

to one of my copies of the §) and **غَوَّاهُ** [وا غَوَّاهُ]. You say, **ضُرِبَ فُلَانٌ فَعَوَّتَ** *Such a one was beaten, and cried غَوَّاهُ*. (TA.) This is declared by the leading grammarians to be the primary signification of **غَوَّتَ**: then they used it as meaning *He cried out, or called, desiring, or demanding, aid, or succour*. (MF.) — See also **غَوَيْتُ**.

4. **اِغَاثَهُ**, (§, Mṣb, K,) inf. n. **اِغَاثَةٌ** (Mṣb, K) and **مَعَوَّتَةٌ** [which is anomalous], (K,) *He aided, or succoured, him; (Mṣb;) He (i. e. God, Mṣb) removed from him trouble, or affliction: (Mṣb, TA:) **يَغِيثُهُ**, aor. **يَغِيثُهُ**, is used in the sense of **اِغَاثَهُ**, but is rare, and is said [by some] to be from **الغَيْثُ**, not **الإِغَاثَةُ**: **غَاثَهُ**, aor. **يَغُوُّهُ**, is mentioned by Az as not heard by him from any one; but ISd mentions **غَاثَهُ**, inf. n. **غَوُّتٌ** and **غِيَاثٌ**, though saying that **اِغَاثَهُ** is more approved. (TA.) And one says also, **أَغَاثَنَا المَطَرُ** + [The rain gave us relief]. (Mṣb.)*

[6. **تَغَاوَّتُوا**, accord. to Freytag, appears to be used in the Deewán of the Hudhalees as signifying *They said, one to another, غَوَّاهُ*: — and **أَغَاثٌ** as *syn. with تَغَاوَّتُوا*.]

10. **اسْتَغَاثَهُ**, (§, O, Mṣb, K,) and **اسْتَغَاثَ بِهِ**, (O, Mṣb, TA,) the latter disallowed by some, but used by Sb, (TA,) *He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour*. (O, MF, TA.) — See also 2. [Hence, **اسْتَغَاثَ العَوْدُ** + *The lute sent forth plaintive sounds: a modern phrase.*]

غَوَّتَ and **غَوَّاتٌ** and **غَوَّاتٌ**, (§, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) *A cry for aid, or succour*. (§, K, KL, PṢ.) One says, **أَجَابَ اللهُ دَعَاةَ وَغَوَّاتِهِ** and **دَعَاةَ وَغَوَّاتِهِ** [God answered his prayer, and his cry for aid]. (Fr, §.) **غَوَّاتٌ** is said by Fr to be the only word significant of a sound, or cry, having fet-ḥ [to the first letter]; other words of this kind being with ḍamm, as **بُكَاءٌ** and **دُعَاءٌ**, or with kesr, as **بُكَاءٌ** and **دُعَاءٌ**. (§.) See also 2. — And see **غِيَاثٌ**.

غَوَّاتٌ: see **غَوَّتَ**, in three places: — and see also **غِيَاثٌ**. — In the dial. of Ḥimyer it signifies + *Travelling-provision*. (TA.)

غَوَّاتٌ: see **غَوَّتَ**, in two places: — and see also the paragraph here following.

غِيَاثٌ, (§, Mṣb, K, &c.,) in which the **و** is changed into **ي** because of the kesreh preceding it, (§,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from **أَغَاثَهُ**, (§, Mṣb, K, &c.,) as also **غَوَّاتٌ**, ascribed by Ibn-Hajar to the majority, and **غَوَّاتٌ**, mentioned on the authority of Aboo-Dharr, (MF,) and **غَوَّتَ**; (Mṣb;) signifying *Aid, or succour; (Mṣb;) or deliverance from difficulty, distress, or adversity, and [from] re-*

venge; and aid to release from difficulties, distresses, or adverse circumstances. (MF.) In the T, **الغِيَاثُ** is expl. as signifying *That with which God aids, or succours, one*. (TA.) — And **غِيَاثٌ** signifies also *An aider, or a succourer: you say, فُلَانٌ غِيَاثُنَا *Such a one is our aider, or succourer; i. q. مُغِيثُنَا*: (TA in art. نور:) and God is said to be **غِيَاثُ المَسْتَغِيثِينَ** [*The Aider of the seekers of aid*]. (O.) — [Hence,] **أُمُّ غِيَاثٍ** is a name for + *The cooking-pot*. (T in art. امر.)*

غَوَيْتُ *Food, or other succour, with which one aids a person in necessity*. (O, K.) — Also, (O, K,) in one copy of the K **تَغَوَيْتُ**, (TA,) [both perhaps inf. ns., the former like **دَبَيْبٌ** &c.,] *Vehe- mence of running (شِدَّةُ عَدْوٍ)*. (O, K.)

مُغِيثٌ: see **غِيَاثٌ**, last sentence but one.

مَعَوَّتَةٌ, an [anomalous] inf. n.: see 4.

مَعَاوِثٌ *Waters*: (O, K:) said to be one of those plurals that have no singulars. (TA.)

