

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 ظبيّة*: (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] التَّشْبِيح, wherefore the epithet and the verb [therein] are made masc.; (TA;) after the becoming a *ثبي* [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. *ظبي* [i. e. a gazelle, of any age]: (M in art. *ظبي*: for *الظبي* is there expl. as meaning *الغزال*: [but this seems to be a loose rendering:]) the female is called *غزاة*; (Mṣb, MF, TA;) though it seems from what is said in the K [&c.] that *الغزال* is applied peculiarly to the male, and that the female is called only *ظبيّة*, 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 *دَمِيّة الغزلان* voce *دَم* in art. *دمي* or *دمو*; and see likewise *عندم*.]

غزاة fem. of *غزال*, q. v. — *الغزاة*, 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* *الغزاة*, but not *غربت* *الغزاة*: (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 *غزاة 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 غزاة الضحى* [He came in the beginning of the ضحى]; and Dhu-r-Rummeh uses *الغزاة*, 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* *الغزاة*, 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. *الغزاة*) *A certain herb, (Abou-Naṣr, O, K,) of the [kind called] سَطْح, 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.)*

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

غزّيل: see *غزّول نساء*, in two places.

غازيل [act. part. n. of *غَزَلَ*; *Spinning*]. The pls. *غَزْل* and *غَوَازِل* 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.)

أغزّل من عنكبوت, 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, *أغزّل 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,] *أغزّل 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 visiter 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 *أغزّل* applied to the fever (*الحمى*) [though this is fem.] means *such as is a frequent visiter of the sick person; recurrent.* (TA.) — And *أغزّل* *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

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 *أغزّل من أمرئ القيس*. (Meyd, O, TA.)

مغزّل: see *مغزّل*, in two places: — and see also *غزّل*, latter half.

مغزّل: see *مغزّل*, in three places.

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

مغزّل and مغزّل (Fr, Th, S, O, Mṣb, K) and مغزّل (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 مغزّل is the original form, from *أغزّل* “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 مغزّل, and in like manner مصصّف and مطرّف: accord. to IAth, مغزّل signifies the instrument [with which one spins]; and مغزّل, the place of the غزل [which means the act of spinning and the spun thread or yard]; and مغزّل, the place in which (فيه) [or this may here mean upon which] the غزل [i. e. spun thread or yarn] is put: (TA:) pl. مغزّيل. (MA.) مغزّل من مغزّل is a prov. [meaning *More naked than a spindle*]. (Meyd.) And one says, *صاحب الغزل أضلّ من ساق مغزّل*, [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.] مغزّيل 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.)

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

مغزّل *A slender cord* (جبل دقيق) [so in copies of the K, and in the CK, but in the latter المغزّل is put for المغزّل: in my MS. copy of the K, المغزّل 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 مغزّل, because of its slenderness; adding that El-Hirmázee has mentioned it. (TA. [A verse cited by El-Hirmázee is there