

غَلَقَةٌ (S, O, K,) thus as heard by AHn from El-Bekree and others, (O,) and **غَلَقَةٌ** (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and **غَلَقَى** (K,) *A certain tree [or plant] with which the people of E't-Tāif prepare hides for tanning by the treatment termed عَطْنُ:* (ISk, S, TA: [see **عَطْنُ الْجَدَّةِ**]:) accord. to information given to AHn by an Arab of the desert, (O,) *a certain small tree, [or plant,] (O, K, TA,) resembling the عِظْلَم [q. v.], (O, TA,) bitter (O, K, TA) in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals; and it is bruised, and carried into the various districts or towns for this purpose: (O, TA:) it is found in El-Hijāz and Tihāmeḥ: (K, TA:) AHn says, it is a tree [or plant] not to be endured for pungency; the gatherer of it fears for his eyes from its exhalation or its juice: (TA:) it is of the utmost efficiency for tanning: (K, TA:) Lth says, (O, TA,) it is a bitter tree [or plant]; (O;) and it is a poison; a mixture being made with its leaves for wolves and dogs, which kills them; and it is used also for tanning therewith: (O, TA:) and AHn says, (TA,) the Abyssinians poison weapons with it, (K, TA,) cooking it, and then smearing with it the weapons, (TA,) and it kills him whom it smites. (K, TA.) [Accord. to Forskāl, (Flora Ægypt. Arab. p. lxvi.) the names of "Harmal, حرمل, and Ghalget ed dib غَلَقَتْ الدِّب," by which he means **حَرْمَل** and **غَلَقَةٌ**, are now applied to *Peganum harmala*.]*

غَلَقَةٌ } see the next preceding paragraph.
غَلَقَى }

غَلَقَ: see **غَلَقَ**. — It is also a subst. from the verb in the phrase **أَغْلَقَ فُلَانٌ بِجَرِيرَتِهِ** [q. v.]: 'Adee Ibn-Zeyd says,

* وَتَقُولُ الْعَدَاةُ أَوْ دَى عَدِيْ

* وَنَوَهُ قَدْ أَقْنُوا بِالْغَلَقِ

[And the enemies say, "Adee has perished, and his sons have made sure of being surrendered"]. (TA.)

إِغْلِقَ [like **إِقْلِبَ**, which is more common,] *A key; pl. أَغْلِقُ.* (TA.) [**أَغْلِقُ** may also signify *Locks*, as a pl. pl., i. e. as pl. of **أَغْلَقَ**, which is pl. of **غَلَقَ**.]

مُغْلَقٌ: see **غَلَقَ**.

مُغْلَقٌ: see **غَلَقَ**. — Also, (S, O, K, TA,) and **مُغْلَقٌ** is a dial. var. thereof in this sense, (TA.) *An arrow, (K,) i. e. any arrow, (S, O,) used in the game called الميسر:* (S, O, K:) or, (K,) accord. to Lth, (O,) **المُغْلَقُ** signifies **السَّامِ السَّابِعُ** [i. e. the seventh arrow, app.

belonging to the class, of the arrows of the game of الميسر, to which manifold portions are assigned; for **المُغْلَقُ** as used in relation to the game called الميسر I do not find expl. otherwise than as an appellation of "the second of the arrows termed **الغُلُف**, to which are assigned no portion;" (see art. **ضَعَف**, and see also **نَفِيع**;) and this cannot be here meant, as the seventh arrow (which is commonly called **المُعَلَّى**) has seven portions assigned to it: therefore it seems that **مُغْلَقٌ** is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind: (O, K:) pl. **مُغْلَقَاتُ**: (S, O, K: in the CK [erroneously] **مُغْلَقَاتُ**;) or **المُغْلَقَاتُ** is one of the epithets applied to the winning arrows, and is not one of their [particular] names; (O, K;) they being those that make what is played-for to be a forfeit to the player (**تُغْلَقُ الْخَطَرُ لِلْقَائِمِ**): so accord. to Az, who says that Lth has made a mistake in his explanation. (O.)

فُلَانٌ مُغْلَقٌ: see **غَلَقَ**. [Hence] one says, **فُلَانٌ مُغْلَقٌ لِلشَّرِّ** + **مُفْتَاَحٌ لِلْخَيْرِ مُغْلَقٌ لِلشَّرِّ** [Such a one is a key to that which is good, a lock to that which is evil]. (TA.) — And i. q. **مُرْتَاَجٌ** [A thing with which a door is closed, or made fast, (app. a kind of latch,) affixed behind the door, in the part next to the lock]. (TA. [See art. **رَجَعَ**: and see **مُغْلَقٌ**, which seems to have the same, or a similar, meaning.]) — And **رَجُلٌ مُغْلَقٌ**, (Msb,) and **قَوْمٌ مُغْلَقَاتُ**, (TA,) + *A man, and a company of men, by means of whom* (**عَلَى يَدَيْهِ**, Msb, and **عَلَى أَيْدِيهِمْ**, TA,) *the pledge is made a forfeit* (**يُغْلَقُ**). (Msb, TA.) And **الَّذِي تُغْلَقُ عَلَى يَدِهِ قِدَاحُ** means **ذُو مُغْلَقَاتٍ** + **الميسر** [app. One by means of whom the arrows in the game called الميسر are withheld from the rest of the players; i. e. by his winning]: or, accord. to Z, **يُغْلَقُ الْحُجَّةُ عَلَى الْخَصْمِ** + [app. one who closes the argument against the adversary in a dispute]. (TA in art. **عَلَى**.) — See also **مُغْلَقٌ**.

