

2: see 1. — [Hence,] **غَيْرَ اللَّيْلِ**, (K,) inf. n. **تَغْيِيرٌ**, (TA,) † *The night became like the **غَيْر** [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 IAar as with **غِين** and **تاء** [evidently mistranscriptions for **عِين** and **تاء**: see **عَيْتٌ**]. (TA.)*

4. **أَغْمَرَتِ السَّمَاءُ** and **أَغْيَمَتِ**: see 1. — **أَغْمَرَتِ السَّمَاءُ** [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,) *Clouds*; (S, Msb, K, TA;) n. un. with **ة**: (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. **غَيَامٌ** and **غَيُومٌ**. (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 **قُلَابٌ** [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (**النُّجُومَاتُ**, 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 **غِينٌ** [which is a dial. var. of **غَيْرٌ** in other senses]. (TA.)

غَيْمَةٌ *Thirst*; so says A'Obeid: 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 غَيْرٌ [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.)

غِين

1. **غَيْنٌ**, [aor. **يَغِينُ**, inf. n. **غَيْنٌ**,] *Such a thing covered, veiled, or concealed, him, or it*: (Ham p. 574:) [and so **أَغَانَهُ**; whence] one says, **أَغَانُ الغَيْنِ السَّمَاءُ** *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 **الرَّيْنُ**, meaning "the like of rust" covering the heart, the CK has **الرَّيْنُ**].) The saying, in a trad., **إِنَّهُ لَيَغَانُ 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 المِرَاقَبَةُ [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 المِرَاقَبَةُ.* (Msb.) — One says also, **غَيْنَتِ 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*]. — **أَغِينُ**, aor. **غَيْنُ**, [inf. n. **غَيْنٌ**,] *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. **عَثَّتْ**. (S, K.)

2. **عَيْنٌ عَيْنًا** † **حَسَنًا** *He wrote a beautiful* غ. (TA.)

4: see the first paragraph, in three places.

غَانٌ: see **غَيْنَةٌ**.

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 فِي يَوْمٍ غَيْرٍ** *in a day of clouds*: (S, TA:) or, meaning "clouds," it is from **غَانٌ عَلَى كَذَا** signifying as expl. in the beginning of this art. (Ham p. 574.) — And **شَجَرٌ غَيْنٌ** *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.] **غَيُونٌ** and [of pauc.] **أَغْيَانٌ** and **غَيْنَاتٌ**. (TA.) See 2, and art. **غ**.

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

غَيْنَةٌ i. q. **أَجْمَةٌ**; [like **غَيْضَةٌ**, q. v.]; so in the M; (TA;) [and it is said that] **الغَيْنَةُ الشَّجَرَاءُ** is like **الغَيْضَةُ الحَضْرَاءُ**: or, accord. to Abu-l-'Ameythel [or 'Omeythil], (S, TA,) **غَيْنَةٌ** 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 **غَيْضَةٌ**: (S, TA:) [and Golius states, as on the authority of Yákoob, that † **غَانٌ** signifies the same as **غَيْنَةٌ**.]

غَيْنَةٌ *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.] **غَيْنَاءٌ** 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 **غَيْنٌ**: (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 **غَيْنَاءٌ** applied to a tree; of which † **غَيْنَةٌ**, 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:

* **أَمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ**
* **أَمْطَرَ فِي أَكْثَابِ عَيْنِ 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.)