

And one says, لَقِيْتَهُ ذَا غُبُوقٍ [lit. I met him at a time of drinking the evening-draught], meaning, in the evening; a phrase used only adverbially; like ذَا صَبُوحٍ: (TA.) and ذَاتُ الْغُبُوقِ [which has a similar meaning]. (T in art. ذُو.) — Also, and with ة, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like صَبُوحَةٌ and صَبُوحٌ. (TA.)

مُغْتَبِقٌ an inf. n. [of 8, q. v.]: and also a n. of place [signifying A place in which one drinks the draught termed غُبُوقٌ]. (O, K.)

غبن

1. غَبْنَهُ, (S, MA, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَبِنَ (S, MA, Mṣb, K, KL) and غَبِنَ or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) He cheated, deceived, overreached, or defrauded, him, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) he endamaged him, or made him to suffer loss or damage or detriment, (Mṣb, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Mṣb:) [or] he overcame him in selling and buying. (Mṣb.) And غَبِنَ He was cheated, or deceived [&c. in a purchase]: (S, K, TA:) and انغبن [in like manner signifies] he became [cheated or endamaged or] overcome in selling and buying. (Mṣb.) And it is said that غَبِنَ فِي الْبَيْعِ, inf. n. غَبِنَ, signifies He was unmindful, or inadvertent, [or perhaps غَبِنَ is here a mistranscription for غَبِنَ, signifying thus, and therefore meaning he was made to suffer loss,] in selling or in buying. (TA.) And one says also, غَبِنَ الرَّجُلُ أَشَدَّ الْغَبْنَانِ [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) غَبِنَ بَيْسِيرٌ [A petty overreaching or endamaging] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and غَبِنَ فَاحِشٌ [An exorbitant overreaching or endamaging] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musal- mans.) [الغبن والغبن mentioned by Freytag as occurring in the Fākihiet el-Khulafā, and expl. by him as meaning "Fraus omnimoda," should, I doubt not, be الغبن والغبن, the two inf. ns. mentioned in the first sentence above.] — غَبْنَهُ, aor. -, inf. n. غَبِنَ, signifies also He passed by him (i. e. a man) inclining, or leaning, [or bending down, so as as to elude his observation, i. e.] so that he [the latter] did not see him, and was not cognizant of him. (TA.) — [And it is said in the TA that غَبِنُوا النَّاسَ means None but they obtained it: whence it appears that فِيهِ or the like has been omitted after النَّاسَ: with this addition, the phrase may be rendered, they overreached, or prevented, the other people in respect of it, by obtaining it themselves.] — هَذَا يَغْبِنُ عَقْلَكَ, said to a man whom another had cheated (غَبِنَ) in a

sale, means This [man] attributes defect, or imperfection, to thy intellect. (TA.) — قَدْ غَبِنُوا خَيْرَهَا, and غَبِنُوا, aor. of the former verb -, and of the latter -, i. e. لَمْ يَعْلَمُوا عِلْمَهَا [meaning They have not known her case or state or condition, or her qualities], (ISH, K, TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is مَغْبُونَةٌ, [i. e.] one of which the qualities are not known to be as above mentioned. (ISH, TA.) — غَبِنْتَ رَأْيَكَ [if not a mistranscription for غَبِنْتَ (see غَبِنَ رَأْيَهُ in what follows)] means Thou hast lost, and forgotten, thy judgment, or opinion. (TA.) — فِي الشَّيْءِ غَبِنَ الشَّيْءِ and غَبِنَ الشَّيْءِ, aor. -, inf. n. غَبِنَ and غَبِنَ, signify He forgot the thing: or he was unmindful, neglectful, or heedless, of it; (K, TA;) and ignorant of it: (TA:) or he made a mistake in respect of it; (K, TA;) as in the saying, غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — غَبِنَ رَأْيَهُ, inf. n. غَبِنَ (S, Mṣb, K) and غَبَانَةٌ, (S, K,) means He was, or became, deficient in his judgment, or opinion: (S:) or he was, or became, weak [therein]: (K:) or his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away: (Mṣb:) the parsing of this phrase has been [fully] expl. voce سَفَهُ [q. v.]. (S.) — غَبِنَ الثَّوْبَ, (S, Mgh, Mṣb, TA,) inf. n. غَبِنَ, (K,) from مَغْبِنٌ [q. v.], (Mṣb,) He folded, or doubled, the garment, (T, Mgh, Mṣb, K, TA,) it being [too] long, (T, TA,) and then sewed it; (Mgh, Mṣb;) like حَبِنَهُ [q. v.] (S, Mgh) and كَبِنَهُ. (Mgh.) And غَبِنَ الدَّلْوُ He folded, or doubled, [the edge of] the leathern bucket, to shorten it. (TA: but only the inf. n. of the verb thus used is there mentioned.) — And غَبِنَ الشَّيْءَ He hid, or concealed, the thing in the مَغْبِنِ [or armpit or groin or the like]; (TA;) as also اغتبنه (K, TA.) غَبِنَ الطَّعَامَ is like حَبِنَهُ [i. e. He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity]. (S.)