مُغْلَقٌ: see **غَلَقَ**. — Also *A hide in which [the plant called] غَلَقَةٌ [q. v.] is put, when it is prepared for tanning by the treatment termed عَطْنُ:* (ISk, S, TA:) or a hide tanned with **غَلَقَةٌ**. (O, K.)

مُغْلَقٌ: see **غَلَقَ**.

غلم

1. **غَلِمَ**, aor. ٤, inf. n. **غَلِمَ** (Msb, K, TA) and **غَلِمَةً**; (K, TA;) and **اغْتَلِمَ**, (Msb, K,) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man; (Msb;) *He was, or became, excited by lust, or appetite:* (TA:) or *overcome thereby:* (M, K, TA:) said of a man; and in like manner one says of a girl, or young woman: (TA:) or *he was, or became, vehemently affected with lust, or carnal desire.* (Msb.) And **اغْتَلِمَ** said of a

camel; (S, Mgh, Msb, K;) and [accord. to some, contr. to an assertion mentioned above,] **غَلِمَ**, (S, K,) inf. n. **غَلِمَةً**; (S;) *He was, or became, excited* (S, Mgh, Msb, K) *by lust, (S, K,) or by vehement lust, (Mgh, Msb,) to cover.* (S, Msb, K.)

4. **اغْلِمَ** *It (a thing) excited his lust, or appetite.* (K, TA.) And **اغْلِمَ** said of a beverage, *It strengthened in the venereal faculty.* (TA in art. **أَوَّلُ**.) — See also 8, in two places.

8. **اغْتَلِمَ**: see 1, in two places. — Also *He (a boy) attained to the limit of what is termed الغُلُومَةُ [app. meaning the seventeenth year].* (Er-Rāghib, TA.) — Said of a beverage, or wine, *It was, or became, strong in its influence upon the head.* (Mgh, TA.) — Said of the sea, *It became stirred up, in a state of commotion, or tumultuous; its waves dashing together; as also* **اغْتَلِمَ**. (TA.) — And **الْإِغْتِلَامُ** and **الْإِغْلَامُ** signify + *The exceeding the prescribed limit, of good or of evil.* (TA.)

غَلِمَ, (Msb, K, TA,) and **غَلِمَ**, (S, K, TA,) but this has an intensive signification, (S, TA,) and **مُغْلِمَ**, (K, TA,) [but this also has an intensive signification,] *Excited by lust, or appetite:* (TA:) or *overcome thereby:* (K, TA:) or *vehemently affected with lust, or carnal desire:* (Msb:) [or the first may generally be better rendered in a state of excitement, or of vehement excitement, by lust: and the second and third, *lustful, or vehemently lustful:*] the epithets applied to a female are **غَلِمَةٌ** and **مُغْلِمَةٌ** and **غَلِمَةٌ**, (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and **مُغْلِمَةٌ** and **مُغْلِمَةٌ**, (K, TA,) the last [which is omitted in the CK] being, like **غَلِمَ**, applied to a male and to a female: (Az, TA:) and **غَلِمَةٌ** likewise is applied to a girl, or young woman, in the sense of **مُغْلِمَةٌ**. (S, K.) It is said in a trad., **خَيْرُ النِّسَاءِ الْغَلِمَةُ عَلَى زَوْجِهَا** [The best of women is the appetent to her husband]. (TA.)

غُلْمٌ, with two dammeḥs, [a pl. of which the sing. is not mentioned,] is expl. by IAqr as signifying **مَحْبُوسُونَ** [Persons confined, restricted, imprisoned, &c.]. (TA.)

غُلْمَةٌ, (S, Msb, K, TA, &c.,) written by some **غُلْمَةً**, [like a pl. of **غَلِمَ**,] is expl. by a number of authors as signifying *Lust, appetite, or carnal desire:* and the *desire, or eager desire, of [i. e. experienced by] غُلْمَانُ* [meaning young men]: (TA:) or it signifies *vehement lust or appetite:* (Msb:) it is also of women, (K and TA in art. **تَرَجَ**), meaning their *lust, or appetite:* (TA ibid.:) [and] it is used [also] in relation to a camel, signifying his *lust to cover.* (S, K, TA.) [See also 1, where it is mentioned as an inf. n. In the K, voce **قَعْرَةٌ**, it is used as meaning *The gratification of venereal lust.*]

غَلَامٌ [A young man, youth, boy, or male child:] one whose mustache is growing forth or has grown