

غَبِيْسٌ for تَقْضُصٌ (§ in that art. [See غَبِيْسٌ: and see also غَبِيَّةٌ, in art. غَبِي.]])

5. تَغْبَاهُ: see 10.

6. تَغَابَلُ i. q. تَغَابَلُ, (§, MA, TA,) i. e. *He was, or he feigned himself, unmindful, &c.* (MA.) So in the phrase تَغَابَى عَنْهُ: (TA: [see تَغَابَلُ and تَغَابَلُ:]) and one says تَغَابَاهُ [also, app. in the same sense]. (IAq, TA in art. عَمِش.)

10. اسْتِغْبَاهُ and تَغْبَاهُ [app. *He esteemed him unintelligent, or one having little intelligence.*] (TA in art. زَبَن: see 10 in that art.)

غَبُوَّةٌ and غَبُوَّةٌ and غَبِيٌّ In him is *unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (K.)

غَبَاةٌ *Stupidity.* (Freytag, from El-Meydānee.)

غَبَاةٌ *Low, or depressed, ground.* (K, TA.) And *A thing that is hidden, or concealed, from one.* (TA.) — And *Earth, or dust, that is put over a thing to conceal it from one.* (TA.) [See also art. غَبِي.]

غَبِيٌّ *Having little,* (§, Mṣb,) or *no,* (K,) *intelligence:* (§, Mṣb, K:) or *one who does not understand deceit, or guile, and the like:* (T, TA:) or *unmindful, forgetful, neglectful, heedless, or inadvertent:* (TA:) and *ignorant:* (Mṣb:) pl. أُغْبِيَاءُ (IAth, Mṣb, TA) and أُغْبِيَاءُ: (IAth, TA:) accord. to J and others, (TA,) it belongs to this art.; (§, TA;) but Abou-'Alee derives it from شَجَرَةٌ غَبِيَاءٌ, [see أُغْبِي in art. غَبِي.] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.) — [And *A hunter, or sportsman, concealing himself.*] (Freytag, from the Deewān of the Hudhalees.)

غَبِيٌّ: see غَبُوَّةٌ.

غَبَاوَةٌ an inf. n. of غَبِيٌّ [q. v.]. (§, Mṣb, K.) — *هُوَ ذُو غَبَاوَةٍ* means *He is one to whom things, or affairs, are unapparent, or obscure; or from whom they are hidden, or concealed.* (TA.)

غَبُوَّةٌ: see غَبُوَّةٌ.

أُغْبِيٌّ: see the next article.

غبي

2. تَغْبِيَةٌ (K, TA,) inf. n. غَبَاهُ عَنِ الشَّيْءِ, (TA,) *He covered, veiled, or concealed,* (K, TA,) *him, or it, from the thing.* (TA.) — And غَبَى الْبِئْرَ *He covered the head [or mouth] of the well, and then put over it earth, or dust.* (TA.) — غَبَى شَعْرَهُ, (TA,) inf. n. as above, (K, TA,) *He shortened his hair:* (K, TA:) of the dial. of 'Abd-el-Kays, and sometimes used by others: (TA:) and *he eradicated it* (K, TA) *at once.* (TA.)

4. اِغْبَيْتُ السَّمَاءَ, inf. n. اِغْبَاءٌ, *The sky rained such rain as is termed غَبِيَّةٌ* [q. v.]. (AZ, S.)

غَبِيَّةٌ *A rain that is not copious,* (§, K,) *but exceeding such as is termed بَغْسَةٌ* [q. v.]: (§:) or

a vehement shower (K, TA) *of rain:* (TA:) pl. غَبِيَّاتٌ. (§.) — [And app. † *A shower of arrows.*] شُرُ الْغَبِيَّاتِ غَبِيَّةُ النَّبْلِ [which seems clearly to mean † *The worst of showers is the shower of arrows*] is a saying mentioned by Aq. (TA.) — Also *An abundant pouring of water:* — and likewise † of سَيَاطٍ [i. e. *strokes of the whip, or lashes*]: (K, TA:) thought by ISd to be thus termed as being likened to the غَبِيَّاتِ of rain. (TA.) — And, as being likened to the rain thus termed, † *A running after another running:* [but] A'Obeyd says, it is *like a leap in pace or going.* (§. [In three copies of the S, I find الْغَبِيَّةُ كَالْوَتْبَةِ فِي السَّيْرِ as the explanation given by A'Obeyd: in one of my copies of the S, الْغَبِيَّةُ كَالزَّبِيَّةِ: and in the TA, الْغَبِيَّةُ كَالزَّبِيَّةِ فِي السَّيْرِ: I have followed the first of these readings, as I cannot doubt its being the right.]) — Also *Dust of the earth, that has risen, or that has spread, or diffused itself;* (K, TA;) as also † غَبَاةٌ; thus correctly; but in [some of] the copies of the K, غَبَاةٌ, like كَسَاةٌ; [and accord. to other copies غَبَاةٌ;] it is *like dust in the sky:* or, as some say, it is the *earth, or dust, with which the head [or mouth] of the well is stopped up, upon the cover.* (TA.) [See also art. غَبُو.] — One says also, جَاءُوا عَلَى غَبِيَّةٍ, meaning غَبِيَّتَهَا [i. e. *They came at, or in the time of, the setting of the sun*]; (K, TA;) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غَبُو.]])

