

trad. as meaning *The clouds*, is said by Z to be the only word of this measure having the final radical letter infirm except الكَيْمَاءُ, [which I do not find in its proper art.,] meaning "the large, or bulky," she-camel [like كَيْهَاءُ and كَيْهَاءُ]. (TA.)

غذى

1. غَذَيْتَهُ: see 1 (first sentence) in art. غذو.

غر

1. غَرَّهَ, aor. يَغْرُ, inf. n. غُرُورٌ (Fr, S, Mṣb, K) and غَرَّ, (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure فَعُولٌ, (Az,) and غَرَّهَ (Lḥ, K) and غَرَّرَ, (IKṭṭ, TA,) *He (the devil, TA) deceived him; beguiled him; (S, K;) made him to desire what was vain, or false. (K.)* You say غَرَّتَهُ الدُّنْيَا *The world deceived him, or beguiled him, by its finery, or show, or pomp. (Mṣb.)* It is said in the Kṣur [lxxxii. 6] *مَا غَرَّكَ بِرَبِّكَ* *What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord? (Abou-Is-hāk:) or what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment? (TA:) or what hath deceived thee, and emboldened thee to disobey thy Lord? (Bd. [But see ب as syn. with عَنْ.])* غَرَّكَ بِغُلَّانٍ signifies [*What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (Aḡ, S, Mṣb, TA.)* [See also 4.] *مَنْ غَرَّكَ بِغُلَّانٍ*, (TA,) and *مَنْ فُلَّانٍ*, (S, TA,) *Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَنْ أَوْطَأَكَ) غَرَّكَ بِغُلَّانٍ*, (S, TA,) *with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.])* [Also *غَرَّ مِنْ فُلَّانٍ*, i. e. *غَرَّوْراً صَادِراً*, i. e. *غَرَّ مِنْ فُلَّانٍ*, *He was deceived by such a one; he was deceived with deceit proceeding from such a one. See غَرَّيرٌ, as syn. with مَغْرُورٌ.*] *And غَرَّ فُلَّاناً فُلَّاناً* *Such a one exposed such a one to perdition or destruction [app. by deceiving him]. (TA. [See also 2, and 4.])* Also *Such a one acted with such a one in a manner resembling the slaying with the edge of the sword. (TA. [See 3 in art. عَطُو.])* غَرَّ قَوْحَهُ, (S, O, K,) aor. ٤, (S, O,) inf. n. غَرَّ (S, O, K) and غَرَّارٌ, (O, K, [or the latter is inf. n. of غَرَّ only,]) *It (a bird, S, O, K,* or a pigeon, TA) fed its young one with its bill: (S, O, K:) and مَغَارَةٌ*, (S) or *مَغَارَةٌ*, (TA,) *he (the [collared turtle-dove called] قُمْرِيٌّ) fed his female with his bill. (Aḡ, S, K.)* Hence, in a trad., *كَانَ يَغْرِ عَلِيًّا*, (O, TA) *بالعلم* (TA) + *He (the Prophet) used to nourish Alee with knowledge like as the bird feeds its young one. (O, TA.)** And one says, *غَرَّ فُلَّانٌ مِنَ الْعِلْمِ مَا لَمْ يَغْرُهُ غَيْرُهُ* + *Such a one has been nourished, and instructed, with that wherewith other than he has*

not been nourished, and instructed, of knowledge. (TA.) — غَرَّ, aor. يَغْرُ, (S, Mṣb,) with kesr; (S;) or غَرَّ, sec. pers. غَرَّرْتُ, aor. يَغْرُ; (K, TA;) inf. n. غَرَّارَةٌ; (S, Mṣb, K;) *He (a man, S, Mṣb, or a youth, or young man, K) was inexperienced in affairs; (S, K;) he was ignorant of affairs; negligent, or heedless, of them. (Mṣb.)* You say *فِي غَرَّتِي*, i. e. *كَانَ ذَلِكَ فِي غَرَّتِي وَحَدَاتِي* *That was in [the time of] my inexperience and youth. (S.)* [See also 8.] — *And غَرَّ, (K,) sec. pers. غَرَّرْتُ, (IAḡr, T, TA,) aor. يَغْرُ, with fet-ḥ, (IAḡr, T, K,) inf. n. غَرَّارَةٌ, (IAḡr, T, TA,) He acted in a youthful or childish manner: (IAḡr, T, TA:) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.)* But this is at variance with what J cites from Fr, in art. *شد*, that the aor. of an intrans. verb of this class of the measure فَعَلَ, should be of the measure يَفْعُلُ, with kesr to the ع. (TA.) — غَرَّ, (IAḡr, IKṭṭ, K,) in one place written by IAḡr *غَرَّرَ*, to show that it is of the measure فَعَلَ, and that the sec. pers. is غَرَّرْتُ, (TA,) aor. يَغْرُ, (IAḡr, IKṭṭ, K,) inf. n. غَرَّرٌ (IAḡr, K) and غَرَّةٌ, (IAḡr, IKṭṭ, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَّارَةٌ, (K,) *He (a horse, IAḡr, IKṭṭ, and a camel, IAḡr) had what is termed a غَرَّةٌ upon his forehead: (IAḡr, IKṭṭ:) it (his face) had what is so termed: (K:) it (his face) became white. (IAḡr, K.)** — *غَرَّ, aor. يَغْرُ, He (a man) became eminent, or noble. (TA.)* — *And غَرَّةٌ signifies also A grape-vine's quickly becoming tall. (K.)* — See also R. Q. 1. — *غَرَّ عَلَيْهِ الْمَاءُ* *He poured upon him, or it, the water: like قَرَّ. (TA.)* *And غَرَّ فِي حَوْضِكَ* *Pour thou into thy watering-trough. (TA.)* *And غَرَّ فِي سِقَاتِكَ* *Fill thou thy skin by putting it into the water and throwing the water into it with thy hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.)*

