

And **غَمَرَاتُ جَهَنَّمَ** signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — [Hence] **غَمْرَةُ الْخُصُومَةِ** + The main part of the contention. (TA.) [And **غَمْرَةُ الْحَرْبِ** + The main part, i. e. the thick, or thickest, of the fight or battle. (See also **غَمَرَاتُ الْحَرْبِ** in what follows.)] — Hence likewise, **غَمْرَةٌ** signifies also † *Difficulty, trouble, distress, or rigour*, (S, Mṣb, K,) and *pressure, of a thing*: (K:) pl. **غَمَرَاتُ** (S, Mṣb, K) and **غَمَارٌ** (K) and **غَمْرٌ**. (S.) Hence, (Mṣb,) **غَمَرَاتُ الْمَوْتِ** † *The rigours, or pangs, (شِدَائِدُ) of death*: (S, Mṣb:) or **غَمْرَةُ الْمَوْتِ** signifies *the agony, i. e. the vehemence of the troubles or disquietudes, of death*: (TA:) and **غَمَرَاتُ الْحَرْبِ**, and **غَمَارُهَا**, † *the rigours of war*. (TA.) — See also **غَمْرٌ** again, latter half, in three places.

**غَمْرَةٌ** A kind of liniment, made from [the plant called] **وَرَسٌ**, (S, TA,) used by a bride, for her person: (TA:) or [the plant] **وَرَسٌ** [itself]: (TA:) or *saffron*; as also **غَمْرٌ**: (K:) or **غُرْكُورٌ** [which also means saffron and bastard saffron]: or *gypsum*; syn. **جُصٌّ**: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is **غَمْرٌ**. (TA.) [See also **غَمْرَةٌ**.]

**غَمْرَةٌ**, [thus in the TA, app. **غَمْرَةٌ**, of the class of **صُرْعَةٌ** &c.,] as an epithet applied to a man, *Valid in judgment or opinion, in cases of difficulty*. (TA.)

**غَمَارٌ**: see **غَمْرٌ**, latter half, in three places.

**غَمَارٌ**: see **غَمْرٌ**, latter half, in four places.

**غَمِيرٌ**: see **غَمْرٌ**, in two places. — Also A certain plant: (K:) or *green herbage that is overtopped, or covered, and concealed, by what is dried up*: (S, K:\*) or *herbage growing in the lower part, or at the root, of [other] herbage*, (K,\* TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or *any verdure that is little in quantity*, (L, K, TA,) either **رَبِيحَةٌ** [i. e. **رَبِيحَةٌ**, meaning *what becomes green after the upper parts have dried*,] or **نَبَاتٌ** [app. meaning *herbage in general*]: (L, TA:) or the grain of the [species of barley-grass called] **بُهْمِيٌّ**, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or *somewhat that comes forth in the بُهْمِيٌّ in the first of the rain, succulent, or sappy, amid such as is dry*; and **غَمِيرٌ** is not known in anything but the **بُهْمِيٌّ**: (TA:) the pl. is **أَغْمِيرَاءُ**. (K.) † **غَمِيرَةٌ** [is app. its n. un., but] is said by AO to mean *Dry [trefoil, or clover, of the species called] رَطْبِيَّةٌ and قَتٌّ, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition*. (TA.)

**غَمِيرَةٌ**: see what next precedes.

**غَامِرٌ** *Much, or abundant*: applied in this sense to property. (Ham p. 593.) [See also **غَمْرٌ**.] —

[In a state of immersion; immersed. (See **أَتَانٌ**; and see also a verse cited voce **أُنٌّ**, p. 106, first col.)] — And [hence, perhaps,] **غَامِرَةٌ** signifies *Palm-trees (نَخْلٌ) not requiring irrigation*: (AHn, K:) but Az did not find this to be known. (TA.) [See also **مُغْتَمِرٌ**.] — Applied to land, (S, Mṣb, TA,) and to a house, (TA,) [but written with **د** when **أَرْضٌ** is mentioned, or **دَارٌ**,] it signifies the *Contr. of **غَامِرٌ***; (S, TA;) and thus, (TA,) *waste; desolate; in a state the contrary of flourishing; in a state of ruin*; syn. **خَرَابٌ**: (Mṣb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the **بُرْدِيُّ** [i. e. papyrus or other rushes]: by **غَامِرٌ** is meant **ذُو غَمْرٍ**; like as one says **هَرْنَا صَبٌ**, meaning **ذُو نَصَبٍ**: (TA:) or any land that is not tilled (**لَمْ يُسْتَخْرَجْ**) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure **فَاعِلٌ** in the sense of the measure **سِرٌّ كَاتِبٌ**; (S, Mṣb;) like the epithets in **سِرٌّ كَاتِبٌ** and **مَاءٌ دَافِقٌ**; and made of the measure **فَاعِلٌ** only to correspond to **غَامِرٌ** as its opposite: (S, TA:) waste land which water does not reach is not called **غَامِرٌ**; (S;) but such is called **قَفْرٌ**. (Mṣb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of a **دِرْهَمٌ** and a **قَفِيضٌ** upon every **جَرِيْبٌ** [of land], both **غَامِرٌ** and **غَامِرٌ**: and this he did in order that the people might not be remiss in sowing. (Az, TA.)

