

(TA;) † *He mixed, or put together confusedly, the speech, or language.* (K, *TA.) — And غَثَى النَّاسَ, and النَّاسَ, *He beat the cattle, and the people, and dealt blows among them.* (K, *TA.) — غَثِيَتِ الْأَرْضُ بِالتَّبَاتِ The land became abundant in herbage: (K, TA:) or began to be so. (TA.) — And غَثَى شَعْرَهُ, inf. n. غَثَى, *His hair became matted, or compacted together:* mentioned in art. غَثَى by IKtt: perhaps a dial. var. of غَثَى, with the unpointed ع; mentioned before. (TA.)

4: see the preceding paragraph, latter half.

غَثَاءُ (S, Mṣb, K) and غَثَاءُ (S, K) *The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, *Mṣb, *K, TA,) borne upon the surface (S, Mṣb, TA) of a torrent: (Zj, S, Mṣb, K, TA:) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أَحْوَى in art. حو:] (TA:) pl. أَغْثَاءُ. (S, TA.) — [Hence,] one says, مَالَهُ غَثَاءٌ وَعَمَلُهُ هَبَاءٌ وَسَعْيُهُ خَفَاءٌ † [His property is as rubbish borne by a torrent (see Kur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent]. (TA.) — [Hence, also,] غَثَاءُ النَّاسِ † *The low, or vile, and the refuse, of mankind.* (TA.)*

الأغثى *The lion.* (K.)

غد

1. غَدَّ and غَدَّ, said of a camel: see 4.

2. غُدِّدَ: see 4. — تَغْدِيدُ, inf. n. غُدِّدَ, *He took his [غُدَّة, i. e.] lot, portion, or share.* (K.)

4. أُغِدَّ (S, A, O, L, Mṣb, K) and أُغِدَّ (O, L, K,) and غُدِّدَ (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK † غُدِّدَ, but (though the phrase غُدِّدَتْ إِبِلَهُمْ occurs there afterwards) غُدِّدَ may be less correct than غُدِّدَ, for the part. n. of the former was disallowed by Aṣ,] and غُدِّدَ (Az, O, K,) *He (a camel) had the disease termed غُدَّة [q. v.]; (Az, S, O, L, Mṣb, K;) or had غُدِّدَ [pl. of غُدَّة] between the flesh and the skin. (L.) — Hence, (A,) أُغِدَّ signifies also † He (a man, Aṣ, S, A, O) was, or became, angry, (Aṣ, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غُدَّة: (A:) and أُغِدَّ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him. (L.) — And أُغِدَّ الْقَوْمَ The people, or party, had their camels affected with the disease termed غُدَّة. (S, O, L, K.)*

غَدُو: see art. غَدُو.

غُدَّة (IDrd, S, O, L, Mṣb, K) and غُدَّة (S, O, L, K) [A ganglion; i. e.] *any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Mṣb:) and*

*any small nodous lump (عُقْدَة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غُدْدُ [properly pl. of غُدَّة, and also a coll. gen. n. of which غُدْدَة is the n. un.]: (S, O, L, Mṣb, K:) غُدَّة [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سَلْعَة, (L, K,) *overspread by fat. (L.)**

— And غُدَّة signifies likewise *The plague, or pestilence, (طَاعُون,) in camels; (Aṣ, S, O, L, K;) as also † غُدِّدَ: (K:) or the same in camels as the طَاعُون in man: (Mṣb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِر [so in the TA, but in the O دَارِي, which I believe to be the right reading,] is applied to him: so says IḤar: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — And What is between the fat and the hump [of the camel]. (K.) — Another signification of غُدَّة is *A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غُدَّةٌ مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غُدَائِدُ, (L, K,) and, in some of the copies of the K, غُدَادُ. (TA.)**

And [these two pls.] غُدَائِدُ and غُدَادُ signify also *Lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عَدِيدَة; but the reading better known is عَدَائِدُ: accord. to Az, غُدَائِدُ in this instance signifies redundances. (L.)*

غُدِّدَ: see the next preceding paragraph.

