

tensely black, of the most excellent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce *عَجِيْبَة*.] — Applied to an old man, *Intensely black* [app. in the hair]: or whose hair does not become white, or hoary: (TA:) or, so applied, *who blackens his white, or hoary, hair with dye*: (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. *غُرَابِيْب*. (TA.) — *أَسْوَدُ غُرَابِيْب* means *Intensely black*: but if you say *غُرَابِيْب سَوْد*, you make the latter word a substitute for the former; because a word corroborative of one signifying a colour cannot precede; (S, K:) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, *غُرَابِيْب سَوْد* [in the Kur xxxv. 25], relating to mountains, means *Streaks having black rocks*. (TA.)

غُرَاب A certain black bird, (TA,) well known; (K, TA;) [the *corvus*, or *crow*;] of which there are several species; [namely, the raven, carrion-crow, rook, jackdaw, jay, magpie, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Moḥammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is *غُرَابَان* (S, Mṣb, K) and *غُرَب* (K) and (of pauc., S) *أَغْرِبَة* (S, Mṣb, K) and *أَغْرِب* (K); (Mṣb, K;) and pl. pl. *غُرَابِيْن*. (K.) When the Arabs characterize a land as fertile, they say, *وَقَعَ فِي أَرْضٍ لَا يَطِيرُ غُرَابُهَا*, [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also *طِير*]: and *وَجَدَ ثَمَرَةَ الْغُرَابِ* [He found the fruit of the crow]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, *طَارَ غُرَابٌ فَلَانَ*, [The crow of such a one flew away], meaning the head of such a one became white, or hoary. (A, TA.) [See also a similar phrase below.] Also, *فُلَانٌ أَبْصَرَ مِنْ غُرَابٍ* [Such a one is more sharp-sighted than a crow]: and *أَحْذَرُ* [more cautious]: and *أَزْهَى* [more proud]: and *أَشْأَمُ* [more inauspicious]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase *غُرَابٌ غَارِبٌ*, the epithet is added to give intensiveness to the signification. (TA.) *بَيْنَ الْغُرَابِ* has been expl. in art. *بَيْنَ*. — *الْغُرَابُ* is the name of + One of the southern constellations, [i. e. *Corvus*,] consisting of seven stars [in the enumeration of Ptolemy], behind *البَاطِيَة* [which is *Crater*], to the south of *الْأَعْزَلُ* [i. e. *Spica Virginis*]. (Kzw.) — *أَغْرِبَة الْعَرَبِ* is an appellation of + The blacks [lit. *crows*] of the Arabs; the black Arabs: (K, TA:) likened to the birds called *اغربة*, in respect of their complexion: (TA:) in all of them the blackness was derived from their mothers. (MF, TA.) The *أَغْرِبَة* in the Time of Ignorance were Antarah and Khufāf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Aboo-'Omeyr Ibn-El-

Hobāb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishām Ibn-'Oḳbeh-Ibn-Abee-Mo'eyt; but this last was a Mukhadram: and those among the Islāmees, 'Abd-Allah Ibn-Khāzim and 'Omeyr Ibn-Abee-'Omeyr and Hemmām [in the CḲ Humām] Ibn-Muṭarrif and Munteshir Ibn-Wahb and Maṭar Ibn-Abee-Owfā and Taāb-baṭa-Sharrā and Esh-Shenfarā and Hājiz; to the last of whom is given no appellation of the kind called "nisbeh," (K, TA,) in relation to father, mother, tribe, or place. (TA.) — *رَجُلُ الْغُرَابِ* signifies + A certain herb, called in the language of the Barbar *إِطْرِيْلَال*, (K, TA,) and in the present day *زُرُّ الْأَخْلَة*, (MF,) resembling the *شَيْت* [q. v., variously written in different copies of the K,] in its stem and in its *جَمَة* [or node whence the flower grows] and in its lower part, or root, except that its flower is white, and it forms grains like those of the *مَقْدُونِس* [app. *scandix cerefolium* or *apium petroselinum*], (K, TA,) nearly: (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the *بَرَص* and the *بَهَق*, being drunk; and sometimes is added to it a quarter of a drachm of *عَاقِرُ قَرْحَا*, (K, TA,) which is [commonly] known by the name of *عُودُ الْقَرْحِ* [i. e. *عود القرح*, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskāl (Flora Egypt. Arab. p. cxix.), applied in El-Yemen to the *cacalia sonchifolia*, or to a species of *senecio*]; (TA:) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also *رَجُلٌ*: now applied to the *chelidonium hybridum* of Linn., *chelidonium dodecandrum* of Forsk.: (Delile's Floræ Egypt. Illustr. no. 502:) in Boethor's Dict. Français-Arabe, both the names of *رجل الغراب* and *إطريلال* are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck's-horn plantain*, also called *coronopus*).] — Also (i. e. *رَجُلُ الْغُرَابِ*) A certain mode of binding the udder of a camel, (S, K,) tightly, (S,) so that the young one cannot suck; (K;) nor will it undo. (TA.) [Hence] one says, *صَرَّ عَلَيْهِ رَجُلُ الْغُرَابِ*, meaning + The affair was, or became, difficult, or strait, to him: (A, K:) or his life, or subsistence, was, or became, so. (TA.) [And in like manner one says also *أَصَرَّ*, accord. to the TA: but this I think doubtful; believing that *أَصَرَّ* is a mistranscription for *صَرَّ*, meaning that one says also *صَرَّ عَلَيْهِ رَجُلُ الْغُرَابِ* i. e. He bound him with a bond not to be undone, or that would not undo; or he straitened him. See, again, *رَجُلٌ*; and a verse there cited as an ex.] = *الْغُرَابَانِ* signifies The two lower extremities of the two hips, or haunches, that are next to the upper parts of the thighs: (K, TA:) or the heads, and highest parts, of the hips, or haunches: (TA:) or two thin bones, lower than what is called the *فَرَاثَة* [or, app., *فَرَاث*, q. v.]: (K, TA:) or, in a horse and in a camel, the two extremities of the haunches, namely, their two edges, on the left and right, that are

