

10. اغتر *i. q.* استغر [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) = استغرة: see اغتره.

R. Q. 1. غرر (IKtt, K,) inf. n. غررة (K,) *He gargled with water*; (IKtt, K;) and in like manner with medicine; (IKtt, K;) made it to reciprocate in his throat, (IKtt, K,) not ejecting it, nor suffering it to descend easily down his throat; (IKtt;) as also تغرر (K.) غررت القدر The cooking-pot made a sound in boiling. (TA.) And غرر اللحم *The flesh-meat made a sound in broiling.* (K.) [See an ex. in a verse of El-Kumeyt cited voce مرصوفة.] غرر *He gave up his spirit, [app. with a rattling sound in the throat,] at death*; (K;) as also غرر (TA.) غرر *He (a pastor) reiterated his voice in his throat.* (S.) = غرره *He slaughtered him by cutting his throat with a knife.* (K, TA.) = *He pierced him in his throat with a spear-head.* (IKtt, K.) = And غررة signifies also *The breaking of the bone of the nose, and of the head of a flask or bottle.* (K.)

R. Q. 2. تغرر: see R. Q. 1. تغرر صوته *His (a pastor's) voice became reiterated in his throat.* (S.) = تغررت عينه بالدمع *The water came and went repeatedly in his eye.* (TA.)

غر (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) *A crease, wrinkle, ply, plait, or fold,* (S, O, K, TA,) in skin, (O, S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كسر (S, O,) or كسر متين (K,) and مكسر (S, O:) pl. غرور (S, TA.) [Hence,] غرور الفخذين *The furrows [or creases or depressed lines] between the muscles of the thighs.* (TA.) And غرور الذراعين *The duplicatures [or creases] between the [sinews called] حبال [pl. of حبل q. v.] of the fore arms.* (TA.) And غرور الظهر *The duplicature [or crease] of the متن [or flesh and sinew next the backbone]:* or, as ISk says, غرور المتن signifies *the line of the متن.* (TA.) And غرور القدم *The creases of the foot.* (TA.) And one says, طويت الثوب على غره *I folded the garment, or piece of cloth, according to its first, or original, folding.* (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence طويته على غره meaning *† I left him as he was, without making known his case: a saying proverbially used in relation to one who is made to rely upon his own opinion.* (Har p. 233. [In Freytag's Arab. Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Aishah, respecting her father, mentioned in a trad., فردت نثر الإسلام على غره *i. e. † And he reduced what was disordered of El-Islám to its [primitive] state [of order]:* (O:) meaning that he considered the results of the apostacy [that had commenced], and

counteracted the disease thereof with its [proper] remedy. (TA.) — Also *A fissure, or cleft, in the earth or ground.* (K.) — And *A rivulet: (IAar, TA:) or a narrow stream of water in land: (K, TA:) so called because it cleaves the earth: pl. غرور.* (TA.) — غرور signifies also *The streaks, or lines, of a road.* (TA.) — And الغرران signifies *Two lines by the two sides of the lower part of the عير [or ridge in the middle of the iron head, or blade, of an arrow &c.].* (AHn, TA.) — See also غرار, last sentence. — Also, the sing., *The extremity of a tooth: pl. as above.* (O.) = And *The food wherewith a bird feeds its young one with its bill: (K, TA:) pl. as above.* (TA.) — Its pl. is used in a verse of 'Owf Ibn-Dhirweh in relation to the journeying of camels, in the phrase راحتسى غرور عيدياتها, meaning *† He jaded their عيديات [an appellation given to certain excellent she-camels]; as though he supped their غرور.* (TA.)