3: see 6, first sentence.

5: see 10.

6. غَبِنَ تَغَابُنٌ signifies Mutual غَبِنَ [i. e. cheating or endamaging or overcoming in selling and buying: and مَغَابِنَةٌ signifies the same; or mutual endeavouring to cheat &c: see 3 in art زَيْن]. (S, MA, K, KL, TA.) Hence, يَوْمُ التَّغَابُنِ [in the Kur lxiv. 9], an appellation of The day of resurrection; because the people of Paradise will then overreach (تَغَابُنَ) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Ḥasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — And تَغَابِنَ لَهُ [i. e. لَهُ, but this, I think, is probably a mis-

transcription for بِهِ,] signifies تَقَاعَدَ [i. e. تَقَاعَدَ حَتَّى, meaning He did not pay him his due,] غَبِنَ [so that he was cheated or endamaged or overcome]. (TA.)

7: see 1, second sentence.

8: see 1, last sentence but one.

10. اسْتغبنه and تَغَبِنَهُ [app. signify He esteemed him غَبِينٌ, i. e. weak in judgment, and therefore liable to be cheated or endamaged]. (TA in art. زَيْن: see 10 in that art.)

غَبِنَ [mentioned above as an inf. n.,] Weakness: and forgetfulness. (K.) — And What is cut off from the extremities of a garment, and thrown down, or let fall. (TA.)

غَبِينٌ Weak in his judgment, or opinion; (S, K, TA;) and in intellect, and in religion; (TA;) and مَغْبُونٌ signifies the same. (K, TA.)

غَبَانَةٌ [mentioned above as an inf. n. (see غَبِنَ رَأْيَهُ),] Weakness of judgment, or opinion. (S.)

غَبِينَةٌ [The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like;] a subst. (S, Mṣb, K) from [the inf. n.] غَبِنَ, like شَيْمَةٌ from شَتَرَ, (S,) [or] from غَبِنَهُ (Mṣb, K) used in relation to selling, (K,) or in relation to a price &c. (Mṣb.)

غَابِنٌ Remiss, or languid, in work. (K.)

مَغْبِنٌ sing. of مَغَابِنٌ, (Mgh, Mṣb, K,) which signifies The أُرْفَاعُ, (S, Mgh, Mṣb, K,) and the أَبَاطُ, (Mgh, Mṣb, K,) [i. e. the groins and the armpits, and the like; (see رَفَعُ);] or the places of flexure, or creasing, of the skin: the sing. is expl. by Th as signifying any part upon which one folds his thigh. (TA.)

مَغْبُونٌ pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Mṣb, K.) — See also غَبِينٌ. — مَغْبُونَةٌ applied to a she-camel: see 1, latter half.

غبو

1. غَبِيٌّ, aor. يَغْبِي, inf. n. غَبَاً and غَبَاوَةً, [the latter of which is the more common,] He had little [or no] intelligence. (Mṣb.) — And غَبِيٌّ (غَبِيٌّ) (S, K, TA, in the CK [erroneously] غَبِيٌّ) or غَبِيٌّ عَنِ الشَّيْءِ (S, K) or غَبَاوَةً (Mṣb,) aor. as above, (S,) inf. n. غَبَاوَةً (S, K) and غَبَاً, (K,) He did not understand (S, Mṣb, K) the thing (S, K) or the affair. (Mṣb.) And غَبِيٌّ عَنِ الْخَبْرِ He was ignorant of the information. (Mṣb.) — And in like manner, غَبِيٌّ عَلَى الشَّيْءِ, inf. n. غَبَاً, [The thing was not understood, or not known, by me; or] I knew not the thing: (S:) [or] غَبِيٌّ الشَّيْءُ مِنْهُ i. e. خَفِيَ [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and غَبَاً is used in the dial. of Teiyi for غَبِيٌّ in the sense of خَفِيَ: (A and TA in art. غبس:) or it is for غَبٌ, like