

speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.) = *غتمر*, said of food (طعام), *It was, or became, wholesome, or beneficial.* (TA.)

4. *اغتمر الزبارة* (K, TA, in the CK [erroneously] *اغتمر*,) *He visited much, so as to weary.* (K, TA.) One says, *لا تغتمر الزبارة فتيل* [Do not thou visit much, so as to weary]. (TA.) — And they said, *كان العجاج يغتمر الشعر* i. e. *El-Ajjaj used to make poetry cause much wearying*; and it is said in the A, *اغتمر آل العجاج الرجز* i. e. *The family of El-Ajjaj recited much poetry of the metre termed رجز*; and he among them. (TA.)

8. *اغتمر* *He suffered from indigestion* (K, TA) in consequence of much eating; and became affected by what is termed *غتمر* [app. meaning heat of the stomach so intense as to take the breath] arising from the distress occasioned by repletion. (TA.)

*غتمر* *Intense heat that almost takes away the breath.* (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. فل),

- *حرقاً حمض بلاد فبل*
- *وغتمر نجير غير مستقل*

[The pasturage termed *حمض* of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almost-suffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (*غير مرتفع*) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of *التغرى* [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] *الجوزاء*. (S. [See *التغرى*].) — See also 8.

*غتمر* *Thick pieces [or clots or lumps] of milk.* (TA.)

*غتمه* *An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein; meaning, in speaking Arabic; syn. عجمة.* (S, Mgh, Msb, K.)

*غتمى*: see *اغتمر*. — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., *اغتمر*,] *Thick; the pouring forth of which is without any sound.* (IAar, K.) — And One who is heavy in spirit: from *غتمر* signifying as expl. above. (TA.)

*غتمى*, like *زبير*, (so in copies of the K,) [or *حياض غتمى*, for it is] a proper name for *المنية*, (TA,) meaning *Death*, (K, TA,) like *شعوب*, imperfectly decl. [as being a proper name and of the Bk. I.

fem. gender]; so says Z; and, accord. to Lh, *الغتمى* signifies the same, but ISd says, "I know it not save as from him." (TA.) One says, *أوردته* *حياض غتمى* [He brought him to death]: and in like manner, *وقع فى أحواض غتمى* [He fell into death], expl. by Lh as meaning he died. (TA.)

*اغتمر* (S, Mgh, Msb, K,) and *غتمى* (S, K, TA,) [and *اغتمى*, occurring in the *فاكهة الخلفاء*, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning "barbarus,"] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Msb, K, TA;) i. q. *اعجم*: (TA:) fem. of the first, *غتماء*, applied to a woman: (Msb, TA:) pl. of the first *غتمى* (S, Mgh, Msb, K) and *اغتماء* (Mgh,) or this latter is pl. of the second. (TA.) — See also *غتمى*.

*اغتمى*: see the next preceding paragraph.

*مغتموم*, *Burned by the heat.* (TA.)

## غث

1. *غث*, aor. *غث*; and *غث*, (originally *غثت*, TA) aor. *غث*; (S, O, K;) said of flesh-meat; (S, O;) and *غثت*; said of a *شاة* [i. e. sheep or goat]; (S, O, Msb;) inf. n. *غثانة* and *غثونة* (S, O, K,) or *غث*; (Msb;) and *اغث*, (K,) or *اغثت* (S, O,) or both; (TA;) *It was, or became, lean, or meagre*: (S, O, K;) or *غثت*, said of a *شاة*, it was, or became, weak. (Msb.) — [Hence the saying,] *غث الحديث*; *The talk, or discourse, was, or became, [meagre, or] bad, or corrupt*; (S, A, O, K;) as also *اغث*. (S, K.) [See *غث*.] — And *لا يغث عليه شئ*; [Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it. (S, K.) And *ما يغث عليه أحد*; [No one is to be disregarded in his opinion; so that] he does not leave any one unasked by him. (T, A, O, K.) And *غثت علينا مكة فلا بد لنا من خروج*; [Mekkeh has become displeasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — And *غث*, (S, O, K,) aor. *غث*, inf. n. *غثت* and *غثيت* (S, O,) is said of a wound, meaning *It flowed with thick purulent matter*, as also *اغث*, (S, O, K,) and *with dead flesh*. (S and O in explanation of the former verb.)

2. *غثت الإبل*, (El-Umawee, O, TA,) inf. n. *تغثيت*, (El-Umawee, O, K,) *The camels became fat* (El-Umawee, O, K, TA) by little and little: (O, K, TA:) [or became somewhat fat; for] one says, *غث بعيرى ثم غثت* *My camel became lean; then he became somewhat fat.* (A, TA.)

4: see 1, in three places. — You say also, *اغث* *He [was meagre in his diction; or] spoke badly, or corruptly.* (S, TA.) And *اغث فى*

*كلامه* + *He said that in which was no good.* (A, Msb.) = *اغث اللحم* *He bought the flesh-meat lean.* (S, O.)

5. *انغثت ما أنا عليه حتى أنسن* means + *I do what is of an inferior kind that I may find much*; as also *انغثت ما أنا فيه*: (A, TA:) or *انغثت حتى أنسن*, meaning + *I deem my doing to be little that I may obtain thereby much recompense.* (O.)

8. *اغثت الخيل* (as also *اغثت* and *اغبت*, O) *The horses found, or lighted upon, somewhat of the [herbage called] ربيع*, (O, K, TA,) and became fat in consequence thereof after having been lean. (TA.)

10. *استغث الجرح* *He extracted from the wound the thick purulent matter therein*, (S, K,) and the dead flesh, and treated it curatively. (S.) = See also 5.

R. Q. 1. *غثت*, (O,) inf. n. *غثنة*, (K,) *He remained, stayed, dwelt, or abode*, (O, K,) in a place. (O.) = [And it seems to signify also *He washed clothes without an implement of the kind called مقصرة* (q. v.): for —] *غثنة* signifies also + *Weak fighting, without a weapon*: (O, K:) likened to the *غثنة* of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.)

*غث* *Lean, or meagre*; (S, A, O, K;) as also *غثيت*; (S, O, K;) both applied to flesh-meat; and the former, with *ة*, to a *شاة* [i. e. sheep or goat]: (S, O:) pl. *غثات*. (MA.) — Hence, i. e. as being likened to flesh-meat thus termed, *كلام غث* + *Speech, or language, that is [meagre,] without grace, or beauty.* (Ham p. 757.) One says, *فى الكلام الغث والسمين* + [In speech, or the speech, is what is meagre and what is vigorous; or] *what is good and what is bad* [or rather *what is bad and what is good*]. (Msb.) And *حديثك غث* + *Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out.* (A.) And *قوم غثنة* + [A people, or party, meagre, or bad, in speech: *غثنة* being pl. of *غث*, like as *بررة* is of *بر*]. (A.) [The meaning that I have given is there indicated by the context.]

*غثة* *A lean, or meagre, شاة* [i. e. sheep or goat]. (TA.) [See also *غث*.] = And *A sufficiency of the means of subsistence*: (O, K:) like *غبة* and *غقة*. (O.)

*الغث* and *الغناث* *The lion.* (O, K.)

*غاث* [if not a mistranscription for the inf. n. *غاثنة*] *Leanness, or meagreness, of a camel* [&c.]. (A, TA.)

*غثيت*: see *غث*: = and see what here follows.

*غثيت*, (S, O,) or *غثيت*, (A, K,) *The thick purulent matter*, (S, A, O, K,) and *dead flesh*,