

إِلَيْهِ غُدِيَّةٌ [I will ride to him, or it, in a short period of an early part of a morning, &c.]: and one says also, أَتَيْتُهُ غُدِيَّاتٍ [I came to him, or it, in short periods of early parts of mornings, &c.]; an anomalous [pl.] dim. like عُشَيَّاتٍ; both of which are mentioned by Sb. (TA.)

غُدْوَةٌ A journey in the first part of the day: [an inf. n. un. of غَدَا:] opposed to رُوحَةٌ. (TA.) — See also the next paragraph. — And see غَدَاةٌ.

غُدْوَةٌ, (S, Mṣb, K, &c.) and غُدْوَةٌ, said by MF to be well known, and غُدْوَةٌ, said by him to be rare, or disapproved, (TA.) The early part of the morning; the first part of the day; (K;) or the period between the time of the prayer of daybreak and sunrise; (S, Mṣb, K;) as also غُدَاةٌ, and غُدِيَّةٌ, (K, TA,) the last [in the CK غُدِيَّةٌ, but correctly] a dial. var. of غُدْوَةٌ, like ضَحِيَّةٌ a dial. var. of ضُحُوَّةٌ: (IAḡr, TA:) or غُدَاةٌ is syn. with ضُحُوَّةٌ [meaning the early part of the forenoon, after sunrise; accord. to some, when the sun is yet low; or, accord. to others, when the sun is somewhat high]: (Mṣb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غُدِيٌّ, which is pl. of غُدْوَةٌ; (S, Mṣb, TA;) and غُدَوَاتٌ, (S, Mṣb, K, TA,) which is pl. of غُدَاةٌ; (S, Mṣb, TA;) and غُدُوٌّ, (K, TA,) which is a pl. of غُدْوَةٌ, formed by rejecting the *ḥ* [of the sing.], or, accord. to the M, an anomalous pl. of غُدَاةٌ, or, as J says, [in the S,] referring to the phrase بِالتَّغْدُوِّ وَالْأَصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بِالتَّغْدُوِّ there means بِالْغَدَوَاتِ, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوعٌ] in the saying طُلُوعُ الشَّمْسِ meaning فِي وَقْتِ طُلُوعِ الشَّمْسِ (TA;) and غُدِيَّاتٌ, (IAḡr, K, TA, [in the CK, erroneously, غُدِيَّاتٌ,]) which is pl. of غُدِيَّةٌ; (TA;) and غُدَايَا, (K, TA,) which is likewise a pl. of غُدِيَّةٌ, accord. to IAḡr, and, if so, regularly formed from غُدَايُو, in the same manner as has already been expl. in the case of عُشَايَا [pl. of عُشِيَّةٌ, q. v. voce عُشِيٌّ]; by some said to be a pl. of غُدْوَةٌ, but this has been controverted by IHsh in the Expos. of the “Kaḡbeeyeh” and by its commentator [Abd-El-Kādir] El-Baghdádee; (TA;) or غُدَايَا is not used except in conjunction with عُشَايَا; (K, TA;) one says, إِنِّي لَأَتِيهِ بِالْغَدَايَا وَالْعُشَايَا [Verily I come to him in the early parts of mornings and in the late parts of evenings], for the purpose of conformity. (S, TA.) Zj says that when غُدْوَةٌ means *The* بَكْرَةٌ [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AḤei says that it is thus accord. to the opinion commonly obtaining, as is also بَكْرَةٌ, each as being a generic proper name, like أُسَامَةٌ; and that when you mean to generalize, you say, غُدْوَةٌ وَتُتَّ نَسَاطٌ [An early part of a morning is a time of briskness, liveliness, or sprightliness]; and when you mean to par-

particularize, لَا سَيْرَانَ اللَّيْلَةَ إِلَى غُدْوَةٍ [I will assuredly journey to-night until the early part of the morning]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غُدْوَةً [I came to him in the early part of the morning of this, or of a particular, day]; غُدْوَةٌ being here imperfectly decl. because it is determinate, like سَحْرٌ; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, غُدْوَةٌ سِيرَ عَلَى فَرَسِكَ غُدْوَةً [i. e. Journeying was performed on thy horse, or mare, in the غُدْوَةَ of this, or of a particular, day, and in a غُدْوَةَ,] and غُدْوَةٌ and غُدْوَةٌ [i. e. the journey of the غُدْوَةَ of this, or of a particular, day, and the journey of a غُدْوَةَ, was performed (lit. was journeyed) on thy horse, or mare, غُدْوَةً and غُدْوَةً being for مَسِيرَةٌ غُدْوَةً and مَسِيرَةٌ غُدْوَةً, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةٌ شَهْرٌ]; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سِرٌ is put in the place of سِيرٌ: that the latter is the right is shown by the addition of غُدْوَةٌ and غُدْوَةٌ; for each of these must be what is termed نَائِبٌ عَنِ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَاةٌ, in two places.

