

agreement, discord, dissension, strife, or quarrelling, or I made, or did, mischief, between them, or among them]. (Msb.) = **اَغْرَى الشَّيْءَ**, said of God, *He made, or rendered, the thing goodly, or beautiful.* (IKtt, TA.)

6. **هُمَا يَتَغَارَيَانِ فِي الْغَضَبِ** [app. *They two wrangle, quarrel, or contend, in anger.*] (JK. [See 3.])

**لَا عَجَبَ لَا غُرُوَ** signifies **لَا عَجَبَ** [meaning *There is no case of wonder*], (Msb, K, and Ham p. 603,) the enunciative of **لَا** being suppressed, as though the saying were **لَا غُرُوَ فِي الدُّنْيَا** [there is no case of wonder in the present world] or **مَوْجُودٌ** [existing]; (Ham;) as also **لَا غُرُوِي** (K:) or **لَيْسَ بِعَجَبٍ** [meaning *it is not a case of wonder*]. (S.) One says, **لَا عَجَبَ لَا غُرُوَ مِنْ كَذَا** [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 غُرُوْا أَنْ يَحْذُوَ الْفَتَى حَذُوَ وَالِدِهِ** \* means *And it is not a case of wonder (لَيْسَ بِعَجَبٍ), i. e. there is no wondering (لَا عَجَبَ), that the [young] man should follow the example of his father, doing the like of his deed.* (Har p. 86.)

**غُرْسٌ** see **غُرَاءٌ**, in two places. — Also **The غُرْسُ** [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 **غُرَوَانِ**: and pl. **أَغْرَاءٌ**. (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 **غُرَاءٌ**, † *Lean, meagre, or emaciated*, (K, TA,) in a great degree: (TA:) pl. **أَغْرَاءٌ**. (K, TA.) Hence the trad., **لَا تَذْبَحُوْهُ غُرَاءً** † [Do not ye slaughter it while very lean, &c., until it become full-grown]. (TA. [See 4 in art. فَرَع.] = Also *Goodliness, or beauty.* (S, K. [See **غُرِيٌّ**].)

**غُرَاءَةٌ** [Excitement of disorder, disturbance, disagreement, &c.;] the subst. from **يَتَغَارَى** [q. v.]. (S.) = See also **غُرَا**, in two places.

**غُرُوِي**: see the next paragraph: = and see also **غُرُوَ**.

**غُرَاءٌ** [A state of attachment, or fondness, &c.;] the subst. from **غُرِيٌّ** [q. v.] as meaning **أُولَعَ** (S, Msb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is **غُرُوِي**. (TA.)

**غُرَا** and **غُرَا** (S, Mgh, Msb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Msb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from

fish: (Msb:) 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 **صَمَغٌ**, q. v.:] and it is said that the trees [app. that produce the mucilage termed **غُرَا**, otherwise I know not what can be meant thereby,] are [called] **غُرِيٌّ** [or **غُرَا**]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) = **رَجُلٌ غُرَاءٌ** means *A man who has not a beast [to carry him]* (لَا دَابَّةَ لَهُ). (K.)

**مُلَصَّقٌ**. (TA voce **غُرِيٌّ** Made to adhere; syn. **عَرِيْبٌ**. (See **عَرِيْبٌ**.) — [And hence, † *An adherent.* (See **عَرِيْبٌ**.) — Hence also, *Daubed, smeared, or rubbed over*; as will be shown in the course of this paragraph. (See also **مَغْرُوٌّ**.) — 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, — **الغُرَيَّانِ** Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thawceyeh, where is the tomb of 'Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Ijeerch: (TA:) or two tall buildings, said to be the tombs of Málík and 'Akeel, the two cup-companions of Jedheemeh El-Abrash; thus called because En-Noqmán Ibn-El-Mundhir used to smear them (**كَانَ يُغْرِبُهُمَا**) 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.) — **الغُرِيٌّ** is also the name of *A certain idol* [or object of idolatrous worship, app. from what here follows, a mass of stone, like as **الَلَّاتُ** 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 **غُرِيٌّ** signifies also *A certain red dye*. (TA.)

**الْغُرَاوِي** i. q. **رَغْوَةٌ** [i. e. Froth]: (K, TA: [the **الْغُرَاوِي** in the CK is a mistranscription:]) app. formed by transposition; for **رَغَاوِي** has been mentioned [in art. رَغْوَةٌ] as syn. with **رَغْوَةٌ**: (TA:) pl. with fet-ḥ [i. e. **غُرَاوِي**]. (K, TA.)

**أَغْرَاهُ بِهِ**, from **أَغْرَاهُ بِهِ** [q. v.], *He is made to become attached to it, or fond of it; &c.* (TA.)

**مَغْرُوٌّ** [pass. part. n. of **غُرَا**, q. v.; *Glued, &c.*

— Hence, for **سَهْمٌ مَغْرُوٌّ**, 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., **أَذْرِخْنِي وَلَوْ بِأَحَدِ الْمَغْرُوْبِيْنَ**, 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 وَيْلَكَ**, [in which **انزلى** seems to be a mistranscription for **ادركنى**,] 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 **قَوْسٌ مَغْرُوَّةٌ** [A glued bow] (S, Msb, K) and **مَغْرِيَّةٌ** (S, K.)

**قَوْسٌ مَغْرِيَّةٌ**: see what next precedes.

## غرى

1. **غَرِيْتُ السَّهْمِ**: see 1 in art. غرو.

**قَوْسٌ مَغْرِيَّةٌ**: see **مَغْرُوٌّ** (last sentence) in art. غرو.

## غزر

1. **غَزَرَ**, aor. **زَرَ**, inf. n. **غَزَارَةٌ** (S, Mgh, Msb, K) and **غَزَّرَ** (Mgh, L, Msb, K) and **غَزَّرَ** (L, K,) or **غَزَّرَ** is a simple subst., (S, L, TA,) *It (a thing, S, K, or water, Mgh, Msb) was, or became, much, abundant, or copious.* (S, Mgh, Msb, K.) — **غَزَّرَتْ** She (a camel, S, Msb, or a beast, K) had much milk; abounded in milk; became abundant in milk; (S, Msb, K;) **غَزَّرَتْ** from the herbage; (TA;) or **عَلِيَهُ** [by feeding] upon it; (K;) as also **أَغْزَرَتْ**: (IKtt:) and it (a well, and a spring,) abounded in water: and it (an eye) abounded in tears. (K.)

2. **تَغْزِيرٌ** 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. **مُغَاَزَرَةٌ**, inf. n. **غَاَزَرُهُ**, *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.* (IAar, TA: but only the inf. n. is mentioned.)

4: see 1. = **أَغْزَرَ اللَّهُ مَالَهُ** [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — **أَغْزَرَ الْمَعْرُوفُ** He made the beneficence to be abundant. (K.) = **أَغْزَرَ الْقَوْمُ** 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.** (IKtt.)

**غَزْرٌ** [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from **غَزَرَتْ** **الْشَّاقَّةُ**: **غَزْرٌ** like as **جُونٌ** is pl. of **جُونٌ**, and **حُشْرٌ** (S.) = Also *A vessel made of [the coarse grass called] حُلْفَاءُ and of palm-leaves*: (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

**أَغْزَرَى** [as though fem. of **أَغْزَرَ**] is applied to a she-camel by Honeyf-El-Hanátim [as meaning