

(TA;) † *He mixed, or put together confusedly, the speech, or language.* (K, TA.) — And غَثَى النَّاسَ, and النَّاسَ, *He beat the cattle, and the people, and dealt blows among them.* (K, TA.) — غَثِيَتِ الْأَرْضُ بِالتَّيَاتِ The land became abundant in herbage: (K, TA;) or began to be so. (TA.) — And غَثَى شَعْرَهُ, inf. n. غَثَى, *His hair became matted, or compacted together:* mentioned in art. غَثَى by IKtt: perhaps a dial. var. of غَثَى, with the unpointed ع; mentioned before. (TA.)

4: see the preceding paragraph, latter half.

غَثَا (S, Mṣb, K) and غَثَا (S, K) The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, Mṣb, K, TA,) borne upon the surface (S, Mṣb, TA) of a torrent: (Zj, S, Mṣb, K, TA;) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أَخْوَى in art. حَو:] (TA:) pl. أَغْثَاءُ. (S, TA.) — [Hence,] one says, مَالُهُ غَثَا وَعَمَلُهُ هَبَا وَسَعْيُهُ خَفَا † [*His property is as rubbish borne by a torrent (see Kur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent.*] (TA.) — [Hence, also,] غَثَا النَّاسُ † [*The low, or vile, and the refuse, of mankind.*] (TA.)

الْأَغْثَى The lion. (K.)

غد

1. غَدَّ and غَدَّ, said of a camel: see 4.
2. غَدَّدَ: see 4. — غَدَّدَ, inf. n. تَغْدِيدُ, *He took his [غَدَّة, i. e.] lot, portion, or share.* (K.)
4. أَغَدَّ (S, A, O, L, Mṣb, K) and أَغَدَّ (O, L, K,) and غَدَّ (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK غَدَّ, but (though the phrase غَدَّتْ إِبِلُهُمَّ occurs there afterwards) غَدَّ may be less correct than غَدَّ, for the part. n. of the former was disallowed by Aṣ,] and غَدَّدَ (Az, O, K,) *He (a camel) had the disease termed غَدَّة [q. v.]; (Az, S, O, L, Mṣb, K;) or had غَدَّ [pl. of غَدَّة] between the flesh and the skin.* (L.) — Hence, (A,) أَغَدَّ signifies also † *He (a man, Aṣ, S, A, O) was, or became, angry, (Aṣ, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غَدَّة: (A:) and أَغَدَّ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him.* (L.) — And أَغَدَّ الْقَوْمُ The people, or party, had their camels affected with the disease termed غَدَّة. (S, O, L, K.)

غَدَّ: see art. غَدُو.

غَدَّة (IDrd, S, O, L, Mṣb, K) and غَدَّة (S, O, L, K) [A ganglion; i. e.] any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Mṣb:) and

any small nodous lump (غَدَّة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غَدَدُ [properly pl. of غَدَّة, and also a coll. gen. n. of which غَدَّة is the n. un.]: (S, O, L, Mṣb, K:) غَدَّة [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سَلْعَةٌ, (L, K,) overspread by fat. (L.)

— And غَدَّة signifies likewise The plague, or pestilence, (طَاعُون,) in camels; (Aṣ, S, O, L, K;) as also † غَدَّدَ: (K:) or the same in camels as the طَاعُون in man: (Mṣb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِر [so in the TA, but in the O دَابِرِي, which I believe to be the right reading,] is applied to him: so says Aṣ: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — And What is between the fat and the hump [of the camel]. (K.) — Another signification of غَدَّة is A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غَدَّةٌ مِنْ مَالٍ [*He owes a part, or portion, of some property*]: (L:) pl. غَدَائِدُ, (L, K,) and, in some of the copies of the K, غَدَادُ. (TA.) And [these two pls.] غَدَائِدُ and غَدَادُ signify also Lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عَدِيدَةٌ; but the reading better known is عَدَائِدُ: accord. to Az, غَدَائِدُ in this instance signifies redundances. (L.)

