

youthful conduct such as is suitable to women, with the love, or passionate love, that he experiences for her, in order that they may incline to him: (Kudámeh, TA:) or it is applied to a man as meaning a companion of women because of his lacking strength to be otherwise: from what here follows. (IAqr, TA.) — Lacking strength, or ability, to perform, or accomplish, things; (IAqr, K, TA;) remiss, or languid, in respect to them. (IAqr, TA.)

غزلي [Of, or relating to, spun thread, or yarn;] the rel. n. from غَزَلَ used as a subst. (Mṣb.)

غزال *A young gazelle, ولدٌ طيبة*: (Mṣb:) or a *شاذن* [or young gazelle], (T, S, O, Mṣb, K, TA,) or, as some say, the female, (TA, [but see what follows,]) when it becomes active, or in motion, (T, S, O, Mṣb, K, TA,) and walks; (T, Mṣb, K, TA;) to which the girl, or young woman, is likened in [the commencing of an ode by what is termed] التَّشْبِيب, wherefore the epithet and the verb [therein] are made masc.; (TA;) after the becoming a *ثني* [q. v.]: (T, Mṣb:) or in the stage after that in which he is termed *طلا* [q. v.]: (Aḥát, Mṣb, TA:) or from the time of his birth until he attains to the most vehement running; (K, TA;) which is when he puts his legs together, [app. meaning his fore legs together and so his hind legs,] and puts them down together and raises them together: (TA:) or i. q. *ظني* [i. e. a gazelle, of any age]: (M in art. *ظني*: for *الظني* is there expl. as meaning *الغزال*: [but this seems to be a loose rendering:]) the female is called *غزالة*; (Mṣb, MF, TA;) though it seems from what is said in the K [etc.] that *الغزال* is applied peculiarly to the male, and that the female is called only *ظنية*, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pauc.] is *غزلة* and [of mult.] *غزلان*. (S, O, Mṣb, K.) — *غزال شعبان* *A certain insect (دويبة)*, (K, TA,) a species of the [locusts, or locust-like insects, called] *دَمُ الغزال* [pl. of *جندب*]. (TA.) — *طرخون* [or tarragon], (O, K,) which is eaten, (O,) burning, or biting, to the tongue, (O, K,) green, and having a red root, like the roots of the *أرطاة* [n. un. of *أرطى*, q. v.], (O,) with the juice of which girls, or young women, make red streaks like bracelets upon their arms: (O, K:) thus AḤn was informed by some one or more of the Benoo-Asad: (O:) and Abou-Naṣr says, it is of the [kind called] *دُكُور*. [See also *دَمُ الغزال* and *دَمُ الغزلان* and *دَمِيَّةُ الغزلان* voce *دَم* in art. *دمي* or *دمو*; and see likewise *عندم*.]

*غزالة* fem. of *غزال*, q. v. — *الغزالة*, also, signifies *The sun*; (S, O, K;) because it extends [what resemble] cords, [meaning its rays,] as though it were spinning: (K:) or *the sun when rising*; (Mṣb, K;) [therefore] one says *طلعت* *الغزالة*, but not *غربت* *الغزالة*: (TA:) or *the sun when high*: (M, K, TA:) or *the عين* [meaning the disk, or, as it sometimes means, the rays, or

beams,] of the sun. (K.) — And *غزالة الضحى* means, (S, O, K,) as also *غزالاته*, (K,) [or *غزالاتها*,] *The beginning of the ضحى* [or early part of the forenoon, after sunrise]; (S, O, K;) [whence] one says, *جاء في غزالة الضحى* [He came in the beginning of the ضحى]; and Dhu-r-Rummeh uses *الغزالة*, in the accus. case, as an adv. n., (S, O,) meaning in the time [or in the beginning] of the ضحى; (O;) or, accord. to IKh, this is for *طلوع* *الغزالة*, meaning at the rising of the sun: (TA:) or the meaning of the phrases first mentioned in this sentence is *after, or a little after*, (accord. to different copies of the K,) *the spreading of the sun, [i. e. of the sunshine,] and its entrance upon the ضحى: or the first part of the ضحى, until the passing away of a fifth (or about a fifth, TA) of the day.* (K.) — Also (i. e. *الغزالة*) *A certain herb, (Abou-Naṣr, O, K,) of the [kind called] سَطَّاح, spreading upon the ground, with green leaves, having no thorns nor branches; from the middle whereof comes forth a tall قضيب [or shoot], which is peeled and eaten, (Abou-Naṣr, O,) and it is sweet, (Abou-Naṣr, O, K,) and has yellow blossoms from its bottom to its top; and it is a pasture: (Abou-Naṣr, O:) every thing [i. e. animal] eats it; (Abou-Naṣr, O, K;) and the places of its growth are the plain, or soft, tracts. (Abou-Naṣr, O.)*

*غزائل* *A vender [and a spinner] of غزل* [i. e. thread, or yarn]. (TA.)

