

to one of my copies of the §) and **وَ غَوَّاهُ**. You say, **وَأُضْرِبَ فُلَانٌ فَعَوْتُ** Such a one was beaten, and cried **وَ غَوَّاهُ**. (TA.) This is declared by the leading grammarians to be the primary signification of **غَوْتُ**: then they used it as meaning *He cried out, or called, desiring, or demanding, aid, or succour*. (MF.) = See also **غَوَيْتُ**.

4. **اِغَاثَهُ**, (S, Mṣb, K,) inf. n. **اِغَاثَةٌ** (Mṣb, K) and **مَغَوَّاتُهُ** [which is anomalous], (K,) *He aided, or succoured, him*; (Mṣb;) *He* (i. e. God, Mṣb) *removed from him trouble, or affliction*: (Mṣb, TA:) **غَاثَهُ**, aor. **يَغِيثُهُ**, is used in the sense of **اِغَاثَهُ**, but is rare, and is said [by some] to be from **الغِيثُ**, not **اِغَاثَةُ**: **غَاثَهُ**, aor. **يَغُوُّهُ**, is mentioned by Az as not heard by him from any one; but ISd mentions **غَاثَهُ**, inf. n. **غَوْتُ** and **غِيَاثُ**, though saying that **اِغَاثَهُ** is more approved. (TA.) And one says also, **أَغَاثَنَا الْمَطَرُ** [The rain gave us relief]. (Mṣb.)

[**تَغَاوَوْنَا**, accord. to Freytag, appears to be used in the Dpeván of the Hudhalees as signifying *They said, one to another, وَ غَوَّاهُ* = and **تَغَاوَتْ** as syn. with **أَغَاثَتْ**.]

10. **اِسْتَغَاثَهُ**, (S, O, Mṣb, K,) and **اِسْتَغَاثَ بِهِ**, (O, Mṣb, TA,) the latter disallowed by some, but used by Sb, (TA,) *He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour*. (O, MF, TA.) — See also 2. [Hence, **اِسْتَغَاثَ الْعَوْدُ** † *The lute sent forth plaintive sounds*: a modern phrase.]

**غَوْتُ** and **غَوَاتُ** and **غَوَاتُ**, (S, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) *A cry for aid, or succour*. (S, K, KL, PṢ.) One says, **أَجَابَ اللَّهُ غَوَاتَهُ** [God answered his prayer, and his cry for aid]. (Fr, S.) **غَوَاتُ** is said by Fr to be the only word significant of a sound, or cry, having fet-ḥ [to the first letter]; other words of this kind being with damm, as **دُعَاءُ** and **نِدَاءُ**, or with keṣr, as **صِيَاحٌ** and **غِيَاثٌ**. (S.) See also 2. — And see **غِيَاثٌ**.

**غَوَاتُ**: see **غَوْتُ**, in three places: — and see also **غِيَاثٌ**. — In the dial. of Himyer it signifies † *Travelling-provision*. (TA.)

**غَوَاتُ**: see **غَوْتُ**, in two places: — and see also the paragraph here following.

**غِيَاثُ**, (S, Mṣb, K, &c.) in which the **و** is changed into **ي** because of the kesreh preceding it, (S,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from **اِغَاثَهُ**, (S, Mṣb, K, &c.) as also **غَوَاتُ**, ascribed by Ibn-Hajar to the majority, and **غَوَاتُ**, mentioned on the authority of Aboo-Dharr, (MF,) and **غَوْتُ**; (Mṣb;) signifying *Aid, or succour*; (Mṣb;) or *deliverance from difficulty, distress, or adversity*, and [from] re-

venge; and aid to release from difficulties, distresses, or adverse circumstances. (MF.) In the T, **الغِيَاثُ** is expl. as signifying *That with which God aids, or succours, one*. (TA.) — And **غِيَاثٌ** signifies also *An aider, or a succourer*: you say, **فُلَانٌ غِيَاثُنَا** Such a one is our aider, or succourer; i. q. **مُغِيثُنَا**: (TA in art. نور:) and God is said to be **غِيَاثُ الْمُسْتَغِيثِينَ** [The Aider of the seekers of aid]. (O.) — [Hence,] **أَمْرُ غِيَاثٍ** is a name for † *The cooking-pot*. (T in art. امر.)

**غَوَيْتُ** Food, or other succour, with which one aids a person in necessity. (O, K.) = Also, (O, K,) in one copy of the K **تَغَوَيْتُ**, (TA,) [both perhaps inf. ns., the former like **ذَبَيْتُ** &c.,] *Vehe- mence of running* (**شِدَّةٌ عِنْدُ**). (O, K.)

**مُغِيثٌ**: see **غِيَاثٌ**, last sentence but one..

**مَغَوَّاتُهُ**, an [anomalous] inf. n.: see 4.

**مَغَاوِثُ** Waters: (O, K:) said to be one of those plurals that have no singulars. (TA.)

**يَغُوُّهُ** A certain idol which belonged to [the tribe of] Medhḥij: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **وَدٌ** and **سَوَاعٌ** and **يَعْقُوقٌ** and **نَسْرٌ**, mentioned therewith in the Kṣur lxxi. 22 and 23. (Bḍ.)

