

eyelids upon his iris; so in the M; as also **غَصَا**, a dial. var. of **اغصى**, likewise mentioned by ISd; and **غَصَى**, aor. **يَغْصِي**, is also a dial. var. thereof: (TA:) or he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame: (Har p. 19:) or he put one of his eyelids upon the other from dislike of a thing. (Id. p. 492.) [See also 6.] — Hence it is used in relation to forbearance: so that one says, **اغصى** **على القذى** He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint: (Msb, TA:) or **اغصى** **على قذى** he bore annoyance patiently. (M, TA.) And **اغصى** **عنه** He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also **اغضى** **عنه**. (TA in art. **غضى**.) And [sometimes] **الإغصاء** means *The abstaining from proceeding to extremities.* (Mgh in art. **جوز**.) — Hence also, **اغصى** **على الشيء** He was silent respecting the thing; and so **غَصَا**, aor. **يَغْصُو**. (K, TA.) — And **اغصى** **عنه طرفه** means He closed, or turned away, from him, or it, his eye, or eyes; syn. **سدّه** [in the CK **شدّه**], or **صدّه**: (K, TA:) so in the M. (TA.) = **اغصى** **الليل** The night was, or became, dark; (S, Msb, K;) and covered everything (K, TA) with its darkness; from ISd; (TA;) as also **غَصَا**, aor. **يَغْصُو**. (K, TA. [See also **غصو**].)

6. **تغاضى** He contracted, or put together, his eyelids, that he might not see an evil, or unseemly thing. (Har p. 473. [See also 4.]) — And [hence,] **تغاضى** **عنه** i. q. **تغافل** [i. e. He was, or he feigned himself, unmindful, &c., of him, or it]: (K, TA:) like **تغابى** **عنه**: mentioned by Az. (TA. [See, again, 4.])

غَصَا, said by Th to be written [thus] with **ص**; but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally **ص**, not **و**]; A species of trees, (S, Msb, K,) well known, (K,) the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal; (Msb;) it is of the plants of the sands, and has [sprigs, or foliage, of the kind termed] **هدب** [q. v.], like that called **أرطى**; (TA;) and its fire is of long continuance: (Har p. 60:) [see also **رمت**: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, "of the genus *Euphorbia*, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels:" the sing. [or rather n. un.] is **غَصَاة**: (K:) and AHn says that sometimes **غَصَات** is a pl. [of the n. un.]. (TA.) — Hence, **غَصَا** [A wolf of trees, or shrubs, called **غَصَا**]; (S, K;) or, as in the handwriting of Abou-Zekereyà **الغصا**; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close proximity to men save when he desires to attack: or this

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means the wolf of the covert of trees: for **غَصَا** signifies also A covert of trees: (TA:) and a **غَيْصَة** [i. e. thicket; or collection of tangled, or confused, or dense, trees; &c.]. (K, TA.) — **أهل الغصا** is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] **غصا** there. (TA.)

بَعِيرٌ غَصِيٌّ A camel having a complaint of his belly from eating of the trees called **غَصَا**: and **إِبِلٌ غَصِيَّةٌ** and **غَصَايَا** [camels having such a complaint]; (S, K;) like **رَمِيَّةٌ** and **رَمَائِيٌّ**. (S.)

غَصِيَاءٌ: see **غَصِيَاءٌ**. — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] **هَنْيِدَةٌ**, (TA,) A hundred camels: (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] **غَصَا** [i. e. the trees thus called]: AA has mentioned it with the article **ال**, saying that **الغصيا** signifies a hundred. (TA.)

غَصِيَاءٌ A land (**أَرْضٌ**) abounding with the trees called **غَصَا**. (S, K.) — And, as also **غَصِيَاءٌ**, A place in which is a collection of the trees called **غَصَا**; (K, TA;) a place where they grow. (TA.) — And the former, Rugged land or ground. (TA.)

غُصُوٌّ Intense darkness of the night. (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is **غَصَا**: see 4, last sentence.]) = And The eating of the trees called **غَصَا**. (IKtt, TA. [App. in this sense an inf. n. of which the verb is **غَصَا**]) = And A state of muchness, abundance, copiousness, fulness, or completeness, of a thing. (K. [See also 1, second sentence.])

عَبْنُ الْفَحْشَاءِ or **رَجُلٌ غَصِيٌّ عَنِ الْخَنَا** [A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,] may be from **غَصَا**; or it may be from **أَغْصَى**, similar to **وَجِيعٌ** and **أَلِيمٌ**; but the former derivation is the better. (TA.)

