

(TA;) † *He mixed, or put together confusedly, the speech, or language.* (K, *TA.) — And غَثَى النَّاسَ, and النَّاسَ, *He beat the cattle, and the people, and dealt blows among them.* (K, *TA.) — غَثِيَتِ الْأَرْضُ بِالتَّبَاتِ *The land became abundant in herbage:* (K, TA:) or *began to be so.* (TA.) — And غَثَى شَعْرَهُ, inf. n. غَثَى, *His hair became matted, or compacted together:* mentioned in art. غَثَى by IKtt: perhaps a dial. var. of غَثَى, with the unpointed ع; mentioned before. (TA.)

4: see the preceding paragraph, latter half.

غَثَاءُ (S, Mṣb, K) and غَثَاءُ (S, K) *The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, *Mṣb, *K, TA,) borne upon the surface (S, Mṣb, TA) of a torrent: (Zj, S, Mṣb, K, TA:) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أَحْوَى in art. حو:] (TA:) pl. أَغْثَاءُ. (S, TA.) — [Hence,] one says, مَالَهُ غَثَاءٌ وَعَمَلُهُ هَبَاءٌ وَسَعْيُهُ خَفَاءٌ † [His property is as rubbish borne by a torrent (see Kur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent]. (TA.) — [Hence, also,] غَثَاءُ النَّاسِ † *The low, or vile, and the refuse, of mankind.* (TA.)*

الأغثى *The lion.* (K.)

غد

1. غَدَّ and غَدَّ, said of a camel: see 4.

2. غُدِّدَ: see 4. — تَغْدِيدُ, inf. n. غُدِّدَ, *He took his [غُدَّة, i. e.] lot, portion, or share.* (K.)

4. أُغِدَّ (S, A, O, L, Mṣb, K) and أُغِدَّ (O, L, K,) and غُدِّدَ (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK † غُدِّدَ, but (though the phrase غُدِّدَتْ إِبِلَهُمْ occurs there afterwards) غُدِّدَ may be less correct than غُدِّدَ, for the part. n. of the former was disallowed by Aṣ,] and غُدِّدَ (Az, O, K,) *He (a camel) had the disease termed غُدَّة [q. v.]; (Az, S, O, L, Mṣb, K;) or had غُدِّدَ [pl. of غُدَّة] between the flesh and the skin.* (L.) — Hence, (A,) أُغِدَّ signifies also † *He (a man, Aṣ, S, A, O) was, or became, angry, (Aṣ, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غُدَّة: (A:) and أُغِدَّ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him.* (L.) — And أَغَدَّ الْقَوْمَ *The people, or party, had their camels affected with the disease termed غُدَّة.* (S, O, L, K.)

غَدُو: see art. غَدُو.

غُدَّةٌ (IDrd, S, O, L, Mṣb, K) and غُدَّةٌ (S, O, L, K) [A ganglion; i. e.] *any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Mṣb:) and*

*any small nodous lump (عُقْدَةٌ) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غُدْدٌ [properly pl. of غُدَّة, and also a coll. gen. n. of which غُدْدَةٌ is the n. un.]: (S, O, L, Mṣb, K:) غُدَّةٌ [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سَلْعَةٌ, (L, K,) *overspread by fat.* (L.)*

— And غُدَّةٌ signifies likewise *The plague, or pestilence, (طَاعُونُ,) in camels; (Aṣ, S, O, L, K;) as also † غُدِّدَ: (K:) or the same in camels as the طَاعُونُ in man: (Mṣb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِرٌ [so in the TA, but in the O دَارِيٌّ, which I believe to be the right reading,] is applied to him: so says IĀṣr: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — And What is between the fat and the hump [of the camel]. (K.) — Another signification of غُدَّةٌ is *A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غُدَّةٌ مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غُدَائِدُ, (L, K,) and, in some of the copies of the K, غُدَادُ.* (TA.)*

And [these two pls.] غُدَائِدُ and غُدَادُ signify also *Lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عِدِيدَةٌ; but the reading better known is عِدَائِدُ: accord. to Az, غُدَائِدُ in this instance signifies redundances.* (Ī.)