غَدَّدَ: see the next preceding paragraph.

غَدَّة: see غَدَّة. — [The pl.] غَدَائِدُ is expl. by AHeyth as signifying Redundances of fatness: and redundances of goodly [fur, such as is termed] وَبَر. (L.)

غَادَّ: see مُغِدَّ, in two places.

مُغِدَّ: see the paragraph here following.

مُغِدَّ A camel having the disease termed غَدَّة; (Aṣ, Az, S, O, L, K;) as also مُغِدَّ (L) and مُغِدُّ (Az, L, K,) or this is not said, (Aṣ, O, K,) but it was heard by Az from the Arabs, (O, L,) and مُغِدَّدَ (Az, L) and غَادَّ (O, L, K:) مُغِدَّ, without ة, is also applied to a she-camel: and its pl. is مَغَادُّ: (L:) the pl. of غَادَّ is غَدَادُ (O, L, K.) — [Hence,] † An angry man: (Aṣ, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غَدَّة. (A.) One says, رَأَيْتُ فُلَانًا مُغِدًّا and † مُسِغِدًّا † I saw such a one swollen with anger. (L.)

مُغِدَّدَ: see the next preceding paragraph.

مُغِدَادُ † A man, (S, O, L, K,) and a woman,

(O, L, K,) much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature. (O, L.)

مُغِدُّو: } see مُغِدَّ.
مُسِغِدُّ: }

غدر

1. غَدَرَهُ (K,) and [more commonly] غَدَرَ بِهِ, aor. (S, M, IKtt, Mṣb, K) and غَدَرَ: (M, IKtt, K;) and غَدِرَ, aor. (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدِرَ, (S, Mṣb, K,) of غَدَرَ: (S, Mṣb, TA;) and غَدَرَ (TA, and so in the CK in the place of غَدَرَ,) and غَدَرَانُ (K, TA,) which are both of غَدَرَ: (TA;) *He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Mṣb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدِرَ is the contr. of وَقَاةُ (K,) or of بَعْدَ (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) — غَدَرَ, aor. (T, O, K,) inf. n. غَدِرَ, (T, O,) *He drank the water of the غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدِرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدِرَ meaning as expl. above should accord. to analogy be غَدِرَ, like كَرَعَ meaning “he drank the كَرَعَ,” i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) — غَدَرَتْ وَلَدَهَا, said of a woman, is like دَغَرَتْهُ [q. v.]. (TA.) — غَدِرَ, [aor. (S, O, L, K,) inf. n. غَدِرَ,] *He remained, or lagged, behind; as also تَغَدَّرَ, accord. to Aṣ, who cites the following verse of Imra-el-Kays:***

• غَشِيَةً جَاوَزْنَا حِمَاةَ وَسِيرْنَا
• أَخُو الْجَهْدِ لَا نَلْوِي عَلَى مَنْ تَغَدَّرَا

[In the evening when we passed beyond Hamdh, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَغَدَّرَ, which means [the same, or] “held back, or withheld himself, for a cause rendering him excused.” (TA.) You say غَدِرَ عَنْ أَصْحَابِهِ *He remained, or lagged, behind his companions.* (TA.) And غَدِرَتْ الثَّاقَةُ عَنِ الْإِبِلِ (S, K,) and الثَّاقَةُ عَنِ الْغَنَمِ (S,) *The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.)* And غَدِرَ فُلَانٌ بَعْدَ إِخْوَتِهِ *Such a one remained after the death of his brothers.* (TA. [But غَدِرَ, here, is app. a mistake for غَدِرَ, unless both forms be allowable.]) — غَدِرَ اللَّيْلُ (K;) and غَدِرَتْ اللَّيْلَةُ, aor. (S, O, L, K,) and غَدِرَتْ; and غَدِرَتْ