

perly **عَلَابِي**: (S, O:) and the pl. is **عَلَابِي**. (S, O, K.) You say of a man when he has become advanced in age, **تَشَنَّحَ عَلْبَاءَ الرَّجُلِ** [The *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 **عَلَابِي** 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 **أَبَابِيل** and **عَبَادِيد**: (TA:) in a trad., mention is made of swords of which the ornaments were **العَلَابِي** and **الآنك**; (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 **عَلْبَاء** meaning the **عَصَب** of the camel. (TA.)

عَلْبِيَّةُ 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 عَلْبَاء.* (TA.)

عَلَابِي pl. of **عَلْبَاء** [q. v.].

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

مُعْلِبَةٌ: see the next paragraph.

مُعْلَبٌ *A sword having its hilt bound (A, O) with the عَلْبَاء of a camel; (O;) as also مُعْلُوبٌ (A.) — And مُعْلِبَةٌ A she-camel (S, K) marked with the mark called عَلَاب (S, O, K;) as also مُعْلِبَةٌ. (K.)*

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

مُعْلِبَاءٌ *One who has a perforation made in her عَلْبَاوَان [dual of عَلْبَاء] with the instrument called مِدْرِي [q. v.]. (O.)*

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

علت

1. **عَلْتَهُ**, aor. -, (K,) inf. n. **عَلْتُ**, (S, O,) to which **عَلْتُ** is like in its meanings (K and TA in art. **عَلْتُ**) for the most part, (TA in that art.,) *He mixed it; (S, O, K, TA;) as also عَلْتَهُ*, inf. n. **تَعْلِيْتُ**; and **اعلته**. (TA.) You say, **عَلْتُ الْبُرَّ 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.) — عَلْتُ السَّعَاءُ He tanned*

*the [skin called] سَعَاءُ with the أَرْطَى [q. v.], (K,) or with any of the trees of the kind called عَلْتُ [q. v.]: accord. to AHn, it is with غ [i. e. عَلْتُ]. (TA.) [But مَعْلُوبٌ, with غ, is expl. on the authority of ISk, as meaning, applied to a سَعَاءُ, “Tanned with dry, or with unripe, dates.”] = عَلْتُ, (S, O, K, TA,) [or, perhaps, عَلِبْتُ, like عَلْتُ,] as also **اعتلت**, (TA,) said of a زَنْد [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.) = عَلْتُ The fighting vehemently, and cleaving to fight: (S, O, K:) and so عَلْتُ. (S, O.) One says, عَلْتُ الْقَوْمَ, aor. -, inf. n. عَلْتُ, *The people, or party, fought one another [or did so vehemently and perseveringly]: and عَلْتُ بَعْضَ الْقَوْمِ بَعْضًا [One portion of the people, or party, fought another portion vehemently and perseveringly]. (TA.) And عَلْتُ الذَّنْبَ بِالغَنَمِ The wolf kept to worrying the sheep or goats. (L. [And so عَلْتُ.]***

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

4: see 8.

5. **تَعَلَّتْ** *He, or it, clung, clave, or held fast, (O, K, TA,) to بِهِ [or him]. (TK.) [See also 5 in art. **عَلْتُ**.] = Also He made, or did, [a thing] faultily, or unsoundly. (O, K.) [Accord. to the TK, one says, تَعَلَّتْ 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 الذَّنُوبُ** is like **تَمَحَّلَتْ** [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, **اعتلت العَلَاءَةَ**, *He (a man) mixed the [mess called] عَلَاءَةُ [q. v.]. (As, O.) — And اعتلت زَنْدًا He took a زَنْد [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 unskilfully in selecting a زَنْد: (A:) or he took, or made, for himself a زَنْد from any tree that he found in his way: and so اعتلت, with غ. (AHn, TA.) And one says, **فلان يعتلب الزناد** meaning † *Such a one does not select his مَنِيح [or wife]: (S, A, O, K:) in which sense also يعتلب is a dial. var.: (TA:) and in like manner one says اعتلت [alone], and اعتلت. (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 زَنْد) failed to produce fire, and therefore, perhaps, a mistranscription for اعتلت.] — And اعتلت السهم 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.

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

عَلْتُ *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 عَلْتُ.] — See also عَلِبْتُ. — Also a term applied to The [trees, or plants, called] عَلَاتٌ and أثل [or أسل (see عَلْتُ)] and حَاجٌ and عَكْرَشٌ and يَنْبُوتٌ: pl. أَعْلَاتٌ. (TA. [See also أَعْلَاتٌ, which is somewhat similarly explained.] — And A زَنْد [or piece of stick, or wood, for producing fire] that has not produced fire. (A.) And الأَعْلَاتُ [or أَعْلَاتُ الشَّجَرِ] signifies [also] The promiscuous pieces of trees that one uses for producing fire, of the [trees called] مَرْمُوحٌ, and of such as are dried up. (S, O, K.) — And أَعْلَاتُ الزَّادِ Such things as are eaten without being selected, of travelling-provisions. (O, K.)*

عَلْتُ *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 مُعْتَلَبٌ. (O, K.) = Also Firm, or constant, in fight. (TA.) [عَلْتُ رَجُلٌ is expl. in the O by the words مَلَا زِمْرٌ لِمَنْ يُطَابِبُ, and in like manner عَلْتُ 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, مَلَا زِمْرٌ أَيْ طَالِبٌ فِي قِتَالٍ أَوْ غَيْرِهِ, cleaving, or holding fast, i. e. seeking, or demanding, in fight or in some other case. See عَلْتُ, of which عَلْتُ is the part. n.: and see also عَلْتُ.]*

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

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

عَلَاتٌ: see **عَلَاءَةٌ**: = and see also 1, latter half.

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

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