"ilié, (S, O, K, ) thus as heard by $A H$ n from El-Bekree and others, ( 0, ) and $\downarrow$ 送its ( $0, \mathbf{K}$ ) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, ( 0, ) and ${ }^{\text {¹ }}$, which the people of Et-Taïf prepare hides for tanning by the treatment termed TA : ]seo given to AHn by an Arab of the desert, $(\mathrm{O}$, ) a certain small tree, [or plant,] (O, K, TA,) re-
 TA) in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and shins 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 thron 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 torms for this purpose: (O, TA :) it is found in El-Hyjuz and Tihámeh: (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, ( $\mathrm{O}, \mathrm{TA}$,) it is a bitter tree [or plant]; $(\mathrm{O} ;)$ and it is a poison; a mixture being made with its leaves for molves and dogs, which kills them; and it is used also for tanning therenvith : (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 Forskall,(Flora Fegypt. Arab. p. lxvi.,) the names of " Harmal صرمل, and Ghalget ed dib غَلْعَد , الِّلُّهُ are now applied to Peganum harmala.]

## :ُعْنَّ:

到:. $=\mathrm{It}$ is alsoa a subt. from the
 'Adee Ibn-Zeyd says,

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[And the enemies say," 'Adee has perished, and his sons have made sure of being surrendered"]. (TA.)
, إِمْيدْ which is more common,] A
 Locks, as a pl. pl., i. e. as pl. of pl. of غَلْقُقْ
مُلّتٌ : هُغْلَقْ
, see s. Also, (S, O, K, TA, and - مِغْلَ is a dial. var. thereof in this sense, (TA,) An arron, (K,) i. e. any arron, (S, $\mathbf{0}$, used in

 [i. e. the seventh arron, app.
belonging to the class, of the arrows of the game of اللمسر, to which manifold portions are assigned; for الْمْرَعَرُ as used in relation to the game called الههسر I do not find expl otherwise than as an appellation of "the second of the arrows termed الغُغْ, to which are assigned no portion;" (see art. ضعف, and see also ; ; ) and this cannot be here meant, as the seventh arrow (which is commonly called المُعْنَّى) has seven portions assigned to it : therefore it seems that is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind]: ( $\mathrm{O}, \mathrm{K}:$ ) pl. مَغَالِتُ: : (S, O, K : in the
 the epithets applied to the ninning arrors, and is not one of their [particular] names; ( $0, \mathbf{K}$; ) they being those that make what is played-for to be a forfeit to the player (تُغْقُقَ اللَعَرَ لِلْعَامِرِ): so accord. to Az, who says that Lth has made a mistake in his explanation. (O.)

فــنَلْ + + Such a one is a key to that which is good, a lock to that which is evil]. (TA.) - And i. q. 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. رتب: : and see which seems to have the same, or a similar, meaning.])
 (TA;) $+A$ man, and a company of men, by means of whom (عَلَى يَدَبْه, Mạb, and عَلَى أَيْمِهِهُ, TA,

 .app. One by means of whom the arrows in the game called الميسر are nithheld from the rest of the players; i.e. by his winning]: or, accord. to Z, who closes the argument against the adversary in


مَغْلُوقْ : see Also A hide in rhich [the plant called] غَلْتَ [q. F ] ] is put, when it is prepared for tanning by the treatment termed عَطْنُ : (ISk, S, TA:) or a hide tanned with غَلْتَـنـة. ( $\mathrm{O}, \mathrm{K}$.

> غَلَقُ see : مُلْوُوقْ
 (K, TA;) and (Msb, K, ) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man; ( $\mathrm{M} s \mathrm{~b}$;) He nas, or became, excited by lust, or appetence: (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. (Mạb.) And اغتلر said of a
camel ; (S, Mgh, Msp, $\mathbf{K}$;) and (accord. to some, contr. to an assertion mentioned above,] K,) inf. n. غُلْ ; (S ; ) He nas, or became, ex-
 vehement lust, (Mgh, Msb,) to cover. ( $\mathbf{P}, \mathbf{M g ̣ b}, \mathrm{K}$.)
4. الغلهa It (a thing) excited his lust, or appotence. (K,' TA.) And اغله said of a beverage, It strengthened in the venereal faculty. (TA in art. اول) $=$ See also 8, in two places.
8. اغتلم : вee 1, in two places. - Also He (a boy) attained to the limit of what is termed الأُلْومَة [app. meaning the seventeenth year]. (ErRághib, TA.) - Said of a beverage, or wine, $\ddagger$ 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 wares dashing together; as also
 signify + The exceeding the prescribed limit, of good or of evil. (TA.) but this has an intensive signification, (S, TA, ) and ${ }^{\circ}$, tensive signification,] Excited by lust, or appo tence: (TA:) or overcome thereby: (K, TA :) or vehemently affected with lust, or carnal desire: (Mgb:) [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 and ${ }^{*}$, male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and $\nabla^{\circ}$ and ${ }^{\circ}$,

 is applied to a girl, or young woman, in the sense
 [The best of women is the appetent to her husband]. (TA.)
, wُلُمٌ , with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAar as rignifying مَتْبُسِونَ [Persons confined, restricted, imprisoned, \&c.]. (TA.)
 , of áuthors as signifying Lust, appetence, or carnal desire: and the desire, or eager desire, of [i. e. experienced by] غِلْهَان [meaning young men]: (TA:) or it signifies vehement lust or appetence: ( $\mathrm{M}_{\mathrm{sb}}$ :) it is also of women, ( K and TA in art. (ترع) meaning their lust, or appetence: (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 $\mathbb{K}$,
 of venereal lust.]
 one whose mustache is groning forth or has grown

