

says that some of the tribe of **اسد** [i. e. Asd or Asad] say **يا فل** [app. **يا فل**, without any variation,] in calling to a man and to two men and to a pl. number of men and to a female: (TA in art. **فلن**;) accord. to **As**, one says **يا فل** and **يا فلانة**; he who says **يا فل** saying thus [when he pauses after it and] when he goes on, making the noun **marfooa** without tenween; whereas he who says **يا فلانة** says thus when he is silent after it, retaining the **ا** [which is termed the **ا** of pausation], but when he goes on he rejects the **ا** and makes the noun to be **mansoob**, saying [for ex.] **يا فلانة فل** [O such a one, say]. (T and TA in art. **فلن**;) [See also **مضمّن** (in art. **ضمن**), last sentence.]

فل A break, or notch, in the edge, (ISk, T, S, M, O, Mṣb, K,) of a sword, (ISk, T, S, O, Mṣb, K,) [or the like,] or of anything; (M;) and so **فلّة** [i. e. a single break, or notch, in the edge,] of a sword: (TA:) pl. of the former **فلول**, (ISk, T, S, M, O, Mṣb, K,) of which an ex. occurs in a verse cited voce **بيد**: (O, TA:) it has been said that **فلول** is an inf. n.; but it is more correctly said to be pl. of **فل**. (M.) — And A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire: (M, K, TA:) pl. **فلول**. (M, TA.) — And A company (M, K, TA) of men; (TA;) as also **فليل**: (M, K, TA:) pl. of the former **فلول**. (TA.) — And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, **فل**],) and to a single man, (S, O,) signifying *Defeated*; (S, M, O, K;) and **فلّي** also signifies thus, applied to a **كتيبة** [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like **فري**: (AA, T, O:) one says **رجل فل** and **قوم فل**, and sometimes [when speaking of a number of men] they said **فلول** and **فلان**; (S, O;) accord. to the copies of the K, the pl. is **فلول** and **افلان**; but correctly the latter is **فلان**, like **رمان**, as in the M; (TA;) [i. e.] the pl. is **فلول** and **فلان**: and [of **فل** used in a pl. sense it is said that] it must be either a quasi-pl. n. or [originally] an inf. n.: if the former, the sing. should by rule be **فال**, the case being like **شارب** and **شرب**, [of which the former is a sing. and the latter is a quasi-pl. n.,] and **فال** is of the measure **مفعول** in the sense of the measure **مفعول**: and **فلول** is not necessarily pl. of **فل**, but is rather pl. of **فال**; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA:*) and as to **فلان**, it is necessarily pl. of **فال**, for **فعل** is not of the forms that have **فعلان** as the measure of a pl.: (M, TA:) if it [i. e. **فل**] be [originally] an inf. n., [this accounts for its being applied alike to a number of men and to a single man, which is not mentioned in the M, or] it is like **نسخ** in the sense of **منسوخ** in the phrase **نسخ اليمن**. (M.) — Also Land affected with drought or barrenness; as also

فل: or [i. e. the former accord. to the K, but app. each accord. to the text of the M as given in the TT,] such as is rained upon but does not produce plants or herbage: (AO, M, K:) or such as the rain has failed to fall upon during several years: or such as is not rained upon between two lands that have been rained upon: (M, K:) or, accord. to AO, this is termed **خطيطة**; **فل** having the second of the meanings expl. in this sentence: (M:) or upon which rain has not fallen: (TA:) [in this sense, in the TT, as from the T, written **فل** [for **فل**]: and so in the same, as from the T and M, in the sense here following:] or in which is nothing; (T, M, *K:*) so says IAḡr; whence, he adds, **الفلاة**; but [Az says] I do not think that it is taken thence: (T:) the pl. is like the sing., [or rather the word used as a sing. is likewise used as a pl.,] and **افلان**, (M, K,) this pl. form being sometimes used: (M:) or the pl. of **افل** is **افلان**; and one says also **ارض افلان**. (T.) — And A sort of cloth made of the hard fibres of flax. (TA.)

فل a term for **ياسمين مضاعذ** [Double jasmine], which is [rendered so] either **بالتركيب** [an expression meaning, as used in the present day, by grafting], or by **slitting the stem thereof and inserting into it the [additional] jasmine** [app. meaning by budding]: it is a flower of pure whiteness; and the rubbing oneself with its leaves perfumes the body: (TA:) [this name, or, more commonly, **فل**, is now applied to the Arabian jasmine (*jasminum sambac*), or, as Forskål says (Flora Aegypt. Arab. p. cii.), *nyctanthes sambac*, mentioned by him among the plants cultivated in El-Yemen.] — [Freytag, misled by the CK, has assigned to this word a meaning 'belonging to **فل**].