يَغُوْتُ *A certain idol which belonged to [the tribe of] Medhḥij: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌ and سَوَاعٌ and يَعْوُقٌ and نَسْرٌ, mentioned therewith in the Kṣur lxxi. 22 and 23.* (Bḍ.)

غوج

1. **غَاَجَ**, (§, O, K,) aor. **يَغُوِّجُ**, (§, O,) said of a man; (TA;) and **تَغَوَّجَ**, (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body, syn. تَعَطَّفَ and تَشَتَّى*, (§, O, K, TA,) and *inclined from side to side, in his gait*. (TA.) Aboo-Dhu-eyb says,

• **عَشِيَّةٌ قَامَتْ بِالغِنَاءِ كَأَنهَا** •
• **عَقِيلَةٌ نَهَبَ تَصَطَّفَى وَتَغَوَّجَ** •

[In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (§, O.)

5: see the preceding paragraph.

غَوَّجَ, applied to a horse, *Pliant, pliable, limber, or lithe; syn. لَيْسَنُ الأَعْطَافِ*. pl. **غَوَّجٌ**. (En-Nadr, TA.) — And *A man relaxed by reason of drowsiness*. (TA.) — And *A broad-breasted camel*. (TA.) — And *A horse ample in the skin of the breast*, (§, O, K,) but not unless he be **سَهْلُ المَعَطِّفِ** [i. e. *pliant, pliable, limber, or lithe*]: (§, O, TA:) or *a horse long in the قَصَبُ [or bones of the legs]: or that bends, going and*

coming. (TA.) — And **غَوَّجَ مَوْجٌ**, the latter word being an imitative sequent, *A horse fleet, or swift; excellent in running; or that outstrips others*. (TA.)

غَوَّجٌ *That goes with energy: an epithet applied by Aboo-Wejzeh to a camel*. (O.)

غور

1. **غَارَ**, (Aṣ, Fr, IAṣr, §, Mṣb, &c.,) aor. **يَغُورُ**, (§, &c.,) inf. n. **غَوْرٌ** (§, K) and **غُوْرٌ** (K;) and **اغَارَ**, (Fr, Mṣb,) inf. n. **اِغَارَةٌ** (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and Aṣ disallows it; (§, Mṣb, TA;) and **غَوْرٌ**, inf. n. **تَغْوِيرٌ** (§, K;) and **تَغَوْرٌ** (K, TA;) *He came to the غور*, (Aṣ, Fr, IAṣr, §, Mṣb, K,) i. e., *low land or country, (Mṣb,) [or the region so called, in Arabia:] or غار signifies he journeyed in the region of the غور: (Aṣ, TA:) or غار and اغار signify he took his way towards the غور*. (TA.) There is a difference of opinion respecting the saying of El-Aṣṣhā,

• **نَبِيٌّ بَرَى مَا لَا تَرَوْنَ وَذِكْرُهُ** •
• **أَغَارَ نَعْمَرِي فِي البِلَادِ وَأَنْجَدَا** •

[meaning, accord. to the first explanation of **اغار**, *A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands*]: Aṣ says that **اغار** signifies *has gone quickly; and انجد*, *has risen; and that the poet does not mean has come to the low lands nor to the high lands; holding غار only to signify the coming to the low land: but Fr asserts that اغار is a dial. var. of غار; and cites this verse as authority: and some say وانجد*, but when they do not conjoin the two verbs they say **غار**; like as they say **هَنَانِي الطَّعَامُ وَمَرَانِي**, but when they do not conjoin these two verbs they say **أُمْرَانِي**: (§:) Aṣ also mentions another relation of the second hemistich, commencing **اغار** [app. a mistake for **أقام** or some other word]: (IKṭṭ:) and there is another relation, accord. to which the second hemistich is **مَخْرُومٌ**, commencing with **غَارَ**. (L.) You say also **غَارَ وَأَنْجَدَا** meaning + *He became famous in the low countries and the high*. (A in art. نجد.) — **غَوْرٌ**, inf. n. **غَوْرٌ** and **غُوْرٌ** (K) and **غِيَارٌ**, (Sb, K,) *He, or it, entered [or entered deeply] into a thing*. (K.) — [Hence,] **غَارَ فِي أَمْرٍ** + *He examined minutely [or deeply] into an affair; (IKṭṭ, Mṣb;) as also اغار*. (IKṭṭ.) You say **فُلَانٌ بَعِيدُ الغَوْرِ** + *Such a one is a deep examiner: (TA:) or acquainted [deeply] with affairs: or very rancorous, malevolent, malicious, or spiteful*. (Mṣb.) [See also **غَوْرٌ**, below.] — **غَارُ الأَرْضِ**, (Lḥ, §, Mṣb, K,) inf. n. **غَوْرٌ** (Lḥ, §, K, &c.) and **غُوْرٌ** (§, TA;) and **غَوْرٌ**, (Lḥ, TA,) inf. n. **تَغْوِيرٌ** (K;) *The water sank, (§, IKṭṭ,) or went away, (Mṣb, K,) into the ground, or earth: (§, Mṣb, K:) or went away into the sources, or springs*. (Lḥ.) — **غَارَتِ**