

ك) thus correctly, with fet-h; but **غَيْلٌ**, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify *water running amid trees*: (Ham p. 555:) IB says that the former signifies thus; and that its pl. is **غَيُولٌ**: and it is also said to signify *water running in rivers or rivulets, and in streamlets for irrigation*: (TA:) and by some, to signify *water running amid stones, in the interior of a valley*. (Ham ubi suprâ.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (**بِالسُّقَى بِالغَيْلِ**) (§, Mgh, O, Mṣb, TA, or **غَيْلًا**, Mgh) there shall be [given for the poor-rate] the tenth; (§, Mgh, O, Mṣb, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (§, TA.) [See also an ex. voce **صَبَابَةٌ**.] — And *Any valley in which are flowing springs*: (ك:) or *a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth*: (Lth, TA:) and *any place in which is water, (ك, TA,) such as a valley and the like*: (TA:) and **غَيْلٌ**, with kesr, signifies *any valley in which is water*; and the pl. of this is **أَغْيَالٌ** [a pl. of pauc.] and **غَيُولٌ**. (ك.) — See also **غَيْلٌ**. — Also *A plump, full, سَاعِدٌ* [or fore arm]; (§, O, ك;) and so **مُعْتَالٌ**: (ك:) the latter said by Fr to be applied to a wrist as meaning *full* because from **الغَوُولُ**; but this saying is not valid, as **غَيْلٌ** is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce **طَفْلٌ**.] And *A fat, big, boy*; as also **مُعْتَالٌ**: (ك:) fem. of the former **غَيْلَةٌ**; (TA;) which is applied to a woman as meaning *fat*; (§, ك;) or *a fat, big, woman*. (AO, TA.) — See also **غَيْلٌ**, in two places. — Also *The ornamental, or figured, or variegated, border (syn. **عَلَمٌ**) in a garment*: (AA, ك:) pl. **أَغْيَالٌ**. (AA, TA.) — And *A line that one makes, or marks, upon a thing*. (ك.)

غَيْلٌ *A thicket; or trees in a tangled, confused, or dense, state*: (Aṣ, §, O:) or *an abundance of such trees, (ك, TA,) not thorn-trees, amid which one may conceal himself*: (TA:) and **غَيْلٌ** signifies the same: (ك:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] **حَلْفَاءٌ**: (ك:) and *i. q. أَجْمَةٌ* [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (§, O, ك) [and in like manner **غَيْلَةٌ**, occurring in the Deewán of the Hudhalees, is expl. by Freytag, as signifying “saltus:” and the place [meaning covert] of the lion: it may not have the termination **ة**: the pl. is **غَيُولٌ**; (§, O;) and **غَيْبِيلٌ** is said to be an anomalous pl. of **غَيْلٌ**. (O and TA in art. **عَيْلٌ**, voce **عَيْتَانٌ**, q. v.) — See also **غَيْلٌ**, in two places.

غَيْلَةٌ: see **غَيْلَةٌ**. — Also *A single act of اغْتِيَالٌ* [q. v. voce **غَيْلَةٌ**]. (TA.) — See also **غَيْلٌ**. — It is also fem. of the epithet **غَيْلٌ** [q. v.]. (TA.)

غَيْلَةٌ and **غَيْبٌ** signify the same; (Mgh, O, Mṣb); i. e. *The compressing one's wife while she is suckling*: (Mgh, Mṣb:) thus expl. by AO as stated by A'Obeid: (Mgh:) and thus the former signifies accord. to El-Alkamee; and so says Málík: or, accord. to El-Munáwee, it signifies *the compressing one's wife while she is suckling or pregnant*: or, accord. to ISk, *a woman's suckling while pregnant*: (from a marginal note in a copy of the Jámí' es-Ṣagheer of Es-Suyooṭee, in explanation of a trad. mentioned in what here follows, commencing with the words **لَقَدْ هَمَمْتُ**:) and **غَيْلٌ** has this last signification (Mgh, TA) accord. to كس: (Mgh:) **غَيْلَةٌ** is the subst. from **اسْتَغْيَلْتُ**: (ك:) and IAṣr says that **غَيْلَةٌ** is a dial. var. thereof; or, as some say, this denotes *a single act [of what is termed **غَيْلَةٌ**]; or the pronunciation with fet-h is not allowable unless with the elision of the **ة***. (TA.) One says, **أَصْرَتِ الْغَيْلَةَ بَوَدِّ فُلَانٍ**, meaning *His mother's being compressed while she was suckling him [injured the child of such a one]*, and likewise *his mother's being pregnant while she was suckling him*. (§, O.) [But] in a trad. is related the saying, (of the Prophet, O) “*Verily I had intended to forbid **الغَيْلَةَ** (§, Mgh, O, Mṣb, ك) until I remembered that the Persians and the Greeks practise it and it does not injure their children.*” (Mgh, O, Mṣb.) [See also 4 in art. **فَسَدٌ**.] — Also *The act of deceiving, or beguiling*: (ك:) and *i. q. اغْتِيَالٌ*: (§, O, ك: [see 8, and **غَيْلَةٌ**, as expl. in art. **غُولٌ**]) accord. to Aboo-Bekr, in the language of the Arabs it signifies *the causing evil, or slaughter, to come to another from an unknown quarter*. (TA.) One says, **قَتَلَهُ غَيْلَةٌ**, meaning *He deceived, or, beguiled, him, and went with him, or took him, to a place, and slew him (§, O, ك) when he reached it*: (§, O:) or *he slew him at unawares*. (Abu-l-'Abbás, TA.) — Also *The شَقِيقَةُ [or faucial bag of the he-camel]*. (IAṣr, ك.)