*غزِيل*: see *غزِيل نساء*, in two places.

*غازيل* [act. part. n. of *غَزَلَ*; *Spinning*]. The pls. *غَزَل* and *غَوَائِل* are applied as epithets to women: (K, TA:) but the former is also applied to men, and is of a measure more usual as that of the pl. of the masc. act. part. n. than of the fem. (TA.)

*أغزِل* from the act of spinning, (Meyd,) or from the act of weaving [the web], (O,) is a prov. [meaning *More practised, or skilled, in weaving than a spider*]: and so *من سُرْفَة* [than a *سُرْفَة*, q. v.]. (Meyd.) — And one says also, *أغزِل من أمرئ القيس*, (S, Meyd, O,) likewise a prov., meaning [More practised, or skilled,] in the celebrating of the person and qualities of the beloved in verse [than *Imra-el-Keys*]. (Meyd.) — And [hence,] *أغزِل من الحمى* + [More frequent in visiting, or more habitual, and more recurrent, than the fever]; a saying of the Arabs, by which they mean that it [the fever] is a frequent visitor of the sick person, recurrent to him; as though passionately loving him: thus, correctly, as in the L: in the K it is said that *أغزِل* applied to the fever (*الحمى*) [though this is fem.] means *such as is a frequent visitor of the sick person; recurrent.* (TA.) — And *أغزِل* *من فرعل* [More confounded and perplexed than a young one of the hyena]; from *الغزل* as signifying “the being confounded and perplexed” like as is the dog (Meyd, O, K) when pursuing the

young gazelle; for it may be that the *فعل* becomes in the like state in pursuing the object of its chase: (Meyd:) or *فعل* was a man of ancient times, and this saying (which is a prov., Meyd) is like *أغزِل من أمرئ القيس*. (Meyd, O, TA.)

*مغزِل*: see *مغزِل*, in two places: — and see also *غَزَلَ*, latter half.

*مغزِل*: see *مغزِل*, in three places.

*مغزِل* *A doe gazelle having a young one.* (K.)

*مغزِل* and *مغزِل* (Fr, Th, S, O, Mṣb, K) and *مغزِل* (Th, O, K,) the first as pronounced by [the tribe of] Temeem, the second as pronounced by [that of] Keys, and the last the most rare, (TA,) or the second as pronounced by Temeem, (Mṣb,) *A spindle*; i. e. the thing with which one spins: (S, MA, O, Mṣb, K, KL:) Fr says that *مغزِل* is the original form, from *أغزِل* “it was made to turn round” or “revolve” [or “was twirled”]; (S, TA;) but the dammeh was deemed by the Arabs difficult of pronunciation, and therefore they said *مغزِل*, and in like manner *مصنف* and *مصدق* and *مجرد* and *مطرف*: accord. to IAth, *مغزِل* signifies the instrument [with which one spins]; and *مغزِل*, the place of the *غزل* [which means the act of spinning and the spun thread or yard]; and *مغزِل*, the place in which *فيه* [or this may here mean upon which] the *غزل* [i. e. spun thread or yarn] is put: (TA:) pl. *مغزِيل*. (MA.) *أغزِي من مغزِيل* is a prov. [meaning *More naked than a spindle*]. (Meyd.) And one says, *صاحب الغزل أضل من ساق مغزِيل*, [The practiser of the talk and actions &c. usual between the lover and the object of love is more erring than the shank (i. e. pin) of a spindle], of which the error is its [aiding in] clothing mankind while it is [itself] naked. (A, TA.) — It is said in a book of certain of the Jews, *عليكم كذا*, meaning [Upon you lie as due from you such and such things and] the fourth part of what your women have spun. (TA.) — And [the pl.] *مغزِيل* signifies *The عمد* (O) or *عمد* (K) [app. meaning the upright wooden supports of the seat] of the [machine called] *نورج* [q. v.] with which the reaped grain heaped together is thrashed. (O, K.)

*مغزِيلِي* (MA) and *مغزِيلِي* (S and K voce *مضمر*) *A parer of spindles.* (MA.)

*مغزِيل* *A slender cord* (*جبل دقيق*) [so in copies of the K, and in the CK, but in the latter *المغزِيل* is put for *المغزِيل*: in my MS. copy of the K, *المغزِيل جبل دقيق*, and this I think to be the correct reading, meaning *El-Mugheyzil is a certain slender mountain*]: ISd says, I think it to be likened to the *مغزِيل*, because of its slenderness; adding that El-Hirmázee has mentioned it. (TA. [A verse cited by El-Hirmázee is there