

غَلَتْ

1. **غَلَتْ**, aor. -, inf. n. **غَلَتْ**, (S, O, Mṣb,) which is like **عَلَتْ** in its meanings, (K, TA,) for the most part, (TA,) *He mixed one thing with another; as wheat with barley.* (S, O, Mṣb.) — **عَلَتْ السَّقَاءَ**: see **عَلَتْ**, with the unpointed ع. —

غَلَتْ, [aor. -,] (S,) inf. n. **غَلَتْ**, (S, K,) [like **عَلَتْ**,] *He fought vehemently.* (S, K.) And **بِهَ غَلَتْ** *He kept, or clave, to him, fighting him.* (S, O.) [And perhaps, as may be inferred from an explanation of **مُغَالَتْ**, one says in like manner **غَالَتْ**, or **غَالَتْ** به; to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And **غَلَتْ الذَّبَابَ بِالْفَعْرِ** [like **عَلَتْ**] *The wolf kept to the sheep, or goats, seizing them, and breaking their necks.* (S, O.) —

And **غَلَتْ**, aor. -, (K,) inf. n. **غَلَتْ**, (TA,) said of a **زَنْد**, *It failed to produce fire; as also **اغتلت**.* (K.) [See also 1 in art. **علت**.] — And **غَلَتْ** said of a bird, *It vomited from its crop something which it had swallowed.* (O, TA.)

2. **إِنِّي لَأَجِدُ فِي نَفْسِي تَغْلِيئًا** means *Verily I find, or experience, in myself, disorder, or disturbance.* (O.) [See also **مُغَلِّتٌ**: and see 2 in art. **علت**.]

3: see the first paragraph above.

5. **فُلَانٌ يَتَغَلَّتْ بِي** *Such a one devotes himself to me, or clings to me with devotion.* (L.) [See also **تعَلَّتْ**, with ع.]

8: see 1. — **اغتلت زندا** *He chose a زند from a tree without knowing whether it would produce fire or not; (TA; i. q. اعتلته [q. v.]. (K, TA.)* And **فُلَانٌ يَغْتَلِتُ الزِّنَادَ** signifies the same as **يَعْتَلِمُهَا** expl. in art. **علت**. (TA in that art.) — **اغتلت** **الْقَوْمَ غُلَّةً** *He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety.* (TA.)

Q. Q. 3. **اغلنتي عليهم** [like **اغلنتي**] *He set upon them, or assailed them, or overcame them, with beating and reviling (O, K) and violence.* (O.) [See **اسرودى**.]

غَلَتْ الحُلْمِ *A thing that one sees in sleep, that is not a true dream.* (TA.)

غَلَتْ *What is mixed: as wheat mixed with barley.* (Mṣb.) [In the present day, it is used as signifying *What is mixed with wheat &c., of those things that are taken forth and thrown away; like عَلَتْ*. See also **غَلِيَتْ**.] — [And its pl. **أَغْلَاتٌ** is mentioned by Aboo-Ziyád El-Kilábee as a term applied to *Several sorts of plants,* (O, TA,) *not بَقْلٌ nor حَمِيضٌ nor عَضَاءٌ (O,) among which are the عَكْرِشُ and حَلْفَاءُ and حَاجٌ and يَنْبُوتٌ and لَصْفٌ and عَشْرِيْقٌ and سَنَا and أَسْلٌ and حُرُوعٌ and تَتُومٌ and حَنْظَلٌ and بَرْدِيٌّ (O, TA) &c. (O.) [See also **عَلَتْ**.]*

غَالَتْ and **مُغَالَتْ** (S, O, K, TA) and **غَالَتْ** (TA) *A man who fights vehemently, (S, O, K, TA,) cleaving to him whom he pursues [for blood-revenge or the like: see **عَلَتْ**]. (TA.) — And the first, *Possessed, or insane.* (O, K.) — And *One in whom is an odour arising from food and wine or beverage, and an inclining of the body from side to side, and a languor, or languidness, from drowsiness.* (O, K.)*

غُلَّةٌ: see 8.

غَلْتِي *A certain bitter tree, (K, TA,) with which one tans; mentioned by Kr: (TA:) or, accord. to Az, a certain tree, the fruit of which, if given to beasts of prey, or to vultures, kills them.* (O.) — See also the next paragraph.

غَلِيَتْ and **مُغْلُوتٌ** *Mixed.* (S, O.) *Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K;) as also **غَلِيَتْ**. (AZ, TA in art. **علت**.) — Also, the first, (Mṣb,) and second, (S, O, Mṣb,) *Wheat mixed with pieces of dry clay and with [the need called] زُرَّانٌ [q. v.]. (S, O, Mṣb.) — And the first, [as also **غَلِيَتْ**,] *Bread made of barley and wheat.* (S, O.) — And *Food having poison mixed with it, by which vultures are killed; (O, K, TA;) as also **غَلْتِي**, (O and TA in art. **علت**,) and **عَلْتِي**; (TA in that art.;) and so **لَغِيَتْ**. (O.)***

غَالَتْ: see **غَالَتْ**.

