

speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Mṣb.) = غمير, said of food (طعام), It was, or became, wholesome, or beneficial. (TA.)

4. اغتمر الزبارة (K, TA, in the CK [erroneously] اغتمر) He visited much, so as to weary. (K, TA.) One says, لا تغتير الزبارة فتبيل [Do not thou visit much, so as to weary]. (TA.) — And they said, كَانَ الْعَجَّاجُ يُغْتَمِرُ الشَّعْرَ i. e. El-'Ajǧāj used to make poetry cause much wearying: and it is said in the A, اغتمر آل العجاج الرجز i. e. The family of El-'Ajǧāj recited much poetry of the metre termed رجز; and he among them. (TA.)

8. اغتمر He suffered from indigestion (K, TA) in consequence of much eating; and became affected by what is termed غمير [app. meaning heat of the stomach so intense as to take the breath] arising from the distress occasioned by repletion. (TA.)

غتمير Intense heat that almost takes away the breath. (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. فل.)

- حَرَقَهَا حَمِضُ بِلَادِ فِلٍ
- وَغَمِيرٌ نَجْمٌ غَيْرٌ مُسْتَقِيلٌ

[The pasturage termed حمض of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almost-suffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (غير مرتفع) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of الشعري, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] الجوزاء. (S. [See الشعري.]) — See also 8.

غتمير Thick pieces [or clots or lumps] of milk. (TA.)

غميرة An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein; meaning, in speaking Arabic; syn. عجمة. (S, Mgh, Mṣb, K.)

غتمير: see اغتمر. — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., اغتمر,] Thick; the pouring forth of which is without any sound. (IAṣr, K.) — And One who is heavy in spirit: from غتمير signifying as expl. above. (TA.)

غتمير, like زبير, (so in copies of the K,) [or حياض غتمير, for it is] a proper name for الهنية, (TA,) meaning Death, (K, TA,) like شعوب, imperfectly decl. [as being a proper name and of the Bk. I.

fem. gender]; so says Z; and, accord. to Lh, الغمير signifies the same, but ISd says, "I know it not save as from him." (TA.) One says, أوردته حياض غتمير [He brought him to death]: and in like manner, وَقَعَ فِي أَحْوَاضِ غَمِيرٍ [He fell into death], expl. by Lh as meaning he died. (TA.)

اغتمر (S, Mgh, Mṣb, K,) and غتمير (S, K, TA,) [and اغتمير, occurring in the فاكهة الخلفاء, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning "barbarus,"] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Mṣb, K, TA;) i. q. أعجم: (TA:) fem. of the first, غتميرة, applied to a woman: (Mṣb, TA:) pl. of the first غتمير (S, Mgh, Mṣb, K) and اغتمار (Mgh,) or this latter is pl. of the second. (TA.) — See also غتمير.

اغتمير: see the next preceding paragraph.

مغتمور, Burned by the heat. (TA.)

غث

1. غث, aor. -; and غث (originally غثت, TA) aor. -; (S, O, K;) said of flesh-meat; (S, O;) and غثت; said of a شاة [i. e. sheep or goat]; (S, O, Mṣb;) inf. n. غثانة and غثونة (S, O, K,) or غث; (Mṣb;) and اغث (K,) or اغثت (S, O,) or both; (TA;) It was, or became, lean, or meagre: (S, O, K:) or غثت, said of a شاة, it was, or became, weak. (Mṣb.) — [Hence the saying,] غث الحديث † The talk, or discourse, was, or became, [meagre, or] bad, or corrupt; (S, A, O, K;) as also اغث. (S, K.) [See غث.] — And لا يغث عليه شيء † [Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it. (S, K.) And ما يغث عليه أحد † [No one is to be disregarded in his opinion; so that] he does not leave any one unashed by him. (T, A, O, K.) And غثت علينا مكة فلا بد لنا من خروج † [Mekkeh has become displeasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — And غث (S, O, K,) aor. -, inf. n. غث and غثيت (S, O,) is said of a wound, meaning It flowed with thick purulent matter, as also اغث (S, O, K,) and with dead flesh. (S and O in explanation of the former verb.)

2. غثت الإبل (El-Umawee, O, TA,) inf. n. تغثيت (El-Umawee, O, K,) The camels became fat (El-Umawee, O, K, TA) by little and little: (O, K, TA:) [or became somewhat fat; for] one says, غثت بعيري ثم غثت My camel became lean; then he became somewhat fat. (A, TA.)

4: see 1, in three places. — You say also, اغث اغث في منطقه † He [was meagre in his diction; or] spoke badly, or corruptly. (S, TA.) And اغث في

كلامه † He said that in which was no good. (A, Mṣb.) — And اغث اللحم He bought the flesh-meat lean. (S, O.)

5. اتغثت ما أنا عليه حتى اتسمن means † I do what is of an inferior kind that I may find much; as also اتغثت ما أنا فيه: (A, TA:) or اتسمن حتى اتسمن, meaning † I deem my doing to be little that I may obtain thereby much recompense. (O.)

8. اغتبت الخيل (as also اغتفت and اغتبت, O) The horses found, or lighted upon, somewhat of the [herbage called] ربيع (O, K, TA,) and became fat in consequence thereof after having been lean. (TA.)

10. استغث الجرح He extracted from the wound the thick purulent matter therein, (S, K,) and the dead flesh, and treated it curatively. (S.) — See also 5.

R. Q. 1. غثت (O,) inf. n. غثنة (K,) He remained, stayed, dwelt, or abode, (O, K,) in a place. (O.) — [And it seems to signify also He washed clothes without an implement of the kind called مضمرة (q. v.): for —] غثنة signifies also † Weak fighting, without a weapon: (O, K:) likened to the غثنة of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.)

غث Lean, or meagre; (S, A, O, K;) as also غثيت (S, O, K;) both applied to flesh-meat; and the former, with ة, to a شاة [i. e. sheep or goat]: (S, O:) pl. غثات. (MA.) — Hence, i. e. as being likened to flesh-meat thus termed, كلام غث † Speech, or language, that is [meagre,] without grace, or beauty. (Ḥam p. 757.) One says, في الكلام الغث والسمين † [In speech, or the speech, is what is meagre and what is vigorous; or] what is good and what is bad [or rather what is bad and what is good]. (Mṣb.) And حديثكم رث غث † [Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out]. (A.) And قوم غثنة † [A people, or party, meagre, or bad, in speech: غثنة being pl. of غث, like as برة is of بر]. (A. [The meaning that I have given is there indicated by the context.])

غثة A lean, or meagre, شاة [i. e. sheep or goat]. (TA.) [See also غث.] — And A sufficiency of the means of subsistence: (O, K:) like غبة and غفة. (O.)

الغث and الغثاغث The lion. (O, K.)

غثات [if not a mistranscription for the inf. n. غثانة] Leanness, or meagreness, of a camel [&c.]. (A, TA.)

غثيت: see غث: — and see what here follows.

غثية (S, O,) or غثيت (A, K,) The thick purulent matter, (S, A, O, K,) and dead flesh,