

غَب *A sea dashing so that it goes far, or runs, upon the land:* (JK, K, TA:) pl. **غَبَان**. (TA.) — And *Depressed land:* pl. [of pauc.] **أَغْبَاب** and [of mult.] **غُبُوب** (K, TA) and **غَبَان**. (TA.)

غَب [a subst., like **ظَمَرٌ**,] *A coming (of camels, S, O) to water on alternate days; coming to the water one day and not the next day:* (S, O, K:) or after [being kept from it] a day and two nights: or pasturing one day and coming to the water the next day; and this is the **غَب** of the ass. (TA.) [And **وَرَدَ الْغَبِّ** signifies *The coming of camels to the water in the second of two nights* (as is shown by the context of a passage in which it occurs in the S and O and K voce **طَلَّقَ**), or in the second of two days.] But the saying of a rájiz,

• **وَخَمَرَاتُ شَرْهِنَ غَبِّ** •

means *And hummarahs [a species of birds] whose drinking is every hour or every little while* (**كُلَّ سَاعَةٍ**). (S, O.) — Also [for **سَيْرَ غَبِّ**] *A journey of two days [whereof one is without any watering of the camels; i. e. in the case of which they are watered only on the first and third of three days].* (TA in art. **نَجَجَ**.) — And *A visiting once in every week:* (S, O, K:) so says El-Hasan: (S, O:) or at intervals of some days: *after some days:* (AA, IATH: [see also its verb:]) from the same word used in relation to camels. (IATH.) One says, **حَبَّأَ** *to assimilate it to* **غَبَّأَ**, *Visit once a week, or at intervals of some days; not frequently, or not every day: so thou shalt have more love: a prov., respecting which see Freytag's Arab. Prov. i. 587; where* **غَبَّأَ** *is put for* **غَبَّأَ**. (S, O.) [See another ex. voce **تَرَجَّلَ**, last sentence.] The saying of Zeyd-el-Fawáris

• **يَرَانِي الْعَدُوُّ بَعْدَ غَبِّ لِقَائِهِ** •

means *[The enemy will see me] after the day of meeting with him by a day.* (Ham p. 732.) — And *The coming, or attacking, of a fever one day and intermitting one day:* from the same word used in relation to camels. (S, O, Mshb.) — And *A tertian fever; that attacks one day and intermits one day:* (K, TA:) you say **حُمَّى غَبِّ** [*a tertian fever*]; using it as an epithet: (TA:) and **حُمَّى الْغَبِّ**. (Mshb in art. **ثَلَّثَ**.) — And *The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ*, (S, A, MA, O, Mshb, K,) and **آخِرٌ**; (S, O, TA:) of an affair, (S, A, O, Mshb,) of any kind, (S, O,) or of a thing; (K:) as also **مَغْبَةٌ**, (MA, O, Mshb, K,) and **مَغْبٌ**. (MA.) And [hence] **غَبَّ** means *After*; syn. **بَعْدَ**: thus in the phrases **غَبَّ الْأَذَانِ** [*After the call to prayer*] and **غَبَّ السَّلَامَ** [*After salutation or the salutation*]: and one says,

• **غَبَّ الصَّبَاحُ يَحْمَدُ الْقَوْمَ السَّرِيَّ** •

[*After daybreak, the party commend night-journeying: but more commonly, عِنْدَ الصَّبَاحِ*: see art. **سَرَى**.] (TA.) — **غَبَّ مَا** means *Distant*

water: (A, TA:) and **مِيَاهُ أَغْبَابٍ** *distant waters.* (A, K, TA.)

غَبَّةٌ *A sufficiency of the means of subsistence:* (O, K, TA:) and so **غُضَّةٌ**. (TA.) — And **غَبَّةٌ**, (S, O,) without **ال**, (K,) [and imperfectly decl.,] is the name of *An eaglet that belonged to the Benoo-Yeshkur*, (S, O, K,) and to which a certain story, or tradition, relates. (S, O.)

غَبَبٌ and **غَبَبٌ** *The flesh that hangs down under the part beneath the chin and lower jaw:* (K:) or *what hangs down beneath that part of an ox or cow [i. e. the dewlap], and beneath the beak of the cock:* (S, O:) and the *wrinkled skin of the part where the lower hairs of the chin grow:* and the former word, *what hangs down under the part beneath the lower jaw of the ox or cow and of the sheep or goat:* and the **غَبَب** is [*what hangs down under the part beneath the lower mandible of the cock and of the bull [i. e. the rattle of the cock and the dewlap of the bull]:* (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the part below the under jaw,] as the camel has really no **غَبَب**: (TA:) [the pl. of **غَبَبٌ** is **أَغْبَابٌ**: see **طَمِيطِيرٌ**.]

غَبِيبٌ: see **غَابٌ**. — Also *A small and narrow water-course, from the hard and elevated part of a mountain, or of a tract of land: or in plain, or level, land:* (TA:) and a *watercourse that is not deep, and in which are [trees of the species called] طَلُحٌ*: pl. [of pauc.] **أَغْبِيَّةٌ** and [of mult.] **غَبَانٌ**. (JK.) — [And *An affair or a business* ("res, negotium"). (Freytag, from the Deewán of Jereer.)]