أَمْرٌ غَيْلَانٌ [in Pers. **مُغْيَلَانٌ**] *A species of the [trees called] **عَضَاهُ**; (Mgh, Mṣb;) the [species of lote]-trees called **سِدْرٌ**; (§, O, ك, TA;) the fruit of which is said to be sweeter than honey: the saying, of some, that it is with kesr to the **غ**, and that it is thus called because the **غَيْلَانٌ** [pl. of **غُولٌ**] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the **طَلْحُ** [q. v.]. (TA in art. **طَلْحٌ**.)*

غَيُولٌ, as stated by IJ, on the authority of Aboo-Amr Esh-Sheybánee, who had it from his grandfather, is sing. of **غَيْلٌ**, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, ك, TA, [نَفَرٌ in the **ك** being a mistake for **نَفَرٌ**]) and to camels, (ك,) signifying *Numerous*: and also [in the **ك** “or”] *fat*. (AO, IJ, O, ك.) — And, applied to anything, *Alone; solitary*: pl. **غَيْلٌ**. (AA, TA.)

غَيْلٌ, like **سَيْدٌ**, (O, TA,) in the **ك** **غَيْلٌ**, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, *Wide, or ample*.

(O, ك, TA.) And so **غَيْلَةٌ** applied to a land: (O, TA: [mentioned also in art. **غُولٌ**]) or, as some say, **غَيْلٌ**, thus applied, (O, TA,) but accord. to the context in the **ك** **غَيْلٌ**, (TA,) signifies *Such as one judges to be of little extent, though it is far extending*: (O, ك, TA:) and **ذَاتُ غُولٍ**, so applied, has been mentioned in art. **غُولٌ** as having this meaning. (TA.) And **غَيْلَةٌ** applied to a woman signifies *Tall*: (O, TA:) and so does **ذَاتُ غُولٍ**. (TA in art. **غُولٌ**.)

الغَيْلُ *The lion*: (ك) or *the lion that is in the غَيْلٌ* [or covert]. (O.)

غَائِلٌ *Much, or abundant, dust or earth*. (TA.)

غَائِلَةٌ *Rancour, malevolence, malice, or spite, that is covert, or concealed*. (ك.) And *Evil, or mischief*; as also **مَغَالَةٌ**: (§, ك:) thus in the saying **فُلَانٌ قَلِيلٌ الْغَائِلَةُ** and **مَغَالَةٌ** [Such a one is a person of little evil or mischief]. (§.) — See also the same word in art. **غُولٌ**.

أَغْيَلٌ *Full; big, or large*. (TA.)

مُغَالٌ (Mgh, ك) and **مُغْيَلٌ** (§, Mgh, ك) *A child given to drink what is termed **غَيْلٌ**: (§, ك: [see 4:]) or suckled while its mother is pregnant*. (Mgh.)

مُغْيَلٌ: see the next preceding paragraph.

مُغْيَلٌ (§, Mgh, Mṣb, ك) and **مُغْيَلٌ** (Mgh, Mṣb, ك) *A woman giving her child to drink what is termed **غَيْلٌ**: (§, ك: [see 4:]) or suckling it while she is pregnant*. (Mgh, Mṣb.)

مَغَالَةٌ: see **غَائِلَةٌ**, in two places.

مُغْيَلٌ [in the **ك** **مُغْيَلٌ**] and **مُتَغْيَلٌ** *Continuing, or remaining fixed, or stationary, in the غَيْلٌ* [meaning *thicket, or covert, in the **ك** **غَيْلٌ**]; and entering therein. (ك, TA.)*

مُغْيَلٌ *A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades*. (ك.)

مُعْتَالٌ: see **غَيْلٌ**, latter half, in two places.

مُتَغْيَلٌ: see **مُغْيَلٌ**.

غيمر

1. **غَامَتِ السَّمَاءُ**, (§, Mṣb, ك,) aor. **تَغْيِمِرُ**, inf. n. **غَيْمِرٌ**; (Mṣb;) and **تَغْيِمِتٌ**; and **غَيْمِتٌ**, (§, Mṣb, ك,) inf. n. **تَغْيِمِرُ**; (ك;) and **أَغَامَتُ**, (§, Mṣb, ك) and **أَغْيِمِتٌ**; (§, ك;) all signify the same; (§;) *The sky was, or became, clouded, or covered with clouds*. (§, Mṣb, ك,*) — **غَامٌ**, aor. **يَغْيِمِرُ**, (§, ك,) inf. n. **غَيْمِرٌ**, (KL,) *He was, or became, thirsty*, (§, ك, KL,*) [like **غَامٌ**,] and *affected with internal heat*. (§, ك) — And **غَامٌ** **غَيْمَانٌ** aor. as above, inf. n. **غَيْمَةٌ** and **غَيْمَانٌ** and **مُغْيِمِرٌ**, is mentioned by IAṣr [as signifying *He thirsted for water, or the water: or he thirsted for it vehemently*, accord. to an explanation of **غَيْمَةٌ** given below]. (TA.)