### غوج

1. **يَغُوجُ**, (S, O, K,) aor. **غَاَجَ**, (S, O, K,) said of a man; (TA;) and **تَغُوجُ**, (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body, syn. تَشَتَّى and تَعَطَّفَ, (S, O, K, TA,) and inclined from side to side, in his gait. (TA.) Aboo-Dhu-eyb says,*

• عَشِيَّةً قَامَتْ بِالْفَيْئَاءِ كَأَنَّهَا  
• عَقِبَلَةٌ نَهَبٍ تُصْطَفَى وَتَغُوجُ

[In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (S, O.)

5: see the preceding paragraph.

**غُوجٌ**, applied to a horse, *Pliant, pliable, limber, or lithe*; syn. **لَيِّنُ الْأَعْطَافِ**. pl. **غُوجٌ**. (En-Nadr, TA.) — And A man relaxed by reason of drowsiness. (TA.) — And A broad-breasted camel. (TA.) — And **غُوجُ اللَّبَانِ** A horse ample in the skin of the breast, (S, O, K,) but not unless he be **سَهْلُ الْمَغْطَفِ** [i. e. pliant, pliable, limber, or lithe]: (S, O, TA:) or a horse long in the **قَصَبٌ** [or bones of the legs]: or that bends, going and

coming. (TA.) — And **غُوجٌ مَوْجٌ**, the latter word being an imitative sequent, *A horse fleet, or swift; excellent in running; or that outstrips others*. (TA.)

**غَوَّاجٌ** That goes with energy: an epithet applied by Aboo-Wejzeh to a camel. (O.)

### غور

1. **يَغُورُ**, (Aṣ, Fr, IAṣ, S, Mṣb, &c.) aor. **غَارَ**, (S, &c.) inf. n. **غَوْرٌ** (S, K) and **غُورٌ**; (K;) and **اِغَارَ**, (Fr, Mṣb,) inf. n. **اِغَارَةٌ**; (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and Aṣ disallows it; (S, Mṣb, TA;) and **تَغَوَّرَ**, inf. n. **تَغَوِيرٌ**; (S, K;) and **تَغَوَّرَ**; (K, TA;) *He came to the غور*, (Aṣ, Fr, IAṣ, S, Mṣb, K,) i. e., *low land or country*, (Mṣb,) [or the region so called, in Arabia:] or **غَارٌ** signifies *he journeyed in the region of the غور*: (Aṣ, TA:) or **غَارَ** and **اِغَارَ** signify *he took his way towards the غور*. (TA.) There is a difference of opinion respecting the saying of El-Aṣṣhā,

• نَبِيٌّ يَرَى مَا لَا تَرَوْنَ وَذِكْرُهُ  
• اِغَارَ لَعَمْرِي فِي الْبِلَادِ وَأَنْجَدَا

[meaning, accord. to the first explanation of **اِغَارَ**, *A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands*]: Aṣ says that **اِغَارَ** signifies *has gone quickly*; and **اِنْجَدَا**, *has risen*; and that the poet does not mean *has come to the low lands nor to the high lands*; holding **غَارَ** only to signify the coming to the low land: but Fr asserts that **اِغَارَ** is a dial. var. of **غَارَ**; and cites this verse as authority: and some say **اِغَارَ** and **اِنْجَدَا**, but when they do not conjoin the two verbs they say **يَغَارُ**; like as they say **هَذَا بَنِي الطَّعَامِ وَمَرَأَتِي**, but when they do not conjoin these two verbs they say **أُمْرَأَتِي**: (S:) Aṣ also mentions another relation of the second hemistich, commencing **اِغَامَرُ** [app. a mistake for **أَقَامَرُ** or some other word]: (IKṭṭ:) and there is another relation, accord. to which the second hemistich is **مُخْرُومٌ**, commencing with **غَارَ**. (L.) You say also **غَارَ وَأَنْجَدَا** meaning † *He became famous in the low countries and the high*. (A in art. نجد.) — **غَوَّرَ**, inf. n. **غَوْرٌ** and **غُورٌ**; (Sb, K,) *He, or it, entered [or entered deeply] into a thing*. (K.) — [Hence,] **غَارَ فِي أَمْرٍ** † *He examined minutely [or deeply] into an affair*; (IKṭṭ, Mṣb;) as also **اِغَارَ**. (IKṭṭ.) You say **فُلَانٌ بَعِيدُ الْغُورِ** † *Such a one is a deep examiner*: (TA:) or *acquainted [deeply] with affairs*: or *very rancorous, malevolent, malicious, or spiteful*. (Mṣb.) [See also **غَوَّرَ**, below.] — **غَارَ الْأَرْضِ**, (Lḥ, S, Mṣb, K,) inf. n. **غَوْرٌ** (Lḥ, S, K, &c.) and **غُورٌ**; (S, TA;) and **تَغَوَّرَ**, (Lḥ, TA,) inf. n. **تَغَوِيرٌ**; (K;) *The water sank*, (S, IKṭṭ,) or *went away*, (Mṣb, K,) *into the ground, or earth*: (S, Mṣb, K:) or *went away into the sources, or springs*. (Lḥ.) — **غَارَتْ**