

And **غَمَرَاتُ جَهَنَّمَ** signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — [Hence] **غَمْرَةُ الْخُصُومَةِ** † The main part of the contention. (TA.) [And **غَمْرَةُ الْحَرْبِ** † The main part, i. e. the thick, or thickest, of the fight or battle. (See also **غَمَرَاتُ الْحَرْبِ** in what follows.)] — Hence likewise, **غَمْرَةٌ** signifies also † Difficulty, trouble, distress, or rigour, (S, Mṣb, K,) and pressure, of a thing: (K:) pl. **غَمَرَاتُ** (S, Mṣb, K) and **غَمَارٌ** (K) and **غَمْرٌ**. (S.) Hence, (Mṣb,) **غَمَرَاتُ الْمَوْتِ** † The rigours, or pangs, (شَدَائِدُ,) of death: (S, Mṣb:) or **غَمْرَةُ الْمَوْتِ** signifies the agony, i. e. the vehemence of the troubles or disquietudes, of death: (TA:) and **غَمَرَاتُ الْحَرْبِ**, and **غَمَارُهَا**, † the rigours of war. (TA.) — See also **غَمْرٌ** again, latter half, in three places.

غَمْرَةٌ A kind of liniment, made from [the plant called] **وَرَسٌ**, (S, TA,) used by a bride, for her person: (TA:) or [the plant] **وَرَسٌ** [itself]: (TA:) or saffron; as also **غَمْرٌ**: (K:) or **كُرْكُمٌ** [which also means saffron and bastard saffron]: or gypsum; syn. **جِصٌّ**: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is **غَمْرٌ**. (TA.) [See also **خَمْرَةٌ**.]

غَمْرَةٌ, [thus in the TA, app. **غَمْرَةٌ**, of the class of **صُرْعَةٌ** &c.,] as an epithet applied to a man, Valid in judgment or opinion, in cases of difficulty. (TA.)

غَمَارٌ: see **غَمْرٌ**, latter half, in three places.

غَمَارٌ: see **غَمْرٌ**, latter half, in four places.

غَمِيرٌ: see **غَمْرٌ**, in two places. — Also A certain plant: (K:) or green herbage that is overtopped, or covered, and concealed, by what is dried up: (S, K:*) or herbage growing in the lower part, or at the root, of [other] herbage, (K,* TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or any verdure that is little in quantity, (L, K, TA,) either **رَبِيحَةٌ** [i. e. **رَبِيحَةٌ**, meaning what becomes green after the upper parts have dried,] or **نَبَاتٌ** [app. meaning herbage in general]: (L, TA:) or the grain of the [species of barley-grass called] **بُهْمِيٌّ**, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the **بُهْمِيٌّ** in the first of the rain, succulent, or sappy, amid such as is dry; and **غَمِيرٌ** is not known in anything but the **بُهْمِيٌّ**: (TA:) the pl. is **أَغْمِرَاءٌ**. (K.) † **غَمِيرَةٌ** [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] **رَطْبِيَّةٌ** and **قَتٌّ**, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition. (TA.)

غَمِيرَةٌ: see what next precedes.

غَامِرٌ Much, or abundant: applied in this sense to property. (Ham p. 593.) [See also **غَمْرٌ**.] —

[In a state of immersion; immersed. (See **أَتَانٌ**; and see also a verse cited voce **أُنٌّ**, p. 106, first col.)] — And [hence, perhaps,] **غَامِرَةٌ** signifies Palm-trees (**نَخْلٌ**) not requiring irrigation: (AHn, K:) but Az did not find this to be known. (TA.) [See also **مُغْتَمِرٌ**.] — Applied to land, (S, Mṣb, TA,) and to a house, (TA,) [but written with **ة** when **أَرْضٌ** is mentioned, or **دَارٌ**,] it signifies the Contr. of **عَامِرٌ**; (S, TA;) and thus, (TA,) waste; desolate; in a state the contrary of flourishing; in a state of ruin; syn. **خَرَابٌ**: (Mṣb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the **بُرْدِيُّ** [i. e. papyrus or other rushes]: by **غَامِرٌ** is meant **ذُو غَمْرٍ**; like as one says **هَمْرٌ نَاصِبٌ**, meaning **ذُو نَصَبٍ**: (TA:) or any land that is not tilled (**لَمْ يُسْتَخْرَجْ**) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure **فَاعِلٌ** in the sense of the measure **سِرٌّ كَاتِمٌ**; (S, Mṣb;) like the epithets in **فَاعِلٌ** and **مَاءٌ دَافِقٌ**; and made of the measure **فَاعِلٌ** only to correspond to **عَامِرٌ** as its opposite: (S, TA:) waste land which water does not reach is not called **غَامِرٌ**; (S;) but such is called **قَفْرٌ**. (Mṣb.) It is said in a trad., [which shows that the †st two explanations given above are correct,] that 'Omar imposed a tax of **دِرْهَمٌ** and a **قَفِيْزٌ** upon every **جَرِيْبٌ** [of land], both **عَامِرٌ** and **غَامِرٌ**: and this he did in order that the people might not be remiss in sowing. (Az, TA.)

