

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. (IKṭṭ, TA.)

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

لا 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 غروي [meaning it is not a case of wonder]. (S.) One says, لا غرو من كذا [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 غُرُو أَنْ يَحْدُو الْفَتَى حَذُوَ وَالِدِهِ •

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 غرأة † Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. أغراء. (K, TA.) Hence the trad., لَا تَذْبَحُوهُ غُرَاءَ † [Do not ye slaughter it while very lean, &c., until it become full-grown]. (TA. [See 4 in art. فرغ.]) = Also Goodliness, or beauty. (S, K. [See غري.])

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

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

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

غرا 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 غرأ, otherwise I know not what can be meant thereby,] are [called] غري [or غرا]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) = رجل غرا means A man who has not a beast [to carry him] (لا دابة له). (K.)

غري Made to adhere; syn. ملصق. (TA voce غري) — [And hence, † An adherent. (See غري.)] — 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 Malik and Akeel, the two cup-companions of Jedheemeh El-Abrash; thus called because En-Noqman 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.) — الغري 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 غري signifies also A certain red dye. (TA.)

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

أغراه به, from هو مغري 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., أدريني 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 وَبَلَدُكَ, [in which انزلي seems to be a mistranscription for ادركني,] 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.

غري

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.) — غزرت She (a camel, S, Mṣb, or a beast, K) had much milk; abounded in milk; became abundant in milk; (S, Mṣb, K;) غزرت عن الكلأ from the herbage; (TA;) or عليه [by feeding] upon it; (K;) as also † أغزرت: (IKṭṭ:) 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. (IAḥr, 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. (IKṭṭ.)

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.)

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