غَبِيَّةٌ *Milk* (S, O, K) *of sheep or goats* (S, O) *drawn in the early morning, upon which other is milked at night, and which is then churned* (S, O, K) *on the morrow:* (S, O:) [and] accord. to IATH, *camel's milk such as is termed مُرَوَّبٌ* [q. v.]: and the milk that is termed **وَائِبٌ** [q. v.]: (TA:) A'Obeid is related on the authority of Sh to have assigned this last meaning to **غَبِيَّةٌ**. (TA, voce **غَبِيَّةٌ**.)

غَبِيَّةٌ and **غَبِيَّةٌ**: see **غَبِيَّةٌ**, in art. **عَب**.

غَابٌ [part. n. of **غَبَّ**]. You say **إِبْلٌ غَابَةٌ** and **غَوَابٌ** *Camels coming to water, or drinking, on alternate days.* (Aq, S, O, K.) — And *Flesh-meat that has remained throughout a night:* (S, O:) or *stinking flesh-meat:* (TA:) or food, and dates, and, as also **غَبِيبٌ**, *flesh-meat, that has remained throughout a night, whether it have become corrupt or not:* (L:) and applied also to bread. (S and K in art. **بَيْتَ**.) — And **نَجْمٌ غَابٌ** means *A fixed star* [app. because of its twinkling, or shining with intermitted light]. (A.)

غَبِيبٌ: see **غَبِيبٌ**. — Also *A place where victims are sacrificed:* (O, TA:) or **الْغَبِيبُ**, (S, O, K, TA,) particularly, (TA,) *a small mountain*, (S,

O, K, TA,) *which is the place of sacrifice*, (S, O,) *in Minè:* (S, K:) or *the place in which was El-Lát, at Et-Táif:* or *the place where they used there to sacrifice to El-Lát:* or **غَبِيبٌ** is an appellation of any place of sacrifice in Minè. (TA.) — And **الْغَبِيبُ** is the name of *An idol* (**صَنَمٌ**), (O, K, TA,) *which they used to worship in the Time of Ignorance, and upon which* (**عَلَيْهِ**) *they used to sacrifice:* (O, TA:) and IDrd says that some called it **الْبَعْبُ** [q. v.], with the unpointed **ع**: (O:) or a stone which was set up before the idol, for, or [dedicated] to, *Mendáf, opposite the corner of the Black Stone [of the Kaqbeh]; and there were two [whereof each was] thus called.* (TA.)

تَغَبَّةٌ *False testimony:* (K, TA:) of the measure **غَبَبَ الدَّنْبُ**, [being originally **تَغَبَّةٌ**,] from **غَبَبَ** **الْفَنَرِ**, or from **غَبَبَ** signifying "it became very corrupt." (IATH, TA.)

رَجُلٌ مُغَبٌّ [*A man having a tertian fever, as is indicated in the TA,*] is mentioned on the authority of AZ, in the form of an act. part. n. (TA.) — And **المُغَبِّ** means *The lion.* (O, K.)

مَغْبٌ: } see **غَبَّ**, last sentence but two.
مَغْبَةٌ:

مَغْبَةٌ *A ewe, or goat, that is milked on alternate days.* (IAqr, S, K.) — And **مُغَبِّبٌ** *A bull having a* **غَبَبٌ** [or dewlap]. (Ham p. 293.)

[**مُتَغَبِّبٌ** app. *A man looking to the consequence, end, issue, or result, of an affair; like* **مُتَعَقِّبٌ**: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.]

غَبث

1. **غَبَثَ**, (S, O,) aor. **غَبَثَ**, (TK,) inf. n. **غَبِثٌ**, (S, O, K,) *He moistened, and beat up, or mingled, [the preparation of curd called] أَقِطٌ with clarified butter.* (Fr, S, O, K.) [See also **عَبَثَ**, of which it is a dial. var.; and **عَبَثَتِ الْمَرْأَةُ**, and **عَبَثَ الْأَقِطُ**.]

9. **أَغْبَثَ**, inf. n. **أَغْبِثَاتٌ**, *He, or it, was, or became, A غَبِثٌ*, (S, O, K,) i. e., *of a colour inclining to that of dust, (S,) or dust-coloured.* (O.)

بُغْبَةٌ [formed by transposition from **بُغْبَةٌ**] *A colour inclining to that of dust:* (TA:) or *dust-colour.* (O.)

أَقِطٌ غَبِيبَةٌ [*The preparation of curd called*] **أَقِطٌ** *moistened, and beaten up, or mingled, with clarified butter.* (Fr, S, O, K.) [See also **عَبِيبَةٌ**, of which it is a dial. var.] — And *I. q. عَبِيبَةٌ* in its [other] meanings. (O, K.)

أَغْبِثُ i. q. **أَغْبِثُ**, (S, O, K,) from which it is formed by transposition, (S, O,) *Of a colour inclining to that of dust:* (TA:) or *dust-coloured.* (O.)