ [Let not Zeyd stand, but let 'Amr stand]. (Mughnee.) Mbr and 'Abd-El-Wārith allow its being used to transfer the meaning of the negation and the prohibition to what follows it; so that, accord. to them, one may say, مَا زَيْدٌ قَائِمًا بَلْ قَاعِدًا [as meaning Zeyd is not standing: no, is not sitting], and بَلْ قَاعِدٌ [but is sitting]; the meaning being different [in the two cases]. (Mughnee, K.)* The Koofes disallow its being used as a conjunction after anything but a negation [so in the Mughnee, but in the K a prohibition,] or the like thereof; so that one should not say, ضَرَبْتُ زَيْدًا بَلْ إِيَّاهُ [I beat Zeyd: no, thee]. (Mughnee, K.) Sometimes لَا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,

• وَجْهَكَ الْبَدْرُ لَا بَلِ الشَّمْسُ تَوْنَرُ
• يُغْضِ لِلشَّمْسِ كُفَّةً وَأَقُولُ

[Thy face is the full moon: no, but it would be the sun, were it not that eclipse and setting are appointed to happen to the sun]: and to corroborate what precedes it, after a negation, as in

• وَمَا هَجَرْتُكَ لَا بَلْ زَادَنِي شُغْفًا
• هَجَرْتُ وَبَعْدُ تَرَاحَى لَا إِلَى أَجَلٍ

[And I did not abandon thee, or have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased, or have increased, my heart-felt love]. (Mughnee, K.)* — Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is syn. with وَ, as in the saying in the Kur [lxxxv. 20 and 21], وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ قَرَّانٌ مُجِيدٌ [And God from behind them is encompassing: and it is a glorious Kur-án: or here it may mean إِنَّ, as in an ex. below]: and to this meaning it is made to accord in the saying, لَهُ عَلَى دِينَارٍ بَلْ دِرْهَمٌ [I owe him a deenár and a dirhem]. (Mṣb.) — In the fol-