above the tail, at the junction of the head of the haunch, (A, S, TA,) where the upper parts of the haunch, on the right and left, meet: (TA:) or the two extremities of the haunch that are behind the *قَطَاة* [or fore part of the croup]: (IAar, TA:) pl. *غُرَابَان*: Dhu-r-Rummeh says, referring to camels,

• تَقَوَّبَ عَنْ غُرَابَانِ أَوْرَاكِهَا الْخَطَرُ •
meaning *تَقَوَّبَتْ غُرَابَانَهَا عَنِ الْخَطَرِ* [The prominences of their haunches were excoriated from the lashing with the tails], the phrase being inverted, for the meaning is known; (S in this art. ;) or *تَقَوَّبَ* may be for *قَوَّبَ* [i. e. the saying means the lashing with the tails excoriated the prominences of the haunches]: (S in art. *خطر*;) or *غُرَابَان* signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAar, TA:) and [the sing.] *غُرَابٌ* is also expl. as meaning the extremity of the haunch that is next the back. (L, TA.) — *غُرَابٌ* signifies also The whole of the back of the head. (K, TA.) You say, *شَابَ غُرَابُهُ*, The hair of the whole of the back of his head became white, or hoary. (TA.) [See a similar phrase above in this paragraph.] — See also *غُرْبٌ*, former half, in two places. = And A bunch of *بَرِير* [or fruit of the *أَرَاك*, q. v.]: (K:) or a black bunch thereof: pl. *غُرَابَان*. (TA:) or *غُرَابَان*. (S.) = *أَرَاكُ الْبَرِيرِ* signifies the ripe fruit of the *أَرَاك*. (S.) = And *Hail*, and *snow*, (K, TA,) and *hoar-frost*: from *مُغْرِبٌ* signifying the "dawn;" because of their whiteness. (TA.)

غُرُوبٌ pl. of *غُرْبٌ* [q. v.]. — [Golius assigns to it the meaning of *وَهَادٌ*, which he renders "*Depressiores terræ*;" as on the authority of J: but I do not find this in the S.]

غَرِيْبٌ (S, Mṣb, K) and *غُرْبٌ* (S, K) and *غَرِيْبِيٌّ* (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Mṣb;) a man not of one's own people: (TA:) a man not of one's own kindred; an alien with respect to kindred; (S in explanation of the first;) pl. of the first *غُرَبَاءُ* (S, TA;) and *غُرْبٌ* [also] is a pl. of *غَرِيْبٌ*, like as *قُرْبٌ* is of *قَرِيْبٌ*: (TA in art. *زلف*;) fem. of the first *غَرِيْبَة*; pl. *غُرَابِيْب*. (L, TA.) *أَذَاعَتْ الْغُرَابِيْبَ*, a phrase used by a poet, means She distributed her thread among the strange women: for most of the women who spin for hire are strangers. (L, TA.) And one says *وَجْهٌ كَمِرَاةِ الْغَرِيْبَةِ* [A face like the mirror of her who is a stranger]: because, the *غَرِيْبَة* being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And *لَا تُضْرِبَنَّ مَرْبَ غَرِيْبَةِ الْإِبِلِ* [I will assuredly beat you with the beating of the strange one of the camels] is a saying of El-Hājūj threatening the subjects of his government; meaning, as a strange