مُغَلَّتٌ *A moderate pain, that does not cause the patient to lie on his side, and of which the source is not known.* (L.) [See also 2 in this art. and in art. **علت**.]

مُغْلُوتٌ: see **غَلِيَتْ**. — Also *A [skin such as is termed] سَقَاءٌ tanned with dried dates (تَمْرٌ), or with [unripe dates in the state in which they are termed] بُسْرٌ. (ISk, S, K.) [But see **عَلَتْ السَّقَاءَ**, in art. **علت**.]*

مُغَالَتْ: see **غَالَتْ**.

غَلَسَ

2. **غَلَسَ**, (Mṣb, K,) inf. n. **تَغْلِيْسٌ**, (S, Mgh, Mṣb,) *He, or it, (a company of men, Mṣb, K,) journeyed in the **غَلَسَ**, or darkness of the last part of the night: (S, K:) or went forth in the **غَلَسَ**. (Mgh, Mṣb.) — **غَلَسُوا**, (K,) or **غَلَسُوا** **الْمَاءَ**, (S,) *They came to the water in the **غَلَسَ**, or darkness of the last part of the night, (S, K,) or beginning of daybreak: and in like manner you say of birds of the kind called قَطَا, and of [wild] asses. (TA.) — **غَلَسَ بِالصَّلَاةِ** *He performed the prayer [of daybreak] in the **غَلَسَ**. (S, Mgh, Mṣb.)***

4. **اغلس** *He, or it, (a company of men, K,) entered upon the **غَلَسَ**, or darkness of the last part of the night. (A, K.)*

غَلَسٌ *The darkness of the last part of the night, (S, A, Mṣb, K,) when it becomes mixed with the light of the dawn: (TA:) or the beginning of the*

*dawn, until it spreads in the tracts of the horizon: as also **غَبَسٌ**: both signify blackness mixed with whiteness and redness; like the dawn. (AZ, TA.) **بَغْلَسٌ** *In a period of the darkness so called. (S, Mṣb, K.) [See also **غَبَسٌ**.]**

غَلِيْسٌ, (Sgh, K,) or **غُلِيْسٌ**, (JK,) a proper name for *An ass; [meaning a wild ass;] (JK, Sgh, K;) because he is **أَغْلَسٌ** in colour. (JK.)*

أَغْلَسٌ [Of the colour termed **غَلَسٌ**; i. e., black mixed with whiteness and redness: see **غَلِيْسٌ**.] (JK.)

وَقَعَ فِي تَغْلِيْسٍ, (TA, and so in a copy of the S,) or **فِي وَادِي تَغْلِيْسٍ**, (K, TA, and so in another copy of the S,) and **تَغْلِيْسٌ**, (TA,) imperfectly decl., like **تَغْيِيْبٌ** (S, K) and **تُهْلِكٌ**, (K,) *He fell into calamity, (AZ, S, TA,) or into an abominable calamity, (K, TA,) and that which was vain, unreal, nought, or the like: (AZ, S, TA:) originating from the fact that **غَارَاتٌ** [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, **بَغْلَسٌ**. (K, TA.)*

غَلَصِر

Q. 1. **غَلَصِمَهُ**, (S, TA,) inf. n. **غَلَصِمَةٌ**, (K, TA,) *He cut, or severed, his **غَلَصِمَةٌ** [here app. meaning larynx, or upper part of the windpipe: compare **حَلْقَمُهُ**.] (S, K, TA.) — And *He took hold of, or laid hold upon, or seized, his **غَلَصِمَةٌ** [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.)**

غَلَصِرٌ: see the next paragraph.

الْغَلَصِمَةُ [The epiglottis: and also, app. by extension of the primary signification, the larynx, or upper part of the windpipe:] *the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the oesophagus, or gullet: (Zj, in his "Khalk-el-Insán:") the piece of flesh [or cartilage] that is between the head and the neck: or the **عَجْرَةٌ** [or projecting thing] that is upon the place where the uvula and gullet meet: (K:) or [by an extended application] the head of the **حَلْقُومٌ** [or windpipe], (S, Mṣb, K,) with its [ducts called] **شَوَارِبٌ** [q. v. voce **شَارِبٌ**] and its **حَرْقَدَةٌ** [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the **حَلْقٌ** [here app. meaning, as it does in many cases, throat]: (S, Mṣb:) or the root, or base, of the tongue: (K:) or the place where the **حَلْقُومٌ** [or windpipe, i. e. the head thereof,] becomes in conjunction with the **حَلْقٌ** [or fauces] when the eater swallows a mouthful and it descends from [over] the **حَلْقُومٌ**: (TA:) pl. **غَلَاصِمٌ**. (Mṣb.) — Also † *The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. **الْجَمَاعَةُ**: (K:) pl. as above. (TA.) And [hence] one says, **هُوَ فِي غَلَصِمَةٍ مِنْ قَوْمِهِ** i. e. **فِي شَرَفٍ وَعَدَدٍ** [meaning † *He is among (such as are distinguished by) nobility and number, of his***