

in art. **غلف**;) as also **تَغَلَّلَ**, (Msb, and O in art. **اغلت**,) and **اغلت**. (O in that art.)

6, in all its senses, belongs to art. **غلو**, q. v.

8: see 5.

غَلَانِيَّة, mentioned in the **ك** in this art., belongs to art. **غلو**, being an inf. n. of the verb in the phrase **غَلَا فِي الْأَمْرِ**. (TA.)

غَلَانِيَّة A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called **مِحْمَر** [q. v.] and **فَمِقْمَر** and **فَمِقْمَرَة**. (Msb voce **فَمِقْمَر**.)

غَالِيَّة [*Galia moschata*,] a sort of perfume, (S, K,) well known; (K;) a certain compound of perfumes; (Msb;) *musk mixed or boiled [with other perfumes]*; (MA;) or a perfume composed of *musk and ambergris and camphor and oil of ben*: (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Ja'far went in to him, and the odour of perfume was diffusing itself from him; so he said, "What is thy perfume, O 'Abd-Allah?" and he answered, "musk and ambergris combined with oil of ben;" whereupon Mo'áwiyeh said, **غَالِيَّة**, meaning *high-priced*: (TA:) [hence some hold the word to belong to art. **غلو**; and their opinion is strengthened by the fact that] **غَلَوَى** signifies the same. (K in art. **غلو**.)

غمر

1. **غَمَّه**, (S, Msb, K, &c.,) aor. 2, (Msb,) inf. n. **غَمَّر**, (Msb, TA,) *He covered it, (S, Msb, K, TA,) veiled it, or concealed it;* (TA;) namely, a thing: (Msb, K, TA:) this is the primary meaning. (TA.) [Hence,] one says, **غَمَّرَ الْهَيْلَالُ**, (S, Msb, K, TA,) *عَلَى النَّاسِ*, (S, TA,) inf. n. **غَمَّر**, (TA,) *The new moon was veiled, or concealed, (S, Msb,) to the people, (S,) by clouds, or otherwise, (S, Msb,) or was intercepted by thin clouds, (K, TA,) or otherwise, (TA,) so that it was not seen.* (S, Msb, TA.) It is said in a trad., **فَإِنْ غَمَّرَ عَلَيْكُمْ**, (Mgh, * Msb, TA,) i. e. *And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Shaabán, thirty [days], in order that the entering upon the fast of Rama'dán may be with [inferential] knowledge.* (Msb.) Az says that **غَمَّرَ** and **أَغْمَى** and **غَمَّى** all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. **غَمَّى**.] — And [hence] **غَمَّرَ الْقَمَرَ النُّجُومَ** *The moon concealed the stars: or almost concealed the light of the stars.* (TA.) — And **غَمَّرَ عَلَيْهِ الْخَبْرَ** *The information, or narration, was dubious, confused, or vague, to him; such as to be difficult to be understood; or such as not to be understood;* (S, K;) like **أَغْمَى**: (S:) or *was obscure, or unapparent, to him.*

(Msb.) — And **غَمَّه**, (S, K, TA,) aor. 2, inf. n. **غَمَّر**, (TA,) *It (i. e. هَمَّ [here meaning "grief," see غَمَّر below,]) covered [or was as though it covered] his heart:* (Har p. 637:) or [accord. to common acceptation] *it, or he, grieved him; or -caused him to mourn or lament, or to be sorrowful or sad or unhappy;* syn. **أَحْزَنَهُ**. (K, and Har p. 422. [See also 4.]) — **غَمَّه**, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. 2, inf. n. **غَمَّر**, (TA,) means *He put [as a covering] to his mouth and his nostrils the* **غَمَامَة**, (S, K, TA,) which is a thing like the **كِعَام** [or muzzle], (so in the S and CK,) or a thing like the **فِدَام** [which seems to be here similar in meaning to **كِعَام**]: (so in other copies of the K:) or *he put [as a covering] to his mouth a nose-bag, or the like, to prevent his feeding; and this is termed a* **غَمَامَة**: (TA:) [the verb that I have rendered "put to" in these explanations is **أَلْقَمَ**, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or **غَمَامَة** signifies a sort of bag for the mouth of a camel and the like, (K, TA,) *his mouth being put into it:* (TA:) pl. **غَمَامَات**: (S, TA:) and one says, **غَمَّه بِالْغَمَامَةِ** [he covered his mouth with the **غَمَامَة**], aor. and inf. n. as above. (TA.) — **غَمَّرَ**, aor. 2, also signifies **عَلَاهُ** [app. as meaning *It rose upon, or above, the thing, as though forming a covering over it*]: mentioned on the authority of IAar, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a **رَوْضَة**, or meadow,]