**أَغْمَرٌ** [More, or most, abundant, copious, or deep: applied to water. —] *More, or most surpassing, or excelling*: so in the saying, **هُوَ أَغْمَرُهُمْ**, *He is the most surpassing of them by the tallness of his stature*. (TA.)

**مُغْمَرٌ** A garment, or piece of cloth, dyed with [**غَمْرَةٌ**, or] *saffron*. (M, TA.) — **مُغْمَرَةٌ** and **مُغْمَرَةٌ** and **مُغْمَرَةٌ** A girl having her face smeared with **غَمْرَةٌ**. (TA.) — See also **غَمْرٌ**.

**مُغْمِرٌ**: see **مُغَامِرٌ**.

**مُغْمُورٌ** [Overflowed, or covered, and concealed, by water, &c. —] *Rained upon*. (TA.) — † *Overcome, subdued, or oppressed*. (TA.) — † *An obscure man; of no reputation*: (K, TA:) as though others surpassed him. (TA.) You say also, **فُلَانٌ مَغْمُورٌ النَّسَبِ** † *Such a one is of obscure race*. (TA.)

**مُغَامِرٌ** † *One who plunges, or rushes without consideration, into places of peril*: (S:) one who throws himself into difficulties, troubles, or distresses; as also **مُغْمِرٌ**: (K:) or one who enters into difficulties, troubles, or distresses, and makes

another, or others, to do so; like **مُغَامِسٌ**. (Ham p. 338.) Applied to a courageous man as meaning † *One who incurs the rigours, or pangs, of death*. (TA.) And † *One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from **الغَمْرُ**, and means regarding, and regarded, with rancour, malevolence, malice, or spite*. (TA.)

**مُغْتَمِرٌ** Palm-trees (نَخْلٌ) imbibing water from a copious source. (AHn, K.) [See also **غَامِرَةٌ**, voce **غَامِرٌ**.] — And † *A drunken man*: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) — See also **مُغْمَرٌ**.

**مُغْمَرَةٌ**: see **مُغْمَرَةٌ**.

غمز

1. **غَمَزَهُ**, (S, A, K,) or **غَمَزَهُ بِبِيْدِهِ**, (Mṣb,) aor. -, (Mṣb, K,) inf. n. **غَمَزَ**, (TA,) *He felt him, (namely, a ram,) to know if he were fat*: (S, A, Mṣb, K:) and **غَمَزَهَا** *he put his hand upon her (a camel's) back, to see how fat she was*. (TA.) — Hence, (Mṣb,) **غَمَزَهُ بِبِيْدِهِ**, (S, Mṣb, K,) aor. -, (K,) inf. n. **غَمَزَ**, (A, K,) *He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back*. (TA.) So in a trad. of 'Omar **دَخَلَ عَلَيْهِ وَعِنْدَهُ غَمِيزٌ يَغْمِزُ ظَهْرَهُ** [*He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back*]. (TA.) And in a trad. respecting the ablution termed **الغُسْلُ**, it is said, **اغْمِزِي قُرُونِكَ**, meaning *Press thou, or squeeze thou, the locks of thy hair, in washing*. (TA.) You also say, **غَمَزَ التَّقَاةَ** *The straightening-instrument pinched and pressed the spear*. (A,\* Mgh, TA,\*) A poet (namely Ziyád El-Aajam, TA) says,

• وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ •  
• كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيهَا •

[And I used, when I pinched and pressed the spear of a people, to break its knots, or inter-nodal portions, unless it became straight]. (S, TA.) It is a prov., respecting which see remarks in art. او. — **غَمَزَ**, (A, Mṣb,) and **غَمَزَهُ**, (S, Mgh, K,) aor. -, (Mgh, Mṣb, K,) inf. n. **غَمَزَ**, (Mṣb, TA,) † *He made a sign, (A, Mṣb,) and he made a sign to him, (Mgh, K,\*) with the eye, (S, A, Mgh, Mṣb, K,) or eyebrow, (A, Mgh, Mṣb, K,) or eyelid [by winking]*. (K.) So in the saying, in a trad., **غَمَزَنِي عَلِيُّ أَنْ قُلْ نَعَمْ**, † *lee made a sign to me with the eye, or eyebrow, meaning, Say thou Yes*. (Mgh.) The people of the West say, **غَمَزَهُ فُلَانٌ بِفُلَانٍ**, meaning, † *Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him*. (Mgh.) — Hence, **الغَمَزُ بِالنَّاسِ**: (S:) you say, **غَمَزَ بِالرَّجُلِ**, aor. -, (K,) inf. n. **غَمَزَ**, (TA,) † *He calumniated, or slandered, the man*. (K.) [See also 4.] — You say also, **غَمَزَتْ شِهَادَتُهُ**