غَبَاةٌ: see the next preceding paragraph: — and see also art. غَبُو.

أَدْخَلَ غَبِيًّا, and شَجَرَةٌ غَبِيَاءٌ, *A branch, and a tree, tangled, confused, or dense.* (K.) — اَدْخَلَ فِي النَّاسِ فَإِنَّهُ أُغْبِيٌّ لَكَ means [Enter thou among the people, for it will be] *most concealing for thee.* (TA.)

سَمَاءٌ مُغْبِيَّةٌ *A sky raining such rain as is termed غَبِيَّةٌ* [q. v.]. (AZ, S.)

حَفَرَ مَغْبَاةً i. q. مَغْبَاةً: so in the saying, *حَفَرَ مَغْبَاةً* [He dug a pitfall which he afterwards covered over with earth]: and [hence] one says, *دَفَنَ لِي*, [lit. *Such a one covered over a pitfall for me, then urged me to go upon it*], meaning † *such a one caused me to fall in [or by means of] a stratagem that he had concealed.* (TA.) — Also i. q. مَفْوَاةٌ [A land (أَرْضٌ) abounding with فَوْةٌ i. e. *madder*]. (TA.)

غت

1. غَتُّهُ, (§, K,) aor. ٢, inf. n. غَتُّهُ, (TK,) *He fatigued, or wearied, him,* (كَدَّهُ,) *بالأمر* [by, or with, the affair]. (§, K.) — And *He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him.* (TA.) And you say, *غَتَّتِ الدَّابَّةُ شَوْطًا أَوْ شَوْطَيْنِ* *He fatigued, or wearied, the beast by urging it to run a heat, or two heats.* (K, TA.) — Also *He grieved him;* (K, TA;) and *afflicted, distressed, or oppressed,*

him. (TA.) And *غَتَّتْ* *He was grieved* [&c.]. (Sh, TA.) — And *He overcame him, or silenced him,* بِالْكَلَامِ [by speech, i. e. *by what he said*]. (K, TA.) [Hence] it is said in a trad. respecting prayer, *يَا مَنْ لَا يَغْتَهُ دُعَاءُ الدَّاعِينَ* *O Thou whom the praying of those who pray does not overcome.* (TA.) And [hence, perhaps,] one says, *غَتَّتِ الصَّحْبُكَ*, (aor. and inf. n. as above, TA,) *He concealed laughter,* (§, K, TA,) *by putting his hand, or his garment, over his mouth.* (TA.) — Also *He squeezed his throat, or throttled him:* (K:) and *he squeezed his throat for the period of one breath, or of two breaths, or, as some say, more than that.* (TA.) It is said in a trad. respecting the mission [of Moḥammad], *فَأَخَذَنِي جَبْرِيلُ فَغَتَّنِي* *And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water:* inf. n. غَتُّهُ: and غَتُّهُ فِي غَتِّهِ signifies the same. (TA.) — غَتَّتِ الْمَاءَ, (§, K, TA,) aor. and inf. n. as above, (TA,) is *syn. with غَطَّتْ*; (§, K, TA;) meaning *He immersed, or plunged, him, or it, into the water.* (TA.) — And one says, *غَتَّهْمُ اللَّهُ بِالْعَذَابِ*, inf. n. as above, *God plunged them, or may God plunge them, with consecutive plungings, into punishment.* (TA.) — And غَتَّتْ, aor. and inf. n. as above, *He took successive draughts, heaping the vessel to his mouth.* (AZ, TA.) And غَتَّتِ الْهَاءَ, (K, TA,) and غَتَّتِ فِي الْإِنَاءِ, (TA,) *He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth.* (K, TA.) — And غَتَّتِ الشَّيْءَ الشَّيْءَ *He made one part of the thing to follow another part thereof,* (K, TA,) whether in drinking or in speaking [&c.]. (TA.) — It is said in a trad., respecting Moḥammad's pool, *يَغْتُ فِيهِ مِيزَابَانِ* i. e. *Two spouts were pouring forth into it with an uninterrupted pouring:* or it is said to mean, *two spouts were running into it with a murmuring sound;* accord. to which latter explanation we must read *يَغْتُ*: and some say that it is *يَغْتُ*. (AZ, L, TA.) [See also another reading voce عَبَّ.] — And one says, *غَتَّتْ بِجَشْمِهِ* *He threw his breast upon him.* (TA in art. جَشْم.) — غَتَّتْ, aor. ٢, *It was, or became, bad, or corrupt;* said of food; and likewise of speech. (Abou-Bekr, TA.) [See also غَتَّتْ.]

2. غَتَّتِ الطَّعَامَ, inf. n. تَغْتِيَتْ *He made the food bad, or corrupt;* as also † اِغْتَه. (Abou-Bekr, TA.)

4: see what next precedes.

غَتُّ [inf. n. of 1, q. v. — And] *The interval between two draughts, or gulps, while the vessel is hept to the mouth.* (TA.)

غمر

1. غَمَّرَهُ, aor. ٢, inf. n. غَمْرٌ, *He had an impotence, or an impediment, or a difficulty, in his*