غُدِّدَ: see the next preceding paragraph.

غُدَّةٌ: see غُدَّةٌ. — [The pl. غُدْدَاتُ is expl. by AHeyth as signifying *Redundances of fatness: and redundances of goodly [fur, such as is termed] وَبَر.* (L.)

غَادٌ: see مُغِدُّ, in two places.

مُغِدُّ: see the paragraph here following.

مُغِدُّ *A camel having the disease termed غُدَّة; (Aṣ, Az, S, O, L, K;) as also † مُغِدُّ (L) and † مُغِدُّو, (Az, L, K,) or this is not said, (Aṣ, O, K,) but it was heard by Az from the Arabs, (O, L,) and † مُغِدُّو (Az, L) and † غَادٌ: (O, L, K:) مُغِدُّ, without ة, is also applied to a she-camel: and its pl. is مَغَادٌ: (L:) the pl. of † غَادٌ is غُدَادٌ (O, L, K.) — [Hence,] † An angry man: (Aṣ, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غُدَّة. (A.) One says, رَأَيْتُ فَلَانًا مُبَغِدًا and † مُسْبَغِدًا † *I saw such a one swollen with anger.* (L.)*

مُغِدِّدٌ: see the next preceding paragraph.

مُغَادٌ † *A man, (S, O, L, K,) and a woman,*

(O, L, K,) *much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature.* (O, L.)

مُغِدُّو: } see مُغِدُّ.
مُسْبَغِدٌ: }

غدر

1. غَدَّرَهُ (K,) and [more commonly] غَدَّرَ بِهِ, aor. - (S, M, IKtt, Mṣb, K) and -; (M, IKtt, K;) and غَدَّرَ, aor. - (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدَّرَ, (S, Mṣb, K,) of غَدَّرَ; (S, Mṣb, TA;) and غَدَّرَ (TA, and so in the CK in the place of غَدَّرَ,) and غَدَّرَانُ (K, TA,) which are both of غَدَّرَ; (TA;) *He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Mṣb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدَّرَ is the contr. of وَقَاءٌ (K,) or of بَعْدُ (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) — غَدَّرَ, aor. - (T, O, K,) inf. n. غَدَّرَ, (T, O,) *He drank the water of the غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدَّرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَّرَ meaning as expl. above should accord. to analogy be غَدَّرَ, like كَرَعَ meaning "he drank the كَرَع," i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) — غَدَّرَتْ وَلَدَهَا, said of a woman, is like دَغَّرَتْه [q. v.]. (TA.) — غَدَّرَ, [aor. - , inf. n. غَدَّرَ,] *He remained, or lagged, behind; as also † تَغَدَّرَ, accord. to Aṣ, who cites the following verse of Imra-el-Kays:***

• فَشِيَّةٌ جَاوَزْنَا حَمَاءَ وَسَيْرُنَا •
• أَخُو الْجَهْدِ لَا نَلْوِي عَلَى مَنْ تَغَدَّرَا •

[In the evening when we passed beyond Hamáh, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَعَدَّرَ, which means [the same, or] "held back, or withheld himself, for a cause rendering him excused." (TA.) You say عَنْ أَصْحَابِهِ *He remained, or lagged, behind his companions.* (TA.) And غَدَّرَتْ النَّاقَةُ عَنِ الْإِبِلِ (S, K,) and النَّاقَةُ عَنِ الْغَنَمِ (S,) *The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.)* And غَدَّرَ فَلَانٌ بَعْدَ إِخْوَتِهِ *Such a one remained after the death of his brothers.* (TA. [But غَدَّرَ here, is app. a mistake for غَدَّرَ, unless both forms be allowable.]) — غَدَّرَ اللَّيْلَ (K;) and أُغَدَّرَتْ, aor. - , inf. n. غَدَّرَ; and † أُغَدَّرَتْ; or