

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, (*شَدَائِدُ*) 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 *كُرْكُمٌ* [which also means saffron and bastard saffron]: or gypsum; syn. *جِصٌّ*: or, accord. to Abou-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 *غَمَرٌ*. (TA.) [See also *خَمْرَةٌ*.]

*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 *رَبْحَةٌ* [i. e. *رَبْحَةٌ*, 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] *بُهْمَى* (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the *بُهْمَى* in the first of the rain, succulent, or sappy, amid such as is dry; and *غَمِيرٌ* is not known in anything but the *بُهْمَى*: (TA:) the pl. is *أَغْمِرَاءُ*. (K.) † *غَمِيرَةٌ* [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] *رَطْبَةٌ* 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*.] —

Bk. I.

[In a state of immersion; immersed. (See *أَتَانٌ*; and see also a verse cited voce *أَنْ*, 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 *مُعْتَمِرٌ*.] — Applied to land, (S, Mṣb, TA,) and to a house, (TA,) [but written with *ه* 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 *بَرْدَى* [i. e. papyrus or other rushes]: by *غَامِرٌ* is meant *دُوْغَمِرٌ*; like as one says *هَمْرٌ نَاصِبٌ*, meaning *دُوْغَمِرٌ*: (TA:) or any land that is not tilled (*لَمْ يُسْتَحْرَجْ*) 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 *بِرْكَاتِمٌ* (S, Mṣb;) like the epithets in *بِرْكَاتِمٌ* 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 *قَفَرٌ*. (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 *قَيْزِرٌ* upon every *جَرِيبٌ* [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.)

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

*مُغَامِرٌ*: see *مُغْمِرٌ*.

*مُغْمَرٌ* [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 مَغْمُورُ 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 *الْغَمْرُ*, and means regarding, and regarded, with rancour, malevolence, malice, or spite. (TA.)

*مُعْتَمِرٌ* 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 *مُعْمِرٌ*.

*مُعْمِرَةٌ*: see *مُعْمِرٌ*.

## غمز

1. *غَمَزَهُ* (S, A, K,) or *غَمَزَهُ بِيَدِهِ* (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 بِيَدِهِ* (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 غُلَيْمٌ 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 *الْغُسْلُ*, it is said, *اغْمِزِي قُرُونَكَ*, meaning Press thou, or squeeze thou, the locks of thy hair, in washing. (TA.) You also say, *غَمَزَ التَّقَافُ الْقَنَاطَةَ*, The straightening-instrument pinched and pressed the spear. (A,\* Mgh, TA.) A poet (namely Ziyád El-Ajjam, TA) says,

وَكُنْتُ إِذَا غَمَزْتُ قَنَاطَةَ قَوْمٍ  
كَرَرْتُ كُغُوبَهَا أَوْ تَسْتَقِيمَا

[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. *أَو*. — *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 عَلَى أَنْ قُلْ نَعَمْ*, † I made a sign to me with the eye, or eyebrow, meaning, Say thou Yes. (Mgh.) The people of the West say, *غَمَزَهُ فُلَانٌ فُلَانٌ*, 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, *الْغَمَزُ 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, *غَمَزْتُ شَهَادَتَهُ*