

[See also **غَطِيلٌ**.] And **غُصُونٌ مُغَطَّلَةٌ** *Soft, or tender, branches*, (O, TA,) *having dense leaves*. (TA.)

غَطِرَ

غَطِرَ A great sea, (S, K, TA,) *abundant in water*; (S, TA;) and **غَطِيرٌ**, (K, TA,) like **قَرَشَبٌ**, (TA,) [in the CK **غَطِيرٌ**,] signifies the same; as also **غَطِيرٌ**: (K, TA:) one says **بَحْرٌ غَطِيرٌ**. (S.) — And † A man large (S, K) in disposition (S) or dispositions; (K;) [i. e.] liberal, or bountiful: (TA:) one says **رَجُلٌ غَطِيرٌ**. (S.) — And A numerous company, or collective body: (K, TA:) one says **جَمْعٌ غَطِيرٌ**. (S, TA.) And **عَدَدٌ غَطِيرٌ**, like **قَرَشَبٌ**, A large number. (TA.) [See also **غَطَامِطٌ**, in art. **غَطِيطٌ**.]

غَطِيرٌ: see the preceding paragraph, in two places.

غَطِيرٌ: see the first paragraph.

غَطِيرٌ Thick milk. (K, TA.)

غَطِيطٌ

Q. 1. **غَطِيطَةٌ** [an inf. n. of which the verb is **غَطِيطَ**] The *dashing together* of the waves of the sea; as also **تَغَطِيطٌ**: (K:) you say, **تَغَطِيطٌ** **عَلَيْهِ الْوَجْجُ** *The waves dashed together upon him so as to cover him*. (TA.) — And The sea's being great in the waves, and abundant in the water; as also **غَطِيطٌ**; each an inf. n. (IDrd, K, TA: but omitted in the CK.) — And The boiling of a cooking-pot: (K:) [or its boiling vehemently; for] you say, **غَطِيطَتِ الْقِدْرُ** meaning *The cooking-pot boiled vehemently*; as also **تَغَطِيطَتِ**: (TA:) and **تَغَطِيطٌ** signifies also the *sounding of the boiling* of a cooking-pot. (K, TA.) — And The *sounding of a torrent* in a valley. (K.)

Q. 2. **تَغَطِيطٌ**, and its inf. n.: see the preceding paragraph, in four places. — The inf. n. signifies also *The making, or sending forth, a sound* (S, K) *with which*, (S,) or *in which*, (K,) is a roughness. (S, K.)

غَطِيطٌ (originally an inf. n., mentioned above: TA:) *Waves (مَوْجٌ) dashing together*. (K, TA.)

غَطِيطٌ (S, K) and **غَطِيطٌ** (IDrd, K) The *sound of the sea* when the waves are great and the water is abundant: (so accord. to copies of the K:) or the *sound of the boiling of the sea*; (so [the former] in a copy of the S; TA;) or of the boiling of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and † the latter word, also, the *sound of water*. (IDrd, TA.) — And **بَحْرٌ غَطِيطٌ** and **غَطِيطٌ** and **غَطِيطٌ** A sea great in the waves, and abundant in the water. (K.) **غَطِيطٌ** is applied in a verse of Ru-beh to a number of men [app.

as meaning † *Multitudinous*. (TA voce **غَطِيرٌ**, by which it is followed.)

غَطِيطٌ: see the next preceding paragraph.

غَطِيطٌ: see **غَطَامِطٌ**, in three places.

[Accord. to J, the م in the words of this article is augmentative.]

غَطَى and غَطُو

1. **غَطَى الشَّىءُ**, (K, TA,) first pers. **غَطَوْتُ**, aor. 2, (Mṣb,) inf. n. **غَطُو**; (TA;) and **غَطَى الشَّىءُ**, (K, TA,) first pers. **غَطَيْتُ**, aor. 2, (S, Mṣb,) inf. n. **غَطَى**; (S, TA;) and **غَطَى عَلَيْهِ**; (K;) and **غَطَاهُ**, (S, K,) inf. n. **تَغَطِيَةٌ**; (S;) or this has an intensive signification; (Mṣb;) [but it is very often used in the sense of **غَطَاهُ** without teshdeed;] and **اغطاهُ**; (Mṣb, K;) *He, or it, covered, or concealed, the thing*; (K and TA in explanation of all;) and *came, or became, upon it, or over it*. (K and TA in explanation of all except the first.) **غَطَى عَلَيْهِ الْبِشْمَلَةَ**, a phrase used by Lh, is thought by ISd to mean *He covered [or enveloped] him with the [garment called] مشملة, i. e. غَطَاهُ بِهَا*. (TA in art. **شَمِلَ**.) — **غَطَى اللَّيْلُ فَلَانًا** means *The night clad [or covered] such a one with its darkness*; as also **غَطَى**. (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] **غَطَى اللَّيْلُ**, (S, K,) aor. 2; (S, TA;) as also **غَطَا**, aor. 2, (S, Mṣb, K,) inf. n. **غَطُو** and **غَطُو**; (K, TA;) signifies *The night was, or became, dark*; (S, K, TA;) [and Freytag states that **اغطى** is used in this sense in the Deewān of Jereer; like **اغضى**;] or *covered, or concealed, everything with its darkness*: (Mṣb:) or, as some say, *rose, and covered, and clad, everything*. (TA.)

