

2: see 1. — [Hence,] غَيْرَ اللَّيْلِ (K.) inf. n. *غَيْرٌ*, (TA,) † *The night became like the غَيْرٌ [or clouds]; (K.)* † *became dark, and came like the clouds.* (TA.) — And غَيْرَ الطَّائِرِ † *The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAsr as with غَيْن and تاء [evidently mistranscriptions for عَيْن and تاء: see عَيْت].* (TA.)

4. أَغْمَرَ الْقَوْمَ and أَغْمَتِ السَّمَاءَ: see 1. — أَغْمَرَ الْقَوْمَ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — And أَغْمَرَ He (a man, TA) became stationary (K, TA) like the clouds. (TA.)

5: see the first paragraph.

غَامَتِ السَّمَاءُ, originally an inf. n., from غَامَتِ السَّمَاءُ [q. v.], (Msb, TA) n. un. with *é*: (Msb) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. غَيُومٌ and غَيَامٌ. (TA.) — Also Thirst: and internal heat. (AA, S, K.) [See also غَيْمَةٌ.] — And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) — And a certain disease in camels, like that called قَلَابٌ [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (الثَّوْرِيَّةُ, q. v.) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — شَجَرٌ غَيْرٌ Dense, or tangled, trees: like غَيْنٌ [which is a dial. var. of غَيْرٌ in other senses]. (TA.)

غَيْبَةٌ Thirst; so says A'Obeyd: or vehemence of thirst: thus in the trad. cited under عَيْمَةٌ [q. v.]. (TA.) [See also غَيْرٌ.]

غَيْمَانٌ Thirsty: and affected with internal heat: fem. غَيْمِي (S, K:) the latter applied to a woman. (S.)

يَوْمٌ غَيُومٌ [A cloudy day;] a day having غَيْرٌ [or clouds, or clouds covering the sky]. (Th, TA.)

مَغْيُومٌ A camel affected with the disease termed غَيْرٌ: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)

### غَيْن

1. غَيْنٌ عَلَيْهِ كَذَا, [aor. يَغِينُ, inf. n. يَغِينُ] Such a thing covered, veiled, or concealed, him, or it: (Ham p. 574:) [and so أَغَانَهُ; whence] one says, اغَانِ الغَيْنُ السَّمَاءَ † *The clouds covered, or overspread, or wholly covered, the sky.* (S, K.)

And غَيْنٌ عَلَى كَذَا Such a thing was covered over. (S.) [Hence,] غَيْنٌ عَلَى قَلْبِهِ, inf. n. غَيْنٌ; as also † أَغِينُ [in the CK (erroneously) أَغِينُ]; † *His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull].* (K, TA. [For الرَّبِينُ, meaning "the like of rust" covering the heart, the CK has الدَّيْنُ.]) The saying, in a trad., إِنَّهُ لَيُغَانُ عَلَى قَلْبِي (S, Msb, TA) حَتَّى اسْتَغْفَرَ اللَّهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً (TA) is from the phrase غَيْنٌ عَلَى كَذَا signifying as expl. above, (S,) and means † *Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times: (TA:) or it means, being used metonymically, verily I become diverted from المِرَاقِبَةِ [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المِرَاقِبَةِ.* (Msb.) — One says also, غَيِنَتِ السَّمَاءُ, (Msb, TA,) inf. n. غَيْنٌ; as also غَانَتْ, inf. n. غَيْنٌ; [like غَامَتِ;] (TA;) *The sky became covered* (Msb, TA) with غَيْنٌ (Msb) or غَيْرٌ (TA) [i. e. clouds, or an expanse of clouds]. — غُنْتُ, aor. أَغِينُ, [inf. n. غَيْنُ,] *I was, or became, thirsty.* (S, K.) And غَانَتْ الإِبِلُ i. q. غَامَتِ (S, K, TA) i. e. *The camels were, or became, thirsty.* (TA.) — And غَانَتْ نَفْسُهُ (S,) or نَفْسِي (K,) aor. تَغِينُ, (S, K,) inf. n. غَيْنٌ, (TA,) *His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit;* syn. غُنْتُ. (S, K.)

2. غَيْنٌ غَيْنَا † حَسَنَةً He wrote a beautiful غ. (TA.)

4: see the first paragraph, in three places.

غَيْنَةٌ: see غَانٌ.

غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] i. q. غَيْرٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds;] as in the phrase غَيْنٌ يَوْمٌ غَيْنٌ in a day of clouds: (S, TA:) or, meaning "clouds," it is from غَانٌ عَلَيْهِ signifying as expl. in the beginning of this art. (Ham p. 574.) — And شَجَرٌ غَيْرٌ Dense, or tangled, trees: (TA:) like غَيْرٌ. (TA in art.

غَيْرٌ.) — Also [like غَيْرٌ signifying] Thirst. (S, K. [See also 1.]) — And [The letter غ;] one of the letters of the alphabet: (S, K:) pl. [of mult.] غَيُومٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ.

غَانَةٌ The ring at the head of the bow-string. (K.) [See عُنْتُوتُ.]

غَيْبَةٌ i. q. أَجْمَةٌ; [like غَيْبَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْبَةُ الشَّجَرَاءُ is like الغَيْبَةُ الحَضْرَاءُ: or, accord. to Abu-l-Ameythel [or 'Omeythil], (S, TA,) غَيْبَةٌ signifies [A collection of] tangled, or confused, or dense, trees, (S, K, TA,) in the mountains, and in the plain, or soft, land, (TA,) without water; (S, K, TA;) if with water, called غَيْبَةٌ: (S, TA:) [and Golius states, as on the authority of Yākoob, that † غَانٌ signifies the same as غَيْبَةٌ.]

غَيْبَةٌ The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] صَدِيدٌ, q. v. (K.) — See also the next paragraph.

أَغِينٌ Green: (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَيْمَاءُ is applied to a tree (شَجَرَةٌ) as meaning green, (AO, S, K, TA,) abounding with leaves, having tangled, or dense, branches, (AO, S, TA,) and soft, or tender: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies great, having wide shade: from the phrase غَانَ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أَغِينٌ signifies [also] such as is tall, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غَيْبٌ: (S, TA:) which is expl. by Kr as meaning the abundance, and collected state, and beauty, of [the trees called] أَرَاكٌ and سِدْرٌ; but what is well known is that it is pl. of غَيْمَاءُ applied to a tree; of which † غَيْبَةٌ, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.)

مَغِينٌ, in the original form, [for مَغِينٌ, act. part. n. of أَغَانُ,] is used by Ru-beh in the following verse:

\* أُمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ \*  
\* أَمْطَرَ فِي أَكْثَابِ غَيْنٍ مَغِينِ \*

[There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)