غر *Inexperienced in affairs; (S, K;) ignorant of affairs; negligent, or heedless, of them; (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also غار (Msb) and غيرة (S, K;) and applied to a young woman; as also غرة and غيرة (S, K;) or these three epithets, applied to a girl, signify young, inexperienced in affairs, and not knowing what women know of love: (A'Obeyd:) the pl. of غر is غرار (S) and غرار; (TA;) and of غيرة, غيرة (S, K) and غيرة [which is a pl. of pauc.]. (K.) [And غرة is also used as a pl.] Paradise says, يدخلني غرة الناس *The simple, of mankind, who prefer obscurity, and discard the affairs of the present world, and provide themselves for the world to come, enter me.* (TA, from a trad.) — Also *Youthful, or childish, in conduct; applied to a man, and to a girl, or young woman.* (IAar, T.) — And *One who submits to be deceived.* (K.)*

غرة *Whiteness; clearness of colour or complexion.* (L, TA.) So in the phrase اغر غرة [app. meaning *More, or most, fair-complexioned*]; occurring in a trad. applied to virgins: or the phrase is اغر غرة, meaning *more, or most, remote from the knowledge of evil.* (L.) — *[A star, or blaze, or white mark, on the forehead or face of a horse;] a whiteness on the forehead of a horse, (S, Mgh, Msb, K,*) above the size of a درهم; (S, Msb;) or of the size of a درهم; (Mgh;) as also غرغرة: (S, K;) or it is a general term [for a star or blaze], including different kinds, as the فرحة and the شراخ and the like: or, if round, it is termed ونيوة; and if long, شادخة; or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غرور.* (TA.) [See also اغر.] — In a dog, *A white speck, or a small white spot, above each of the eyes: so in a trad., in which it is said that the black dog having two such marks is to be killed.* (TA.) = Also *† The first, or commencement, of the month;*

(Msb;) the night, of the month, in which the new moon is first seen: (K:) so called as being likened to the غرة on the forehead of a horse: (AHeyth:) pl. غور: (AHeyth, Msb:) which is also applied to the first three nights of the month. (A'Obeyd, S, Msb.) One says كتبت غرة الشهر كذا *I wrote on the first of the month thus.* (TA.) — [And hence,] *† The first, or commencement, of El-Islám; (TA;) and of anything.* (S.) — *The whiteness of the teeth; and the † first [that appears] of them.* (K.) — *† The head [app. when first appearing] of a plant.* (TA.) — *† [The sight, or spectacle, or] whatever appears to one, of light, or daybreak: you say thereof, بدت غرته [The sight, or spectacle, thereof appeared].* (K.) — *† The aspect of the new moon: (K:) because of its whiteness: (TA:) or the phasis of the moon in the first night [of the month].* (TA in art. هل.) — *† The face of a man: (K:) or his aspect; syn. طلعة.* (TA.) — *† [And The forehead of a man. So used, as opposed to قفا, in the Life of Tecmoor, i. 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times, I know not.] — تطويل الغرة, in performing the ablution termed وضوء, means † The washing of the fore part of the head with the face, and the washing of the side of the neck: or, as some say, the washing of somewhat of the fore arm and of the shank with the hand and the foot.* (Msb.) — And غرة also signifies *† A noble, or an eminent, man, (K,) or a chief, or lord, (S,) of a people: (S, K:) pl. غور.* (S.) — And *† The best, (K,) and chiefest, (TA,) of goods, or household furniture: (K:) pl. as above: (TA:) the best of anything: (S:) the best, (Mgh,) or most precious and excellent, (Aboo-Sa'ced,) of property; as, for instance, a horse, and an excellent camel, (Aboo-Sa'ced, Mgh,) and camels, (TA,) and a male slave, (Aboo-Sa'ced, S, Mgh, Msb, K,) and a female slave, (S, Msb, K,) or a clever female slave: (Aboo-Sa'ced, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the "face;" in like manner as the terms ربة and رأس are employed: (Mgh:) Aboo-Amr Ibn-El-Alà is related to have said that it there means a white male slave or a white female slave: but this is not a condition accord. to the doctors of practical law; for they hold the term to mean a male or female slave whose price amounts to the tenth part of the whole price of blood: (IAth:) or to the twentieth part thereof: (K, T:) or it means a slave of the best sort. (Mgh.) The Rájiz says,*

* كَلَّ قَتِيلٍ فِي كَلْبِ غَرَّةِ *
* حَتَّى يَنَالَ الْقَتْلُ آلَ مَرَّةِ *

Every one slain in retaliation for Kuleyb is as a slave, until the slaying reach the family of Mur-