أَغْمَرٌ [More, or most, abundant, copious, or deep: applied to water. —] More, or most surpassing, or excelling: so in the saying, **هُوَ أَعْظَمُهُمْ** He is the most surpassing of them by the tallness of his stature. (TA.)

مُغْمِرٌ A garment, or piece of cloth, dyed with [غَمْرَةٌ, or] saffron. (M, TA.) — **مُغْمِرَةٌ** and **مُغْمِرَةٌ** A girl having her face smeared with **غَمْرَةٌ**. (TA.) — See also **غَمْرٌ**.

مُغْمِرٌ: see **مُغَامِرٌ**.

مُغْمَرٌ [Overflowed, or covered, and concealed, by water, &c. —] Rained upon. (TA.) — † Overcome, subdued, or oppressed. (TA.) — † An obscure man; of no reputation: (K, TA:) as though others surpassed him. (TA.) You say also, **فُلَانٌ** **مُغْمَرٌ** † Such a one is of obscure race. (TA.)

مُغَامِرٌ † One who plunges, or rushes without consideration, into places of peril: (S:) one who throws himself into difficulties, troubles, or distresses; as also **مُغْمِرٌ**: (K:) or one who enters into difficulties, troubles, or distresses, and makes

another, or others, to do so; like **مُغَامِسٌ**. (Ham p. 338.) Applied to a courageous man as meaning † One who incurs the rigours, or pangs, of death. (TA.) And † One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from **الْغَمْرُ**, and means regarding, and regarded, with rancour, malevolence, malice, or spite. (TA.)

مُغْتَمِرٌ Palm-trees (**نَخْلٌ**) imbibing water from a copious source. (AHn, K.) [See also **غَامِرَةٌ**, voce **غَامِرٌ**.] — And † A drunken man: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) — See also **مُغْمِرٌ**.

مُغْمِرَةٌ: see **مُغْمِرٌ**.

غمز

1. **غَمَزَهُ**, (S, A, K,) or **غَمَزَهُ بِيَدِهِ**, (Mṣb,) aor. -, (Mṣb, K,) inf. n. **غَمَزَ**, (TA,) He felt him, (namely, a ram,) to know if he were fat: (S, A, Mṣb, K:) and **غَمَزَهَا** he put his hand upon her (a camel's) back, to see how fat she was. (TA.) — Hence, (Mṣb,) **غَمَزَهُ بِيَدِهِ**, (S, Mṣb, K,) aor. -, (K,) inf. n. **غَمَزَ**, (A, K,) He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back. (TA.) So in a trad. of 'Omar: **دَخَلَ عَلَيْهِ وَعِنْدَهُ غَلِيمٌ يَغْمِزُ ظَهْرَهُ**. [He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back]. (TA.) And in a trad. respecting the ablution termed **الْفَسْلُ**, it is said, **اغْمِزِي قُرُونَكَ**, meaning Press thou, or squeeze thou, the locks of thy hair, in washing. (TA.) You also say, **غَمَزَ التَّقَافَ الْقَنَاطَةَ** The straightening-instrument pinched and pressed the spear. (A,* Mgh, TA,*) A poet (namely Ziyád El-Aajam, TA) says,

* وَكُنْتُ إِذَا غَمَزْتُ قَنَاطَةَ قَوْمٍ *
* كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمًا *

[And I used, when I pinched and pressed the spear of a people, to break its knots, or internodal portions, unless it became straight]. (S, TA.) It is a prov., respecting which see remarks in art. **أَو**. — **غَمَزَ**, (A, Mṣb,) and **غَمَزَهُ**, (S, Mgh, K,) aor. -, (Mgh, Mṣb, K,) inf. n. **غَمَزَ**, (Mṣb, TA,) † He made a sign, (A, Mṣb,) and he made a sign to him, (Mgh, K,*) with the eye, (S, A, Mgh, Mṣb, K,) or eyebrow, (A, Mgh, Mṣb, K,) or eyelid [by winking]. (K.) So in the saying, in a trad., **غَمَزَنِي عَلِيُّ أَنْ قُلْ نَعَمْ**, † He made a sign to me with the eye, or eyebrow, meaning, Say thou Yes. (Mgh.) The people of the West say, **غَمَزَهُ فُلَانٌ بِفُلَانٍ**, meaning, † Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him. (Mgh.) — Hence, **الْغَمِزُ بِالنَّاسِ**: (S:) you say, **غَمَزَ بِالرَّجُلِ**, aor. -, (K,) inf. n. **غَمَزَ**, (TA,) † He calumniated, or slandered, the man. (K.) [See also 4.] — You say also, **غَمِزْتُ شَهَادَتَهُ**