

in a verse (S, O, TA) of El-Aqshā; (O, TA;) but pronounced by Az incorrect: (TA:) and numerous tangled, or confused, or dense, trees, of any kind; (S, O, K;) as also **غَرِيفَةٌ**: (ISd, K;) or a dense collection (**أَجْمَةٌ**) of papyrus-plants and of **حُلَفَاءَ** [mentioned above] (K, TA) and of reeds, or canes; (TA;) and sometimes of the [trees called] **ضَال** and **سَلَم**: (AHn, K, TA:) pl. **غُرُف**. (O.)

**غَرِيفٌ** A species of trees, (Aboo-Naṣr, S, O, K,) of a soft, or weak, kind, (Aboo-Naṣr, O, K,) like the **غَرَب**: (Aboo-Naṣr, O:) or the papyrus-plant. (AHn, O, K.)

**غُرْفَةٌ**: see **غُرْفَةٌ**, first sentence.

**غُرْفَةٌ** A piece of leather, about a span in length, and empty, in the lower part of the [receptacle called] **قِرَاب** of a sword, dangling; and [sometimes] it has notches cut in it, and is ornamented. (S, O, K.) — And A sandal, (S, O, K,) in the dial. of Benoo-Asad, (S, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also **غُرْفَةٌ**:] or an old and worn-out sandal. (Lh, K.) — See also **غَرِيفٌ**.

**غَرَّافٌ** A river, or channel of running water, having much water. (O, K.) — And A copious rain: occurring in this sense in a verse: or, as some relate it, the word is there **عَرَّافٌ** [q. v.]. (TA.) — And A horse *ride in step; that takes much of the ground with his legs*. (AZ, O, K.)\*

**غَارِيفَةٌ**, applied to a she-camel, *Swift*; pl. **غَوَارِفٌ**: and one says also **خَيْلٌ مَغَارِفٌ** [Swift horses; app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] **كَأَنَّهَا تَغْرِفُ الْجَرَى**: and **فَارِسٌ مَغْرَفٌ** [A swift horseman]. (O, K.) — **الْغَارِفَةُ** which is forbidden by the Prophet is a word of the measure **فَاعِلَةٌ** in the sense of the measure **عِيشَةٌ** (O, K,) like **رَاضِيَةٌ** in the phrase **رَاضِيَةٌ**, (O,) and means *What a woman cuts, and makes even, or uniform, fashioned in the manner of a طَرَّة* [q. v., but for **مُطَرَّرَةٌ**, the reading of the K given in the TA, the CK and my MS. copy of the K have **مُطَرَّرَةٌ**, and thus too has the O but without the teshdeed], upon the middle of her **جَبِين** [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning the **الْغَرَفُ**, like **الْأَغِيَّةُ** (O, K, TA) and **الرَّأِغِيَّةُ** and **الْثَّأِغِيَّةُ**; (O, TA;) or, accord. to Az, it is a subst. similar to **رَأِغِيَّةٌ** and **لَآغِيَّةٌ**; and the meaning is, the clipping of the front hair, fashioned in the manner of a طَرَّة (مُطَرَّرَةٌ), upon the **جَبِين**: or, accord. to El-Khattābee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.)

**مَغْرَفٌ**, and the pl. **مَغَارِفٌ**: see the next preceding paragraph, first sentence.

**مَغْرَفَةٌ** [A ladle; i. e.] the thing with which is performed the act of lading out (**مَا يُغْرَفُ بِهِ**, S,

O, Mṣb, K) [water &c., or] food: pl. **مَغَارِفٌ**. (Mṣb.)

### غرق

1. **غَرَقَ**, (S, Mgh, O, Mṣb, K,) aor. **غَرَقَ**, (Mgh, Mṣb,) inf. n. **غَرَقٌ**, (S, Mgh, O, Mṣb,) *He, or it, (a thing, Mṣb,) sank, syn. غَارَ, (Mgh,) or رَسَبَ, (TA,) in water, or in the water*: (S, Mgh, O, Mṣb:) primarily [he drowned; i. e. he sank under water, and] the water entered the two apertures of his nose so that it filled its passages and he died. (TA.) — [Hence,] **غَرَقَ فِي الْبِلَادِ**, inf. n. as above, **† He (a man) went downwards and disappeared (رَسَبَ) in the lands, or tracts of land**. (TA.) = **غَرَقَ**, (thus in the O,) or **غَرِقَ**, like **فَرِحَ**, (thus accord. to the K,) *He drank a [draught such as is termed] غُرْقَةٌ*: (O, K:) so says IAḥr. (O.) And **غَرَقْتُ مِنَ اللَّبَنِ غُرْقَةً**, (O, and thus in copies of the K, in the CK **غَرَقْتُ** or **غَرَقْتُ** like **غَرَقْتُ** of the milk: (O, K, TA:) so says Ibn-Abbād. (O, TA.) = And **غَرَقَ** *He was, or became, without want, or need*. (IAḥr, O, K.) = **غَرَقَا** used in the sense of **إِغْرَاقًا**, see under 4.