غُدْوَةٌ: see the next preceding paragraph.

غُدْوِيٌّ: see غُدِيٌّ. — Also Whatever [offspring] is in [any of] the bellies of pregnant animals (AO, K, TA) of camels and of sheep or goats: (AO, TA:) or peculiarly of sheep or goats; (K, TA;) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the selling a camel, or other [animal], for what the stallion begets: or the selling a sheep for the offspring begotten by the ram: (K:) in all of which senses غُدْيٌ and غُدْوِيٌّ are [said to be] syn.: (K in art. غَدُو:) or غُدْوِيٌّ, (TA,) or غُدْوِيٌّ, or, as some relate a verse of El-Farezdaq in which it occurs, غُدْوِيٌّ, (S in art. غَدُو,) means the selling a thing for the offspring begotten by the ram [or, as appears from what follows, by the stallion-camel] in that year: غُدْوِيٌّ being a rel. n. from غَدَا: as though they rendered one desirous by saying, “Our camels will bring forth and we will give thee to-morrow (غَدَا):” (S in art. غَدُو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and was therefore forbidden. (Nh, TA.) See also art. غَدُو. — And see عَدْوِيَّةٌ, in art. عَدُو.

غَدَاةٌ Eating the meal called غَدَاةٌ. (S, K:*) fem. غَدَايَا, of the measure فَعْلَى, applied to a woman; (S;) or غَدَايَا: (so in copies of the K:) they are originally with و [in the place of the ي], on the ground of preference, as is said in the M: and غَدَايَا is mentioned by Z, as applied to a woman, coupled with عُشَيَّانَةٌ. (TA.)

غَدَاةٌ The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast,

of the غُدْوَةٌ; (K;) or of the غَدَاةٌ; (Mṣb;) the meal, or repast, that is the contr. of the عَشَاءُ: (S:) [it may therefore be rendered breakfast: but it is now commonly applied to dinner, which is eaten soon after the prayer of noon, and which is a lighter repast than the عَشَاءُ, i. e. supper:] الغُدْوَةُ [app. غُدْوَةٌ] as meaning الغَدَاةٌ is vulgar: (TA voce عَشُوَّةٌ:) the pl. of غَدَاةٌ is أَغْدِيَّةٌ. (K.) And The [meal, or the draught of milk, called] سَحُورٌ is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) — Also The pasture of camels in the first part of the day. (TA.)

غُدْوَةٌ: see غُدْوَةٌ.

غُدْيٌ Of, or relating to, the morrow; the rel. n. from غَدَا; as also غُدْوِيٌّ; (S, K;) the latter allowable. (S.) — See also عَدْوِيَّةٌ, in art. عَدُو.

غُدِيَّةٌ: see its syn. غُدْوَةٌ, in three places.

غُدِيَّةٌ: and } see غَدَاةٌ, last sentence.
غُدِيَّاتٌ }

الغَادِي The lion: (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.)

غَادِيَّةٌ A cloud that rises (S, K) in the صَبَاح (S) or in the غُدْوَةَ (K) [i. e. in the first part of the day]: or a rain of the [period of the morning called] غَدَاةٌ: (K, TA:) thus says Lḡ: the pl. is غَوَادٍ. (TA.) [See a verse in the Ḥam p. 429.]

مَغْدِيٌّ and مَغْدَاةٌ [A place to which people go, or to which they return, in the period of the morning called غُدْوَةٌ; opposed to مَرَاحَةٌ and مَرَاحَةٌ. —

[Hence] one says, مَا تَرَكَ فَلَانَ مِنْ أَبِيهِ مَغْدِيٌّ, and مَرَاحًا وَلَا مَرَاحًا, expl. in art. رُوح. (S in art. رُوح, and K in the present art.)

مَغْدَاةٌ: see the next preceding paragraph, in two places.

غد

1. غَدَّ, aor. - (S, O, L, K, &c.) and - (K,) but the former aor. only is known, (MF,) inf. n. غَدًّا, (S, O, L,) It (a wound) flowed with what was in it; as also غَدَّ: (K:) or flowed with thick purulent matter; (S, O;) as also غَدَّ [and غَثَّ] and غَثَّ: (O, L:) or flowed with purulent matter, thick or thin: (Az, O, L:) or became swollen: (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكَتْ جُرْحَهُ يَغْدُّ [I left his wound flowing with thick, or thin, purulent matter]. (S.) — Also It (a vein) flowed with blood without stopping; (O, L;) and so غَدَّ. (L.) — [And, accord. to Freytag, as on the authority of Meyd, He delayed, or loitered, and remained behind, in (فِي) a journey.] — And غَدَّهُ He diminished, or impaired, to him; or made him to