

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 جانف* [q. v.]. (Meyd ubi suprâ.)

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.

ذنين (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 *مريزاة*, 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 ذننل (M) [or ذننل]; mentioned by AA: pl. ذنانن (T:) the ذنانن of a shirt, (ISk, S,) or of a garment, (K,) are like its ذننل: (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 تذبّنه*

[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.) ذنّبت القوم, and [ذنّبت] السحاب يذنب بعضه, and [ذنّب] الأمر, والطريق بعضاً, 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,) ذنّبت البسرة — رأس, (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,