2. غَرَّ بِنَفْسِهِ, (S, K, TA,) and بِمَالِهِ, (TA,) inf. n. تَغْرِيرٌ and تَغْرَةٌ, (S, K,) *He exposed himself, (K, TA,) and his property, (TA,) to perdition, or destruction, or loss, (K, TA,) without knowing it: (TA:) he endangered, jeopardized, hazarded, or risked, himself, (S, TA,) [and his property,] and was negligent, or heedless, of the end, issue, or result, of an affair. (TA.)* [See also 1.] — *غَرَّ He (a horse) was marked with a غَرَّةٌ [i. e. a star, or blaze, or white mark, on the forehead or face]: you say بِمَرِّ غَرَّ قَوْسِكَ* *With what kind of غَرَّةٌ is thy horse marked? and the owner answers, With a شَادِخَةٌ, or with a وَتِيْرَةٌ, &c. (Mubtekir El-Aḡrābee, TA.)* — *غَرَّرْتُ ثَنِيَّتَا الْغُلَّامِ* *The central incisors of the boy showed their points for the first time: (S:) or غَرَّرْتُ الْغُلَّامِ* *the first of the teeth of the boy showed its point; as though the غَرَّةٌ, i. e. whiteness, of his teeth appeared: and غَرَّرْتُ أَسْنَانَ الصَّبِيِّ* *the teeth of the boy were disposed to grow, and came forth. (TA.)* — *And*

hence, (TA,) غَرَّرْتُ الطَّيْرَ *The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.)* — *غَرَّرْتُ الْقَرْبَةَ* (Sgh, K, TA) and *السَّقَاءَ* (TA) *He filled the water-skin. (Sgh, K, TA.)*

3. غَارَتْ النَّاقَةُ, (Aḡ, ISk, S, K,) aor. تُغَارُ, inf. n. غَرَّارٌ, (ISk, S,) *The she-camel became scant of milk: (Aḡ, S, K:) or deficient in milk: (TA:) or she took fright, and drew up her milk, (ISk, S,) after yielding milk freely: (ISk, TA:) or the she-camel, having yielded milk abundantly on her teats' being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking. (Az.)* [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] — *غَارَتْ السُّوقُ*, aor. تُغَارُ, (AZ, S,) inf. n. غَرَّارٌ, (AZ, S, K,) † *The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of غَارَتْ. (AZ, S.)* — [See also غَرَّارٌ, below.] — *غَارَتْ* *أُنثَاهُ*, said of the قُمْرِيٌّ: see 1.

4. اغرَّه *He, or it, emboldened him, or encouraged him; [by deceiving him;] syn. أُجَسَّرَهُ: so says AHeyth; and he cites the following verse:*

* *أَغْرَهِشَامًا مِنْ أُخِيهِ أَبْنِ أُمِّهِ* *
* *قَوَادِمِ صَانَ يَسْرَتْ وَرَبِيعُ* *

meaning [*The teats of sheep that have yielded abundance of milk and of young, and spring herbage, i. e.] the abundance of his sheep and their milk, have emboldened Hishām against his brother, the son of his mother, [to pursue a wrong course towards him, and] to forsake him, thinking himself independent of him: the poet makes قوادِمِ to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.)* [But I incline to think that the اُ in اغرَّ is the interrogative particle, and that its explanation is أُجَسَّرَ, with the same particle; and the more so as I have not found any authority, if this be not one, for أُجَسَّرَ in the sense of جَسَّرَ: so that the meaning of the verse is, *Have the teats, &c.? and it shows that غَرَّهَ مِنْهُ, not غَرَّهَ بِهِ, means أُجَسَّرَهُ عَلَيْهِ, like غَرَّهَ بِهِ. See 1.]* — *Also He caused him to fall into peril, danger, jeopardy, hazard, or risk. (TA.)* [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.]

8. اغترَّ *He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; (K;) by a thing. (S.)* [See also 10.] — *He was negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared; (S, K;) he thought himself secure, and therefore was not on his guard. (Mṣb.)* [See again 10.] — *اغترَّه* *He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also استغترَّه: (T, K, TA:) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اغترَّبه. (TA.)*