

agreement, discord, dissension, strife, or quarrelling, or *I made, or did, mischief, between them, or among them*. (Mṣb.) = اغرى الشيء, said of God, *He made, or rendered, the thing goodly, or beautiful*. (IKṭt, TA.)

6. الغضب هما يتغاريان في الغضب [app. *They two wrangle, quarrel, or contend, in anger*]. (JK. [See 3.])

غرو لا signifies لا عجب [meaning *There is no case of wonder*], (Mṣb, K, and Ham p. 603,) the enunciative of لا being suppressed, as though the saying were لا غرو في الدنيا [there is no case of wonder in the present world] or موجود [existing]; (Ham;) as also لا غروى: (K:) or ليس بعجب [meaning *it is not a case of wonder*]. (S.) One says, لا غرو من كذا i. e. لا عجب [meaning *There is no case of wonder arising from such a thing, or, using غرو as an inf. n., (see 1, last signification,) there is no wondering at such a thing*]. (Har p. 488.) And the saying

\* وَلَا غرُونَ أَنْ يَحذُوا الفتى حذو والده \*  
means *And it is not a case of wonder (ليس بعجب), i. e. there is no wondering (لا عجب), that the [young] man should follow the example of his father, doing the like of his deed*. (Har p. 86.)

غرس: see غرأ, in two places. — Also The غرس [q. v.] that descends [from the womb] with the child. (TA.) — And The young one of the cow: (K, TA:) or, as some say, peculiarly, of [the species of bovine antelope called] the wild cow: dual غروان: and pl. أغراء. (TA.) It is also applied to The young camel when just born: and, some say, it signifies a youngling that is very sappy or soft or tender: (TA:) and anything brought forth (K, TA) until its flesh becomes firm, or hard. (TA.) — And (K, TA) [hence], by way of comparison, (TA,) as also غرأ, † Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. أغراء. (K, TA.) Hence the trad., لا غرأ حتى يكبر [Do not ye slaughter it while very lean, &c., until it become full-grown]. (TA. [See 4 in art. فرع.]) = Also Goodliness, or beauty. (S, K. [See غروى.])

غراء [Excitement of disorder, disturbance, disagreement, &c.;] the subst. from اغريت بينهم [q. v.]. (S.) = See also غرا, in two places.

غروى: see the next paragraph: = and see also غرو لا.

غراء [A state of attachment, or fondness, &c.;] the subst. from غرى به [q. v.] as meaning أولع به: (S, Mṣb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is غروى. (TA.)

غراء and غرا (S, Mgh, Mṣb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Mṣb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from

fish: (Mṣb:) or the substance with which one smears; (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or a certain thing that is extracted from fish: (K:) [and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce صمغ, q. v.:] and it is said that the trees [app. that produce the mucilage termed غراء, otherwise I know not what can be meant thereby,] are [called] غرى [or غرا]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) = رجل غراء means *A man who has not a beast [to carry him]*. (K.)

غرى Made to adhere; syn. ملصق. (TA voce غرى) — [And hence, † An adherent. (See غرى.)] — Hence also, Daubed, smeared, or rubbed over; as will be shown in the course of this paragraph.

(See also مغرو.) — And The goodly, or beautiful, (S, K, TA,) in respect of face, (TA,) of mankind, (S, K, TA,) and the goodly, or beautiful, of others than mankind: and [particularly] a goodly building: (K, TA:) and hence, — الغريان Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thameeyeh, where is the tomb of Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Heerah: (TA:) or two tall buildings, said to be the tombs of Malih and Akeel, the two cup-companions of Jedheemeh El-Abrash; thus called because En-Noamán Ibn-El-Mundhir used to smear them (كان يغريهما) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known]. (S, TA.) — الغرى is also the name of A certain idol [or object of idolatrous worship, app. from what here follows, a mass of stone, like as اللات is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) — And غرى signifies also A certain red dye. (TA.)

الغراءى i. q. رغو [i. e. Froth]: (K, TA: [the الغراءى in the CK is a mistranscription:]) app. formed by transposition; for رغاوى has been mentioned [in art. رغو] as syn. with رغو: (TA:) pl. with fet-ḥ [i. e. رغاوى]. (K, TA.)

أغراه به, from هو مغرى به [q. v.], He is made to become attached to it, or fond of it; &c. (TA.)

مغرو [pass. part. n. of غرا, q. v.; Glued, &c.] — Hence, for سهم مغرو, lit. A glued arrow, meaning an arrow having the feathers glued upon it, i. e. a feathered arrow. (Meyd in explanation of what here follows.) It is said in a prov., أدركنى ولو بأحد المغروين, meaning [Reach thou me, though] with one of the two [feathered] arrows: or, as Th says, with an arrow or with a spear: (S:) El-Mufaddal says, there were two brothers, of the people of Hejer, a people to whom the Arabs ascribe stupidity, and one of

those two rode an intractable she-camel, and the one that did not ride had with him a bow, and his name was Huneyn; so the one that was riding called to him, and said, يَا هُنَيْنُ وَيْلَكَ, [in which انزلى seems to be a mistranscription for ادركنى,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of necessity, or difficulty, and of the utter failing of stratagem. (Meyd.) One says also قوس مغرو [A glued bow] (S, Mṣb, K) and مغرية. (S, K.)

قوس مغرية: see what next precedes.

## غرى

1. غريت السهم: see 1 in art. غرو.

قوس مغرية: see مغرو (last sentence) in art. غرو.

## غزر

1. غزر, aor. ز, inf. n. غزارة (S, Mgh, Mṣb, K) and غزر (Mgh, L, Mṣb, K) and غزر (L, K,) or غزر is a simple subst., (S, L, TA,) It (a thing, S, K, or water, Mgh, Mṣb) was, or became, much, abundant, or copious. (S, Mgh, Mṣb, K.) — She (a camel, S, Mṣb, or a beast, K) had much milk; abounded in milk; became abundant in milk; (S, Mṣb, K;) عن الكلب from the herbage; (TA;) or عليه [by feeding] upon it; (K;) as also أغزرت: (IKṭt;) and it (a well, and a spring,) abounded in water: and it (an eye) abounded in tears. (K.)

2. تغزير signifies The omitting a milking between two milkings, when the milk of the camel is backward. (S, K, TA.) A similar meaning is mentioned in art. غرز: see 2 in that art. (TA.)

3. غازره, inf. n. مغازرة, He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave. (IAar, TA: but only the inf. n. is mentioned.)

4: see 1. = أغزر الله ماله [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — اغزر المعروف He made the beneficence to be abundant. (K.) = اغزر القوم The people's camels, (S, K,) and their sheep or goats, (TA,) became abundant in milk. (S, K, TA.) — And The people became in the state of having much rain. (IKṭt.)

غزر [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from غزرت الناقة: pl. غزر; like as جون is pl. of جون, and حشر of حشر. (S.) = Also A vessel made of [the coarse grass called حلفاء and of palm-leaves: (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

غزرى [as though fem. of أغزر] is applied to a she-camel by Honeyf-El-Hanátim [as meaning