— **اللَّهِمَّ اغطِ عَلَى قَلْبِي** is a saying of the Arabs, meaning *O God, put Thou a covering upon, or over, his heart*. (TA.) — And one says, **غَطَاهُ الشَّبَابُ**, inf. n. **غَطَى** and **غَطَى**, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning [i. e. *Youthfulness, or young manhood, clad him, or invested him as with clothes*]; as also **غَطَاهُ**. (TA.) And [using the former v. as intrans., one says,] **غَطَى الشَّبَابُ**, (S, K, TA, [in the CK, erroneously, **الشَّابُ**,]) aor. 2, inf. n. **غَطَى** (S, K) and **غَطَى**, thus in the S and accord. to ISd and IKt† and Sgh, but accord. to the K **غَطَى**, (TA,) meaning **امْتَلَأَ** [i. e. *The sap, or vigour, of youth or young manhood became full, or mantled, in a person*]. (S, K, TA.) — And **غَطَتِ الشَّجَرَةُ** *The tree had long branches, spreading over the ground*, (K, TA,) *so that it covered what was around it*; (TA; mentioned in art. **غَطَى**;) like **أغطت**. (K, TA.) — And **غَطَا** (S, K, TA,) and **غَطَى**, (TA,) *The water rose, or rose high*, (S, K, TA,) *and became*

abundant. (TA.) And **غَطَا عَلَى الشَّىءِ** is said of anything as meaning *It rose, and became high, upon, or over, the thing*. (S, TA.) And **غَطِيَانُ الْبَحْرِ** signifies *The overflowing of the sea, or great river*. (TA.) — And **غَطَتِ النَّاقَةُ**, (K, TA,) inf. n. **غَطَى**, (TA,) *The she-camel proceeded in her course*, (K, TA,) *and stretched forth*. (TA.) — And **فَعَلَ بِهِ مَا غَطَاهُ** is mentioned in the M as meaning [i. e. *He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him*]: but this may be a mistranscription, for **عَطَاهُ**, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA.) [See also a similar explanation of **غَطَاهُ** in the first paragraph of art. **شَرَى**.]

2: see the preceding paragraph, in four places.

4: see 1, in three places. — **اغطى الكرْمُ** *The grape-vine had the sap running in it*, (K, TA,) *and increased*. (TA.)

5. **تَغَطَى بِهِ** (S, MA) *He was, or became, covered with it*; [or *he covered himself with it*]; namely, his garment [&c.]; (MA;) [and so **اغطى**; for] **اغطى** signifies the same as **تغطى**. (K.)

8: see what next precedes.

إِنَّهُ لَذُو غَطَوَانٍ *Verily he is one possessing might, and power of resistance, in his people, or party; and possessing abundance [of defenders, or of the means of defence &c.]*. (K.)

غَطَاً A cover, or covering; i. e. a thing by which, or with which, a thing or person is covered, or concealed: (Mṣb, K:*) or a thing by which, or with which, thou art covered, or coverest thyself: (S:) or a thing by which, or with which, thou art covered or another thing is covered; so in the M: accord. to Er-Rāghib, a thing that is put upon, or over, a thing, such as a **طَبَقٌ** [meaning cover, or lid,] and the like thereof; like as the **غَشَاءُ** is of clothing and the like thereof: (TA:) or the cover, or lid, of a cooking-pot or the like: (MA:) pl. **أَغَطِيَةٌ**: (Mṣb, TA:) it is [said to be] from the phrase **غَطَى اللَّيْلُ**. (Mṣb.) — And it is metaphorically applied to denote † *Ignorance*: whence [accord. to some] the saying in the Kur [l. 21], **فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ** [But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see **حَدِيدٌ**]. (TA.)

غَطَايَةٌ A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) *beneath her clothes*, (TA,) *such as the غَلَائَةُ* [q. v.] *and the like*: (K, TA:) [it is said that] the **و** therein is substituted for **و**. (TA.)

غَاطٌ [act. part. n. of 1, *Covering, or concealing, &c.* — And hence,] **لَيْلٌ غَاطٌ** *Dark night: or night rising, and covering, and clothing, everything*. (TA.) — And **شَجَرَةٌ غَاطِيَةٌ** A tree having long branches, spreading over the ground, so that