غَصَوِيٌّ a rel. n. from **الغصا** [the trees thus called], and applied to a camel [app. as meaning That is fond of, or wont to feed upon, the trees called **غَصَا**]. (S.)

غَصِيَانَةٌ A herd of camels of generous race: (K, TA:) mentioned by Az, from AA. (TA.)

غَاضٌ Dark; applied to night (**لَيْلٌ**); as also **مُغْصٌ**, but this latter is rare: (S, Msb:) and so **غَاصِيَةٌ**, (S, K,) applied to a night (**لَيْلَةٌ**): (S:) or, thus applied, accord. to Az, intensely dark. (TA.) — And **غَاصِيَةٌ** signifies also Bright, or shining brightly; (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (**نَارٌ**): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — And **Great**; applied to a fire (**نَارٌ**): a signification said by Az to be taken from the fire of the tree called **غَصَا**, which is of the best of firewood. (TA.) = **بَعِيرٌ غَاضٌ** A camel that eats the trees

called **غَصَا**: and **إِبِلٌ غَاصِيَةٌ** and **غَوَاصِبٌ** [camels that eat those trees]. (S, K.) = **شَيْءٌ غَاضٌ** A thing that is much in quantity, abundant, copious, full, or complete. (K.) — And **رَجُلٌ غَاضٌ** A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied. (K.)

مُغْصٌ: see the next preceding paragraph.

غظ

1. **غَطَّه** **فِي الْمَاءِ**, aor. **ط**, (S, Msb, K,) and **ط**, (K,) [the latter contr. to analogy,] inf. n. **غَطٌّ**, (S, Msb,) He immersed, immersed, dipped, plunged, or sunk, him, or it, in the water: (S, Msb, K:) He made him to plunge, or dive, in, or into, the water: (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and **غَطَّه** signifies the same. (TA in art. **غط**.) — And **غَطَّه**, inf. n. **غَطٌّ**, He pressed, or squeezed, him, or it, (**عَصْرَهُ**) vehemently; and i. q. **كَبَسَهُ** [q. v.]. (TA.) [And **غَطَّه**, q. v., has a similar meaning.] = **غَطَّ**, aor. **ط**, inf. n. **غَطِيْطٌ**, said of a he-camel, (S, Msb, K,) He brayed; syn. **هَدَرَ**: (K:) or he brayed, (**هَدَرَ**, AZ, S,) or made a sound, (**صَوَّتَ**, Msb,) in the **شُقْشُقَة** [or bursa faucium]: when not in the **شُقْشُقَة**, it is termed **هَدِيرٌ**: you say of the she-camel, **تَهْدِرُ**; not **تَغِطُّ**; (AZ, S, Msb;) because she has no **شُقْشُقَة**: (AZ, S:) or, as some say, he brayed, but not in the **شُقْشُقَة**. (L.) — **غَطَّ**, aor. as above, (Msb, K,*) and inf. n. as above (S, Msb, K*) and **غَطَّ**, (TA,) said of a person sleeping, (S, Msb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) He emitted a sound; (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or snored, or snorted: (S, TA:) or sent back his breath up to his fauces so that it was heard by persons around him: (Msb:) or emitted a sound with his breath, reiterating his breath where he found not an easy passage [for it]. (TA.) — **غَطَّتِ الْبُرْمَةُ** The stone cooking-pot boiled audibly. (TA.) — See also **غَتَّ**, near the end of the paragraph.

3. **غَاطَ حُوتًا** He vied, or contended, with a fish in plunging, or diving. (JK in art. **قَمَس**.)

6. **تَغَاطَ الْقَوْمُ** The people, or company of men, vied, or contended, one with another, in plunging, or diving, (**تَسَاقَلُوا**) in the water. (S.) And **الصِّبْيَانُ يَتَغَاطُونَ فِي الْبَحْرِ** The children vie, or contend, one with another, in plunging, or diving, (**يَتَسَاقَمُونَ**) in the sea or great river. (A in art. **قَمَس**.)

7. **انغط في الماء** He (a man, TA) became immersed, immersed, dipped, plunged, or sunk, in the water; or he plunged, or dived, in the water. (S, Msb, TA.)

R. Q. 1. **غَطَّطَ الْبَحْرُ** [inf. n. **غَطَّطَةٌ**] The