

It was, or became, moist; and has for its sec. pers. بَلَّتْ or بَلَّتَتْ, and for its aor. = or =, and for its inf. n. بَلُّ, and probably بَلَّةٌ &c. mentioned with that noun below.—And hence,] بَلَّتِ الرِّيحُ, aor. =, inf. n. بُلُولٌ, The wind was cold and moist. (M, K.) [See بَلِيلٌ.]—[And hence, probably, as though originally said of one who had had a fever,] بَلَّ مِنْ مَرَضِهِ, aor. =, inf. n. بَلٌّ (S, M, K) and بُلُولٌ and بُلُولٌ; (M, K;) and ابْتَلَّ, and ابْتَلَّ; (S, M, K;) He recovered from his disease: (S, M:) and ابْتَلَّ and ابْتَلَّ he became in a good condition after leanness, or meagerness: (M, Z:) or all have this latter signification: and the second (ابْتَلَّ) has the former also. (K.)—And بَلَّ, (M, K,) aor. =, (M,) inf. n. بُلُولٌ; and ابْتَلَّ; He (a man, TA) escaped, or became safe or secure, (M, K,) from difficulty, distress, or straitness. (TA.)—بَلَّ فِي الْأَرْضِ, (Mṣb, K, TA,) aor. =, inf. n. بَلٌّ; (Mṣb;) and ابْتَلَّ; (M, K;) He (a man, M) went away in, or into, the land, or country. (M, Mṣb, K.) And بَلَّتْ نَاقَتُهُ His she-camel went away. (TA.) And بَلَّتْ ابْتَلَّتْ عَلَى وَجْهِهَا, (Fr, T, TA,) and ابْتَلَّتْ عَلَى وَجْهِهَا, (K,) His camel, or riding-camel, ran away, or went away, at random, to pasture, straying; syn. ضَلَّتْ ضَالَّةً. (Fr, T, K, TA. [In the CK, هَمَّت, which, as is said in the TA, is without teshdeed, is written هَمَّتْ.] = بَلَّتَتْ بِهِ, (Aṣ, T, S, &c.) inf. n. بَلُّ, (M,) I got him; got possession of him; (Aṣ, T, S, M, K;) got him in my hand. (S.) One says, لَا تَبَلَّتْ بِي 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 بَلَّتَتْ مِنْ فُلَانٍ بِأَنُوقٍ 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 بَلَّ بِالشَّيْءِ, inf. n. بَلٌّ, He became devoted, or attached, to the thing, and kept to it constantly. (TA.)—And بَلَّتَتْ بِهِ, (M, K,) aor. =, (TA,) inf. n. بَلُّ and بَلَّةٌ and بُلُولٌ, I was tried by him (app. meaning بِحَبِيهِ by love of him), and loved him (عَلَّقَتْهُ [in the CK عَلَّقَتْهُ]); as also بَلَّتَتْ بِهِ, (AA, M, K,) aor. =, inf. n. بُلُولٌ. (AA, TA.) And بَلَّتَتْ بِهِ I was tried by him, as though by fire, (صَلَّتْ بِهِ, [in the CK صَلَّتْ بِهِ],) and suffered distress, or misery, or fatigue (شَقِيَتْ, for which شَفِيَتْ is erroneously put in the copies of the K: TA). (M, K.)* — مَا بَلَّتَتْ بِهِ, (K,) aor. =, inf. n. بَلُّ, (TA,) I did not light on, or meet with, or find, nor know, him, or it; expl. by مَا أَصَبْتَهُ وَلَا عَلِمْتَهُ (K.) = بَلَّ, (Th, M, K,) inf. n. بَلُّ, (Th, S, M, K,) He (a man) was, or became, such as is termed ابْتَلَّ [which epithet see below]. (Th, S, M, K.)*

2: see 1, first sentence.

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

5: see 8:—and see also بَلَّ.

8. *ابتل* 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 بَلَّتْ,] ابْتَلَّ. (M, K.)—See also بَلَّ.

10: see بَلَّ.

R. Q. 1. *بَلَّلَ*, inf. n. *بَلِّلَةٌ* and *بَلَّلَالٌ*, (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. *بَلِّلَةٌ*, (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 *وَالْمَتَاعُ*].)—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 *بَلْبَلَةٌ* below.]

R. Q. 2. *تَبَلَّلَ* He (a man) was moved by grief [or anxiety: see *بَلْبَلَةٌ*, below]. (Har p. 94.) — *تَبَلَّلَتِ اللُّسُنُ* The tongues, or languages, became mixed, or confounded. (S, K.) = *تَبَلَّلَتْ* *الإِبِلُ الكَلْبُ* 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 بل is of frequent occurrence, and بن 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 اتَّخَذَ 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 *اضْرِبْ 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 أَبِيكَ* [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 *أَمْ* 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 رَأَيْتَ زَيْدًا بَلْ عَمْرًا* [I saw not Zeyd, but I saw 'Amr], (S,) and *لَا يُمْرُ زَيْدٌ بَلْ عَمْرٌ* [Let not Zeyd stand, but let 'Amr stand]. (Mughnee.) Mbr and 'Abd-El-Wáarith 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 Koofees 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 إِيَّانَ* [I beat Zeyd: no, thee]. (Mughnee, K.) Sometimes لا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,

- * وَجْهَكَ الْبَدْرُ لَا بَلِ الشَّمْسُ تَوَلَّى
- * يَقْضِ لِلشَّمْسِ كَسْفًا 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 شَغْفًا
- * هَجْرٌ 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 قَرَانٌ 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 عَلَيَّ دِينَارٌ بَلْ دِرْهَمٌ* [I owe him a deenár and a dirhem]. (Mṣb.) — In the fol-