فل Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also **فل**, in three places. — **غدا فلان** with **kesr**, means [He went forth early in the morning] devoid of food. (O.) — And **فل** **من الخير** occurs in a verse, (S, O,) in the poetry of Abd-Allah Ibn-Rawāḥah and in that of Ḥassán, (S, O,) meaning *Devoid of good*. (S, TA.) [See **عل**.] — And *Such as has become thin, of hair*. (K.) — See also **فل**.

فلّة: see **فل**, first sentence.

فلل, in a sword [or the like], The state of having breaks, or notches, in the edge. (S, O.)

فليل: see **افل**. — Applied to the tusk, or canine tooth, of a camel, *Broken* (S, M, O, K) in the edge. (S, O.) — See also **فل**, first quarter. — Also, and **فليّة**, a quantity of hair collected together: (S, M, O, K:) the two words are either of the class of **سل** and **سلة** [which are exactly syn., each with the other,] or are an instance of the pl. [or rather coll. gen. n.] that does not differ from its sing. [or n. un.] except in [its not having] the [affix] **ة**: (M:) in one instance, occurring in

a trad., the latter is said to signify a **كبة** [or portion convolved, or glomerated, or formed into a ball] of hair, or, as Z says, app. of [the silk called] **دمقس**: the pl. [of either] is **فلابل**. (TA.) Hence, (O,) **فليّة** signifies also The mane of the lion. (O, TA.) In the saying of Sá'idéh Ibn-Ju-eiyeh,

• **وَعُودِرَ ثَاوِيًا وَثَاوِيَتَهُ**
• **مَذْرَعَةَ أُمِيمٍ لَهَا فَيْلِيلٌ**

[And he was left remaining, and a hyena having stripes upon its arms, (thus **مذرعة** as used in this verse is expl. in the TA in art. **ذدع**, q. v.,) a young mother, (**أميم** being an instance of **ترخيم**, used by poetic license, for **أميمة**, a dim. of **أمر**), and therefore unusually fierce, having a mane, or having convolved, or glomerated, hair, came to him at night, or in the beginning of the night], the last word is expl. by Suh, in the R, as meaning the **عرف** [so in my original, an obvious mis-transcription for **عرف**, with **damm**]; but by Skr as meaning **شعر مكتوب**. (TA.) — And **فليل** signifies also [The membranous fibres that grow at the base of the branches of the palm-tree, called] **ليف**: (M, K:) so in the dial. of Hudheyl: (TA:) and **فلفل** signifies the same. (K.)

فليّة: see the next preceding paragraph, in two places.

فلّي: see **فل**, in the former half.

فليّة, (T, *K, TA,) like **عليّة**, (TA,) or **فليّة**, (O,*) [in the TT, as from the T, and in the O. written without the sign of teshdeed to the **ل** (app. because it is sufficiently indicated by the heading of the art. and by the pl. of this word), and in the CK, erroneously, **فليّة**,] Land upon which the rain [that should have been that] of its year has not fallen until the falling of the rain of the next year upon it: pl. **فلاليل**: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land in which is nothing; like **فل** as expl. by IAḡr. (T.)

فلفل, (S, M, O, Mṣb, K,) also pronounced **فلفل**, (K,) but the vulgar pronounce it [thus] with **kesr**, (O,) and the pronouncing it with **kesr** is said to be not allowable, (Mṣb,) a word of Pers. origin, (M,) arabicized, from **پلپل**, with **kesr**, (O,) [or **پلپل**; i. e. *Pepper*]; a sort of berry, (**حب**, S, O, K,) brought from India, (O, K,*) well known, (S, M, O,) not growing in the land of the Arabs, but often mentioned in their language: AHn was informed by one who had seen it that its tree is just like the pomegranate; (M, TA;) but Dáwood the ḥakeem adds that it is taller; (TA;) between the pair of leaves thereof are two fruit-stalks, regularly disposed, each fruit-stalk of the length of the finger; and it is green, and is then plucked, and spread in the shade, and becomes black and shrivelled; and it [the tree] has thorns, like those of the pomegranate: when it [i. e. the fruit] is fresh and moist, it is preserved