غُدَّة: see غُدَّة. — [The pl. غُدَاتُ is expl. by AHeyth as signifying *Redundances of fatness: and redundances of goodly [fur, such as is termed] وَبَر. (L.)*

غَادَّ: see مُغِدَّ, in two places.

مُغِدَّ: see the paragraph here following.

مُغِدَّ A camel having the disease termed غُدَّة; (Aṣ, Az, S, O, L, K;) as also مُغِدَّ (L) and مُغِدُّو (Az, L, K,) or this is not said, (Aṣ, O, K,) but it was heard by Az from the Arabs, (O, L,) and مُغِدِّدَ (Az, L) and غَادَّ: (O, L, K:) مُغِدَّ, without ة, is also applied to a she-camel: and its pl. is مَغَادُّ: (L:) the pl. of غَادَّ is غُدَادُ (O, L, K.) — [Hence,] † An angry man: (Aṣ, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غُدَّة. (A.) One says, رَأَيْتُ فَلَانًا مُبَغِدًا and † مُسْبَغِدًا † *I saw such a one swollen with anger. (L.)*

مُغِدِّدَ: see the next preceding paragraph.

مُغَادَّ † A man, (S, O, L, K,) and a woman,

(O, L, K,) *much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature. (O, L.)*

مُغِدُّو: } see مُغِدَّ.
مُسْبَغِدُ: }

غدر

1. غَدَّرَهُ (K,) and [more commonly] غَدَّرَ بِهِ, aor. - (S, M, IKtt, Mṣb, K) and -; (M, IKtt, K;) and غَدَّرَ, aor. - (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدَّرَ, (S, Mṣb, K,) of غَدَّرَ; (S, Mṣb, TA;) and غَدَّرَ (TA, and so in the CK in the place of غَدَّرَ,) and غَدَّرَانُ (K, TA,) which are both of غَدَّرَ; (TA;) *He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Mṣb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدَّرَ is the contr. of وَقَاءٌ (K,) or of بَعْدُ (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) — غَدَّرَ, aor. - (T, O, K,) inf. n. غَدَّرَ, (T, O,) *He drank the water of the غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدَّرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَّرَ meaning as expl. above should accord. to analogy be غَدَّرَ, like كَرَعَ meaning “he drank the كَرَع,” i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) — غَدَّرَتْ وَلَدَهَا, said of a woman, is like دَغَّرَتْهُ [q. v.]. (TA.) — غَدَّرَ, [aor. - , inf. n. غَدَّرَ,] *He remained, or lagged, behind; as also † تَغَدَّرَ, accord. to Aṣ, who cites the following verse of Imra-el-Kays:***

• فَشِيَّةٌ جَاوَزْنَا حِمَاةَ وَسَيْرُنَا •
• أَخُو الْجَهْدِ لَا نَلْوِي عَلَى مَنْ تَغَدَّرَا •

[In the evening when we passed beyond Hamáh, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَعَدَّرَ, which means [the same, or] “held back, or withheld himself, for a cause rendering him excused.” (TA.) You say غَدَّرَ عَنْ أَصْحَابِهِ *He remained, or lagged, behind his companions. (TA.)* And غَدَّرَتْ النَّاقَةُ عَنِ الْإِبِلِ (S, K,) and النَّاقَةُ عَنِ الْغَنَمِ (S,) *The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.)* And غَدَّرَ فَلَانٌ بَعْدَ إِخْوَتِهِ *Such a one remained after the death of his brothers. (TA.)* [But غَدَّرَ here, is app. a mistake for غَدَّرَ, unless both forms be allowable.] — غَدَّرَ اللَّيْلَ (K;) and أُغَدَّرَتْ, aor. - , inf. n. غَدَّرَ; and † أُغَدَّرَتْ; or