

10. استذمی *He sought, or demanded, a thing:* (M:) or *he sought, sought for, or sought after, repeatedly, or gradually,* (S, K,) and *took,* (S,) a thing that another had. (S, K.)

ذمی *A fetid odour:* (M:) *an odour that is disliked, hated, or hateful.* (K.)

ذمّة [an inf. n. of ذم, (q. v.) in several senses: as a simple subst. it signifies] *Motion* [in a slaughtered animal: see 1]: (T, M, K:) and *remains of the soul, or vital principle,* (S, M, K, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (S:) or *strength of heart:* (M, K:) or *the state between slaughter and the exit of the soul;* but there is no ذمّة in the case of a human being: or *strong tenaciousness of life after slaughter.* (Meyd in explaining the prov. above referred to.) It is said, *الضب أطول شئ ذمّة* [The lizard called ضب is the longest thing in retaining the remains of life, &c.]. (T, S.) Hence the prov., *أطول ذمّة من الضب* [Longer in retaining the remains of life, &c., than the ضب]. (Meyd, TA.) — Also † *Sickness;* as is the saying, *فلان باقى الذمّة* Such a one is long suffering sickness. (MF.) — And *A fracture of the head: and a spear-wound, or the like, such as is termed جائف* [q. v.]. (Meyd ubi supra.)

ذامر (M, K) and † *مذمّة*, (M,) or *مذمّة*, (K,) *An animal shot at, or cast at, which is hit,* (M, K,) and *which one drives along, and which drives along with one.* (M.)

مذمّة, or مذمّة: see what next precedes.

ذن

1. ذن, aor. يذن, inf. n. ذنين (S, M, K) and ذنن, (K, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذنين, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) *flowed;* (S, M, K, TA;) [like ذمر, aor. يذمر;] as also † ذنن, inf. n. تذنين (IAqr, T, K,) said of what is termed ذنين. (IAqr, T.) — And ذن said of the nose, *It flowed* [with what is termed ذنين]; (Lth, T;) like ذمر. (S and K in art. ذمر.) — And ذن said of a man, (MA,) or ذنن, (K, [but this latter I think doubtful,]) sec. pers. ذننت, (A'Obeyd, T, S, M,) aor. يذن, (A'Obeyd, T, S,) inf. n. ذنن (A'Obeyd, T, S, M, K) and ذنين, (K, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeyd, T, S, M, MA, K*) *with what is termed ذنين:* (A'Obeyd, T, S, M, K:*) and *both his nostrils flowed.* (M.) — ذن also signifies *The flowing of the eye with tears.* (M.) [You say, app., ذنت العين, meaning *The eye flowed with tears*] — *إنه ليدن* † *Verily he is weak and perishing, by reason of extreme old age, or of disease;* (S, K, TA;) said of a man: (S:) or يذن, (K,) or يذنه, (K,) inf. n. ذنين, (As, T,) means *he walks, or goes along, in a weak manner.* (As, T, K.) And

ذن, as an inf. n. [of ذن], signifies † *The being in a state of perishing.* (KL.) — *ما زال يذن* † *He ceased not to labour, or exert himself,* (A, K, TA,) *with moderation and gentleness* [to attain that object of want until he accomplished it]. (A, TA.) — ذن البرد, inf. n. ذنين, † *The cold became intense.* (TA.)

2: see 1, first sentence.

3. *هو يذنه على حاجة* † *He seeks, or demands, of him an object of want.* (S, L, K:*)

4: see ذنّانة, below.

ذن, for إذن or إذا: see إذا, in art. إذا.

ذنن [originally an inf. n.: see 1:] *Dirt, or filth;* and تغل [i. e. تغل or تغل, meaning saliva; or froth, or foam, or the like; or perhaps it is a mistranscription for تغل, meaning sediment, settlings, dregs, or lees, &c.]: mentioned by Suh. (TA.)

ذنن: see what next follows.

