

Surpassingly abundant in milk]. (IAqr in TA in art. غزير.)

[غزوران mentioned by Freytag as an epithet applied to camels, meaning *Abounding in milk*, on the authority of the K, is a mistake; it is mentioned in the K only as the name of a place.]

غزير, and the fem. غزيرة, *Much; abundant; copious*: (S, Mṣb, K:) applied to water, (Mṣb,) and rain, (K,) and beneficence, (S,) and knowledge, (TA,) and anything. (S, K.) — A she-camel, (S, Mṣb, K,) and a sheep or goat or other beast, (TA,) *having much milk; abounding in milk*: (S, Mṣb, K:) a well, and a spring, (K,) and a subterranean channel for water, (Mṣb,) *abounding in water*: (Mṣb, K:) and an eye *abounding in tears*: (K:) pl. غزائر. (S, Mṣb.)

قوم مغزور لهم, in the pass. form, *A people having abundance of milk; whose camels abound in milk*. (K.)

مغزورة, (as written in the L, [and so agreeably with analogy, as meaning *A cause of abounding in milk*; similar to مبخلة and مبخنة &c.];) or مغزورة, (accord. to the K,) *a thing [from the feeding of a beast] upon which the milk becomes abundant*. (L, K.) — And, (K, TA,) hence, (TA,) *A certain plant, the leaves of which are like those of the حروف [q. v.], (K, TA,) dust-coloured, and small, and which has a red blossom, like that of the pomegranate*: (TA:) *it pleases the cows (K, TA) much, (TA,) and they become abundant in milk [by feeding] upon it*: (K, TA:) *it is of the [season called] ربيع*; and is mentioned by AHn, who says that *all cattle pasture upon it*. (TA.)

مغزور [Abounding much in milk; applied to a she-camel &c.]. (The Lexicons passim.)

ارض مغزورة Land upon which much rain has fallen. (K.)

مغزور and مستغزور One who gives a thing in order that he may obtain in return more than he gives. (K.) One of the Tábi'ees says الجانِبُ المستغزورُ يثاب من هبته *The stranger who seeks to obtain more than he gives shall be rewarded for his gift*: meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (TA.)

مستغزور: see مغزور, in two places.

غزل

1. غزلت القطن, (S, MA, O, K,) and الكتان (Mṣb,) aor. -, (TA,) or الصوف ونحوه, (S, O, Mṣb, K,) inf. n. غزول, (S, MA, O, KL,) *She spun the cotton, (MA, KL, PS,) and the flax, &c., (TA,) or the wool, and the like*; (Mṣb;) and غزلته signifies the same, (S, K.) — غزول, (S, O, K, TA,) aor. -, (K, TA,) inf. n. غزول, (S, O, TA,) *He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غزل [meaning as expl. below, i. e.*

*the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) — And غزول is also said of a dog, meaning He flagged, or became remiss, in the pursuit of a young gazelle; i. e., when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it, (S, O, K, TA,) and became diverted; (S, O, TA;) or, as IAqr says, when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away: (TA:) or he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it. (Meyd in explanation of a prov.: see اغزول, below.)*

3. مغازلة, (S, MA, TA,) inf. n. مغازلت, (S, O, K, TA,) *He talked with her, (S, O, K, TA,) and acted in an amatory and enticing manner with her*; (S, TA;) and in like manner one says of a woman with a man: (S:) *or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her*. (MA.) — [Hence,] one says, *أطيب من أنفاس الصبا إذا غازلت رياض الربا*, † [More pleasant, or delightful, than the breaths of the east wind (which is to the Arabs like the zephyr to us) when it has wantoned with the meadows of الربا, (app. الربا, the name of a place, mentioned in the K in art. ربو, there written الربى, and in the TA in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (K.) And *هو يغازل رعدا من العيش*, † [app. meaning *He plays the wanton with ample-ness and easiness and pleasantness of the means of subsistence*]. (TA.) — And *غازل الأربعين* † *He approached [the age of] forty [years]*. (Th, K.)

4. اغزل, (K,) or اغزلت, (S, O,) *He, or she, turned round, or made to revolve, [or rather twirled,] the مغزل [or spindle]*: (S, O, K:) [or so اغزل المغزل, or اغزلته, for] one says of the مغزل [or spindle], *اغزول, i. e. it was turned round [or twirled]*. (Fr, S.) — *اغزلت She (a gazelle) had a young one*. (S, O. [See اغزول.])

5. اغزول *He affected, or attempted, as a self-imposed task, (تكلف,) what is termed غزل [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) — And sometimes it means He made mention, or spoke, [generally in verse,] of what is termed غزل*. (TA.) [See also تشبب, inf. n. تشبيب; and نسب, inf. n. نسيب.] One says, *اغزول بالمرأة*, meaning *He mentioned the woman [in amatory language, as an object of love,] in his poetry*. (TA in art. غنى.)

6. اغزلوا [They talked, and acted in an amatory and enticing manner; or they played, sported, dallied, or wantoned, and held amorous talk; one with another: see 3]: (S, O:) from الغزل [q. v.]. (TA.)

8: see 1, first sentence.

غزول, applied to cotton, (S, O, K, TA,) and flax, &c., (TA,) or wool, and the like, (Mṣb,) i. q. مغزول [i. e. Spun]: (S, O, Mṣb, K, TA:) [or rather spun thread, or yarn of any kind; for] it is an inf. n. used as a subst.: (Mṣb:) of the masc. gender: pl. غزول. (TA.) — And accord. to ISd, *The web of the spider*. (TA.) — And غزول البنات is applied in Egypt to *The sort of food called إطرية*. (TA in art. طرو, q. v.)

غزول نساء *A follower and lover of women; as also غزيل نساء*: (JK:) [or both may be rendered *one who talks, and acts in an amatory and enticing manner; or who plays, sports, dallies, or wantons, and holds amorous talk; with women*:] † غزيل is of the measure فاعل in the sense of the measure مفاعل; like حديث and كتيم. (TA.)

غزول, as expl. by 'Abd-El-Muttalib El-Bagh-dádee, in his Exposition of the نقد الشعر of Kudameh, signifies *The talk, and actions, and circumstances, occurring between the lover and the object of love*; differing somewhat from تشبيب, which is a celebrating of the person and qualities of the beloved; and from نسيب, which is a mentioning of the state, or condition, of the ناسب [himself], and of the object of the نسيب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تشبيب, and being a mentioning of غزول: accord. to Kudameh, it signifies *an inclining to foolish and youthful conduct, or a manifesting of passionate love, and becoming notorious for affections to women*: (TA:) or it is the subst. from 3 [as such signifying *talk, and amatory and enticing conduct, with women; or play, sport, dalliance, or wanton conduct, and amorous talk, with women*]; (S, K;) as also مغزول: (K:) or play, sport, or diversion, with women: (ISd, TA:) or the talk of young men and [or with] young women: (Mṣb:) or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like نسيب, *praise of what are apparent of the members of the object of love: or the mention of the days of union and of disunion: or the like thereof*. (MF.)

غزول [is, by rule, the part. n. of غزول, as such signifying *Talking, and acting in an amatory and enticing manner, with a woman, or with women; &c.*: but it is said that it] signifies صاحب غزول; (S, O;) or متغزل بالنساء; (K, TA;) by which is here meant *making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غزول [signifying as expl. above, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]; thus used as being a possessive epithet, [not as a part. n. of غزول, because this differs in meaning from اغزول,] i. e. it signifies [properly] ذو غزول: (TA:) or it means *displaying amorous gestures or behaviour, and foolish and**