أَنْفُ يَغْمُرُ الضَّالَّ نَبَتْ بَحَارِهَا

[Not depastured, the trees called **ضال** rising upon, or above, the herbage of its fertile tracts, or its tracts near to water]. (TA.) See also 8. — **غَمَّرَ** is also intrans.: one says, **غَمَّرَ يَوْمَنَا**, (S, K, TA,) inf. n. **غَمَّر** and **غَمُومٌ**; (TA;) and **أَغْمَرٌ**; *Our day was, or became, [sultry, or] intensely hot, (S, K, TA,) so that it took away, (S,) or almost took away, (TA,) the breath:* (S, TA:) or both verbs, said of a day, and of the sky, mean *it brought* **غَمَّرَ** [or *distress that affected the breath or respiration*], arising from closeness of heat, or clouds. (Msb.) = **غَمَّرَ الشَّخْصَ**, of the class of **تَعَبَ**, [the first pers. being **غَمِمْتُ**,] inf. n. **غَمَّر**, *The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed.* (Msb.) [See also **غَمَّرَ** below.]

3. **غَمَّمَهُ** signifies **غَمَّمَهُ وَغَمَّنِي** [I grieved him, or caused him to mourn or lament &c., and he grieved me, or caused me to mourn or lament &c.; or I grieved him &c., being grieved &c. by him]. (K.)

4. **أَغْمَتِ السَّمَاءَ** *The sky became clouded:* (K, as indicated by the context:) or *i. q. تَغَيَّرَتْ* [i. e., *became altered*]: thus in the S; but some say that it is correctly **تَغَيَّمَتْ** [agreeably with the former of the explanations above]. (TA.) See

also 1, near the end. = **مَا أَغْمَكَ لِي** and **إِنِّي** is [an expression of wonder, meaning *How great grief, or sadness, dost thou occasion to me!*] from **الْحُزْنُ** signifying **الغَمَّر**. (K, TA.) — [Accord. to the TK, **أَغْمَهُ** signifies **أَحْزَنَهُ**; like **غَمَّه**: but this I think a mistake. — And Freytag explains **أَغْمَر** as occurring in the Deewán of the Hudhalees signifying "*Demersit*:" but in which of its senses he uses this word he does not specify.]

6. **غَمَّرَ** *He made a show of* **غَمَّرَ** [or grief, &c.,] without its being in the heart. (Har p. 126.)

7. **انْغَمَّرَ** *It (a thing, K) was, or became, covered, (S, K, TA,) veiled, or concealed.* (TA.) — See also what next follows.

8. **اغْتَمَّرَ** *He was, or became, grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy;* (S, * K;) as also **انْغَمَّرَ**: (K:) both mentioned by Sb. (TA.) — And, said of a plant, or herbage, *It was, or became, tall, (K, TA,) and tangled, or luxuriant, (TA,) and abundant:* (K, TA:) as also **اعْتَمَّرَ**. (TA.) [And in like manner **غَمَّرَ** is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning *It was tall and luxuriant.*] — And, said of a man, *He withheld himself from going out, or forth.* (TA.)

R. Q. 1. **غَمِّمَتْ**, [inf. n. **غَمِّمَتْ**, *He (a bull) uttered a cry, or cries, in fright;* as also **تَغَمِّمَرُ**: see **غَمِّمَتْ** below. — And] *He (a courageous man) raised his voice in conflict with his antagonist;* (Har p. 531;) [as also **تَغَمِّمَرُ**: see, again, **غَمِّمَتْ** below.] — And *He [a man] spoke while taking a thing into his fauces, so that the hearer, or listener, did not understand what he was saying;* (Har ubi supra;) [or *spoke indistinctly;* agreeably with an explanation of **غَمِّمَتْ** below; as also **تَغَمِّمَرُ**. — And, said of a bow, *It produced a sound;* agreeably with another explanation of **غَمِّمَتْ** below.] — Also, said of an infant, inf. n. **غَمِّمَتْ**, *He nept over the breast, desiring the milk:* [and the inf. n. is used as a simple subst., and therefore pluralized:] IAar cites as an ex.,

إِذَا الْمُرْضَعَاتُ بَعْدَ أَوَّلِ هَجَعَةٍ

سَمِعَتْ عَلَى بُدْبَيْهِنَّ غَمَامًا

[When the suckling women, after the first light sleep in the beginning of the night, are in such a condition that thou hearest cryings over their breasts]; meaning, as he says, that the milk of these women is little in quantity, so that the sucking child weeps over the breast when sucking it. (TA.)

R. Q. 2. **تَغَمِّمَرُ**: see R. Q. 1, in three places: and see its inf. n. voce **غَمِّمَتْ**, below, in two places. — Said of one drowning (**غَرِيقٌ**) beneath the water, it signifies *He uttered a cry, or cries:* or, as is said in the T, *he was pressed upon by the waves above him:* a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.)

غَمَّرَ [an inf. n. used as an epithet in which the