ذنن (Lh, T, S, M, K) and † ذنان (Lh, S, M, K) [the former originally an inf. n.: see 1:] *Mucus* (Lh, T, S, M, K) *of any sort,* (Lh, M,) or *thin mucus,* (M, K,) or *a thin fluid,* (K,) or *any fluid,* (Lh, M, K,) *that flows from the nose.* (Lh, T, S, M, K.) — And the former signifies also *The seminal fluid of a stallion, and of an ass, and of a man,* (M, TA,) *that flows from the penis by reason of excessive appetite.* (TA.)

ذنّانة *A remainder, or remains, of a thing that is weak, or frail,* (S, L, K,) and *perishing;* (S, L; in both of which is added, *يذنها شيئاً بعد شئ*, [app. meaning *that leaves it portion after portion, by perishing, or passing away, gradually;* but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned];) and particularly of a debt, or of a promise: it is distinguished from ذنّابة, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) — Also *An object of want;* syn. *حاجة.* (K.)

ذنانى *The mucus of camels:* (K:) or [a fluid] *like mucus, that falls from the noses of camels:* or, accord. to Kr, it is ذنانى: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, “in whom confidence is not placed,”] it is termed زنانى: (M:) or it is a dial var. of زنانى: or it is correctly with ذ. (K.)

ذنينية is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مبرياء, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذنينية, q. v.]

ذنين (S, M,) or ذنين (T,) *The lower, or lowest, part* (T, M) of a shirt, (T,) or of a long shirt; a dial var. of ذنن (M) [or ذنن]; mentioned by AA: pl. ذنانن (T:) the ذنانن of a shirt, (ISk, S,) or of a garment, (K,) are like its ذنن: (ISk, S, K:) and some say that the

ن of the former is a substitute for the ل of the latter. (TA.)

أذن *A man* (S, M) *whose nose flows with what is termed ذنين:* (S, M, K:) and one *whose nostrils flow:* (T, M:) fem. ذنّانة, (S, M, K,) applied to a woman. (S, M.) — It is also applied to a nose; as in the prov., *إنك منك وإن كان* [Thy nose is a part of thee though it be flowing with ذنين]. (TA.) — Hence, (TA,) the fem. signifies also † *A woman whose menstrual discharge ceases not.* (S, M, K.) — And *فرحة ذنّانة* † [A wound] that will not be stanchd. (TA.)

ذنب

1. ذنبه, (M, K,) aor. ذنّب (S, M, A, K) and ذنّب, (M, K,) inf. n. ذنّب; (TK;) and † استذنبه; (M, K;) [properly signifies] *He followed his tail, not quitting his track:* (M:) [and hence, tropically,] † *he followed him* [in any case], *not quitting his track.* (K.) You say, *ذنب الإبل* and † *استذنبها* *He followed the camels.* (A: there mentioned among proper significations.) El-Kilábee says,

• *وجأت الخيل جميعاً تذبنه* •

[And the horses, or horsemen, came all together, following him]. (S [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

• *مثل الأجير استذنب الرواحل* •

[Like the hired man,] *he was at the tails of the ridden camels.* (T, S.) ذنبت القوم, and [ذنت] السحاب يذنب بعضه, and [ذنب] الأمر, and الطريق, are tropical phrases [meaning † *The people followed one another, and † The road followed on uninterruptedly, and † The affair, or case, or event, proceeded by successive steps, uninterruptedly, and † The clouds follow one another*]. (A.) — See also 2.

2. ذنب (T, M, A,) inf. n. تذبّيب (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs:* (A:) or, said of the [lizard called] ضب, (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] فراش, (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate,* (Lth, T, M,) or *to lay eggs, and therefore stuck its tail into the ground:* (M:) or, said of the ضب, it signifies only *it struck with its tail a hunter or serpent desiring to catch it:* (T:) or, said of the ضب, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather,* (M,) or *when an attempt was made to catch it:* (A:) [or it put its tail foremost in coming forth from its hole; contr. of ذنّب البسرة, (T, S, M, K,) ذنبت البسرة — ذنّب البسرة, (As, A, Mgh,) or الرطب, (Mgh,) inf. n. تذبّيب, (Mgh, K,) † [The full-grown unripe date or dates, or the ripening dates,] began to ripen, (Mgh, and so in a copy of the S,) or showed ripening, (Mgh,