

(S, O,) of a wound. (S, A, O, K.) — And [hence, probably,] the former word, † *A corrupt, or disordered, state of mind.* (S, A, O, K.) So in the saying, *لَبَسَتْهُ عَلَى غَثِيَّةٍ فِيهِ* [meaning + *I consorted with him* (see *لَبَسَ*) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA. [In a copy of the A, *لَبَسَتْ عَلَى غَثِيَّةٍ*, meaning + *I am not in a corrupt, or disordered, state of mind*: but the former, I doubt not, is the right reading.]) — Also A palm-tree (*نَخْلَةٌ*) that produces ripe dates without sweetness. (O, K.) — And Foolish, or stupid, in whom is no good: (O, K:) or foolish, or stupid: and also one who speaks that in which is no good. (TA.)

الغثاغث: see الغثث.

غثر

1. *مَادَتْ* (thus in the JK [app. meaning *The land became flourishing and fresh with herbage*]): or *مَادَتْ* (thus in the O and K [i. e. without *ء*; but the former, I think, is evidently the right: the meaning which I have given may be from *غَثَرُ*, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, *غَثَرَتْ*, fem. of *غَثَرَى*). The epithet applied to such land is *مُغَثَّرِيَّةٌ*. (JK, O, K.)

4. *اغثر* It (the [species of tree, or shrub, called] *رُمْتٌ* [&c.]) exuded what is termed *مُغَثَّرٌ* [q. v.]; (K:) as also *اغفر*. (TA.) — See also *عَبَّر*, last sentence.

11. *اغثار* It (a garment, or piece of cloth,) had much *غَثَرٌ* i. e. nap, or villous substance, (K, TA,) and wool. (TA.)

Q. Q. 1. *غَثَرَى*: see the first paragraph.

Q. Q. 2. *تَمَغَثَّرَ* He gathered *مُغَثَّرٌ* [q. v.]. (K.) You say, *خَرَجَ النَّاسُ يَتَمَغَثَّرُونَ*, like *يَتَمَغَثَّرُونَ*, *The people went forth to gather مَغَاثِيرٌ* [pl. of *مُغَثَّرٌ*]. (TA.)

غَثَرٌ The nap, or villous substance, of a garment, or piece of cloth; (K, TA;) and the wool thereof. (TA.)

غَثَرَةٌ Abundance: (TA:) [and particularly] abundance of herbage, and of the goods, conveniences, or comforts, of life; ampleness [thereof]. (K, TA.) — And A portion of property. (TA.)

غَثَرَةٌ A dust-colour inclining to *خُضْرَةٌ* [which here app. means a dingy ash-colour]: (S, TA:) or, as some say, [simply] dust-colour: (TA:) or it is like *دُكْيَانَةٌ* (*غَبْشَةٌ*) mixed with redness. (K, TA.)

غَثَرَةٌ: see *أَغَثَرُ*, last sentence.

أَغَثَرُ, or *غَثَارٌ*, accord. to the CK *غَثَارٌ*: see *أَغَثَرُ*.

أَغَثَرُ and *الغَثَوَاتُ*: see *أَغَثَرُ*, former half.

غَيْثَرَةٌ A threatening. (K.) — And Fight, or conflict; and commotion, or tumult: so in the saying, *غَيْثَرَةٌ* and *تَرَكْتُ الْقَوْمَ فِي غَيْثَرَةٍ* [I left

the people, or party, in fight, &c.]: (Aq, TA:) or, accord. to IAqr, it means the treading, or trampling, of the people, or party, one upon another, (*مُدَاوَسَةُ الْقَوْمِ بَعْضُهُمْ بَعْضًا*) in fight, or conflict: you say, *بَيْنَ الْقَوْمِ غَيْثَرَةٌ شَدِيدَةٌ* [Among the people, or party, is a vehement treading, &c.]. (S, TA.) — See also *أَغَثَرُ*, last sentence, in two places.

أَغَثَرُ, (S,) and [the fem.] *غَثَرَاءُ*, (K,) Dust-coloured: (K, TA:) or of a dingy, or dusky, colour: (TA:) or [of the colour termed *غَثَرَةٌ*, which is] nearly the same as dust-coloured. (S, K, TA.) 'Omárah says,

• حَتَّى أَكْتَسَيْتُ مِنَ الْمَشِيبِ عِمَامَةً •
• غَثَرَاءُ أَغْفِرُ نَوْنَهَا بِخِضَابِ •

[Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — *أَغَثَرُ* is applied as an epithet to a ram That is not red [or brown] nor black nor white; (IAqr, TA;) meaning of a dusky, or dingy, colour. (TA.) And it is so applied to a wolf. (IAqr, TA.) And *الْأَغَثَرُ* signifies The wolf; (TA;) as also *الْأَغْبَرُ*. (TA in art. *غبر*.) — And [in like manner] *الغَثَرَاءُ* signifies The hyena, or female hyena; (K, TA;) because of its colour; (TA;) as also *غَثَارٌ*, (O, K, TA,) like *قَطَامٌ*, (O, TA,) determinate; (K, TA;) [accord. to the CK *غَثَارٌ*, which is wrong;] and accord. to IAqr *غَثَارٌ*, imperfectly declinable. (TA.) — And *الْأَغَثَرُ* signifies also The lion; and so *الغَثَوَاتُ*: (K:) or the latter, as also *الغَثَوَاتُ*, the lion that is in a confused, or perplexed, case. (O.) — And A certain bird, (K, TA,) having confused, or disordered, plumage, (TA,) long in the neck, (K, TA,) in the colour of which is *غَثَرَةٌ* [q. v.], and which is of the aquatic kind. (TA.) — *أَكْتَلَهُمُ الْغَثَرَاءُ* [which may be rendered The hyena, or female hyena, devoured them] means † they perished. (Z, TA.) — *أَغَثَرٌ* applied to [garments of the kind called] *أُضْيَةٌ* [pl. of *كِسَاءٌ*] (K, TA) and *قَطَائِفٌ* [pl. of *قَطِيفَةٌ*] and the like, and to an *عَبَاءَةٌ*, (TA,) signifies Having much wool (L, K, TA) and nap, or villous substance. (L.) — *الْأَغَثَرُ* also signifies The [green substance that overspreads stale water, called] *طَحْلُبٌ*. (S, TA.) — Also † The ignorant man: and the stupid man: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is *الغَثَرَاءُ*. (IDrd, TA.) — And *الغَثَرَاءُ* and *الغَثَرُ*, (S, K, TA,) which latter is the pl. of *الْأَغَثَرُ*, (S, TA,) † The low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind; as also *الغَثَرَةُ*, (S, K, TA,) said to be originally *الغَيْثَرَةُ*, (S, TA,) which signifies the same: (S, K, TA:) and *غَثَرَاءُ* is also expl. as meaning a mixed assemblage of people (K, TA) of the low, base, vile, ignoble, mean, or sordid, or of the refuse, or rabble, of mankind; (TA;) and so *غَيْثَرَةٌ*: (AZ, TA:)

or a mixed assemblage of people of various tribes: or the unknown common people: or the commonalty, or generality, of men. (TA.)

مُغَثَّرٌ: } see what next follows.
مُغَثَّرٌ: }

مُغَثَّرٌ (S, M) and *مُغَثَّرٌ* (Yaqqoob, S, K) and *مُغَثَّرٌ* (TA) [A sort of manna;] a thing [or substance] which is exuded by the [species of tree, or shrub, called] *رُمْتٌ*, (S, K,) and by the *عَرُفُطُ*, (S,) and the *ثَمَامُ*, and the *عُشْرُ*, (K,) resembling gum, and sweet, (S,) like honey: (S, K:) it is eaten; (TA;) and sometimes it flows upon the ground, like *دَبَسٌ*; and it has an unpleasant smell: *مُغَثَّرٌ* is a dial. var. of *مُغَثَّرٌ* [q. v.]: (S, TA:) the pl. is *مَغَاثِيرٌ*. (K.)

وَجَدَ الْمَاءَ مُغَثَّرِيًّا عَلَيْهِ: see 1. — *وَجَدْتُ* means He found the water to be thronged: (K, TA:) or, accord. to Sgh, (TA,) you say, *وَجَدْتُ الْمَاءَ مُغَثَّرِيًّا بِالْوَادِ* I found the water to be thronged by the coming thereto. (O, TA.)

غثى and غثو

1. *غَثَا الْوَادِي*, (Msb, K,) aor. *يَغْثُو*, (Msb,) inf. n. *غَثُوٌ*; (Msb, K;) and *غَثَى*, aor. *يَغْثِي*, inf. n. *غَثِيٌّ*; (K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) The valley, or water-course, was, or became, full of *غَثَاءٌ* [q. v.]: (Msb: [and the like is indicated in the K:]) or had in it abundance of camels' or similar dung (*بَعَرٌ*) and leaves and reeds or canes. (TA.) — *غَثَا اللَّحْمُ*, inf. n. *غَثُوٌ*, The flesh-meat was bad by reason of its leanness. (IKtt, TA.) — *غَثَبَتِ النَّفْسُ*, (S, Msb, K,) aor. *تَغْثِي*, (S, Msb,) inf. n. *غَثِيٌّ* and *غَثِيَانٌ*; (S, Msb, K;) and, accord. to Lth, *غَثِيَّتٌ*, aor. *تَغْثِي*, inf. n. *غَثَا*, but Az says that this is post-classical; (TA;) i. q. *خَبِثَتْ*; (S, K, TA;) and *جَاسَتْ*; (TA;) i. e. [The soul, or stomach, heaved; or became agitated by a tendency to vomit; or] became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach: (Msb, TA:) or, as some say, *غَثِيَانٌ* signifies a flowing of the mouth which sometimes, or often, occasions vomiting. (TA.) — *غَثَبَتِ السَّمَاءُ بِالسَّحَابِ*, (K, TA,) aor. *تَغْثِي*, (TA,) The sky was, or became, clouded, or covered with clouds: (K, TA:) or began to be so. (TA.) — *غَثَا السَّيْلُ الْمَرْتَعِ*, aor. *يَغْثُوهُ*, inf. n. *غَثُوٌ*; thus accord. to J, [in the S,] but accord. to the K and ISd, *غَثَى*, mentioned in art. *غثى*; and in [some of] the copies of the K, *الْمَرْتَعِ* is erroneously put for *الْمَرْتَعِ*; (TA;) The torrent drew [or washed] together the pasture, and deprived it of its sweetness; as also *اغثاه*. (S, K.) — And hence, by way of comparison, (TA,) *غَثَى الْكَلَامُ*, aor. *يَغْثِيهِ*; (K, TA;) and *يَغْثَاهُ*; (K, TA;) the former verb of the class of *رَمَى* and the latter of the class of *رَضَى*; inf. n. *غَثِيٌّ*;