2: see 4, first sentence. — Hence **تَغْرِيقٌ** became used to signify **† Any killing**: the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (S, O, K, TA,) whether it were a male or a female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase **غَرَقَتِ الْقَابِلَةُ الْوَلَدَ** meaning **† The midwife was ungentle with the child [at the birth] so that the [fluid called] سَائِيَاءُ entered its nose and killed it**: or, accord. to the A, **غَرَقَتِ الْقَابِلَةُ الْمَوْلُودَ** means *the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it*. (TA.) Hence the saying of Dhu-r-Rummeh,

• إِذَا غَرَقْتُ أَبَاصُهَا ثِنَى بَكَرَةٍ •  
• بَتَيْهَا لَمْ تُصَيِّحْ رَوْوَمَا سَلُوبُهَا •

i. e. *When her ropes [with which her saddle is bound] kill a youthful she-camel's second young one, [and she casts it in consequence, in a desert in which one loses his way,] she [who is bereft of it] does not become one that shows affection for her offspring, by reason of the fatigue that has come upon her*: (S, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the foetus becomes drowned in the fluid of the سَائِيَاءُ, and she casts it. (TA.) — **غَرَقَ**, said of a bridle, [and of the scabbard of a sword, as also **أُغْرِقَ**, (see **مَغْرَقٌ**)] signifies **† It was ornamented, or was ornamented in a general manner, with silver**. (TA.) — See, again, 4. = **غَرَقَ الْبَيْضَةَ** *He removed the غُرْقَى [q. v.] of the egg*. (TA.)

3. **غَارَقَنِي كَذَا**: *Such a thing was, or became, near to me; drew near to me; or approached me*.

(TA.) And **غَارَقَتُهُ الْمَيِّتَةُ**: *[Death became near to him]*. (TA.) — And **غَارَقَتِ الْوُقُوعَةُ**: *The onslaught was, or became, obligatory*. (TA.)

4. **إِغْرَاقٌ**, (S, O, Mṣb, K, TA,) inf. n. **إِغْرَاقٌ**; (TA;) and **غَرَقَةٌ**, (S, Mṣb, K, TA,) inf. n. **تَغْرِيقٌ**; (TA;) [primarily, *He drowned him*: (see 1, first sentence:) generally expl. as meaning] *he sank him, or it, (TA, [see again 1, first sentence,]) in water, or in the water*. (S, O, Mṣb, K, TA.) — [Hence,] **أَغْرَقَ أَعْمَالَهُ** *† He annulled his [good] works, by the commission of acts of disobedience*. (TA.) — And **أَغْرَقَهُ النَّاسُ** *† The people multiplied against him and overcame him*: and in like manner, **أَغْرَقَتُهُ السَّبَاعُ** *† [The beasts of prey multiplied against him &c.]*: so says IAḥr. (TA.) — The saying of Lebeed, describing a horse,

• يُغْرِقُ التَّلَبَّ فِي شِرْتِهِ •  
is said to mean **† He outstrips the تَلَبَّ [i. e. the fox] in his sprightliness, and leaves him behind**: [see also 8:] or *he causes the part of the spear-shaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence of his running*. (O, TA.)\* — **أَغْرَقَ الْكَاسَ** means **† He filled the كَاس [or wine-cup]**. (O, K, TA.) — See also 2, near the end. — **أَغْرَقَ فِي الْقَوْسِ السَّهْمَ** [being understood] **† He (the drawer of the bow, i. e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Mṣb) drew the bow to the full**: (S, O, Mṣb, K:) accord. to ISh, **الْإِغْرَاقُ** signifies *the sending the arrow far by vehement drawing [of the bow]*: accord. to Useyd El-Ghanawee, *the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand; which is termed **شَرْبُ الْقَوْسِ الرِّصَافَ**; and one says of him who does so, **يَنْزِعُ حَتَّى يَشْرَبَ**; (TA:) **أَغْرَقَ**, also, signifies the same, (O, K,) inf. n. **تَغْرِيقٌ**: (O:) and one says, **غَرَقَ النَّبِيلَ**, meaning *he drew the bow with the arrows to the utmost extent*. (TA.) In the saying in the Kur [lxxix. 1], **وَالَّذِينَ يُدْعَوْنَ إِلَى الْإِسْلَامِ وَهُمْ فِي أَرْوَاحِهِمْ يُدْعَوْنَ إِلَى الْإِسْلَامِ**, the last word is put in the place of the proper inf. n. of **أَغْرَقَ**, for **إِغْرَاقًا**; (Fr, O, Az, O, K;\*) the meaning being *By those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling*. (Fr, O.) — Hence, i. e. from **السَّهْمُ** **أَغْرَقَ فِي الْقَوْسِ**, one says, **أَغْرَقَ فِي الْقَوْلِ**, (TA,) or **فِي الشَّيْءِ**, (Mṣb,) *† He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate*; (Mṣb, TA;) in the saying, (TA,) or in the thing. (Mṣb.) [See also 10.]*

8. **أَغْرَقَ الْخَيْلَ**: *† He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them*. (S, O, K, TA.) And **حَلَبَتْهُ الْخَيْلُ**: *† He (a horse) outstripped, or outwent, the collection of horses started together for a nager*.