

ضَاغَطُ *A slitting in the arm-pit of a camel,* (S, K,) and abundance of flesh [in that part, pressing against the side]: (S;) and *i. q.* ضَبُّ: (S, K) or a thing like a bag: (TA:) a tumour in the armpit of a camel, like a bag, straitening him: (Meyd: see مَعْرَكٌ:) or skin collected together: or the base of the callous protuberance upon the breast of a camel pressing against the place of the arm-pit, and marking, or scarring, and excoriating, it. (TA.) Accord. to IDrd, ضَاغَطُ بِعَيْرٍ بِهِ means *A camel whose arm-pit comes in contact with his side so as to mark it, or scar it.* (TA.) = † *A watcher, keeper, or guardian; a confidential superintendent;* (S, K;) over a person; so called because he straitens him; (S;) or over a thing. (K.) You say, *كَانَ أَرْسَلَهُ ضَاغَطًا عَلَى فُلَانٍ* † *He sent him as a watcher, &c., over such a one.* (S, TA.) And hence what is said in the trad. of Mo'adh, (S, L,) when his wife asked him, on his return from collecting the poor-rates in El-Yemen, where was the present which he had brought for his wife, and he answered, (L,) *كَانَ عَلَى ضَاغَطٍ* [There was over me a watcher], (S,) or *كَانَ مَعِيَ ضَاغَطٌ* [There was with me a watcher], meaning God, who knows the secrets of men; or he meant, by ضَاغَطُ, the trust committed to him by God, which he had taken upon himself; but his wife imagined that there was with him a watcher who straitened him, and prevented his taking to please her. (L.)

ضغن

1. ضَغْنٌ, (AZ, S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. ضَغْنٌ (AZ, S, Mṣb, TA) and ضَغْنٌ, (AZ, TA,) or the latter is a simple subst., (Mṣb,) *He*, (S, K,) or *it*, i. e. one's bosom, (Mṣb,) *was*, or *became*, *affected with rancour, malevolence, malice, or spite;* (S, Mṣb, K;) or, said of a man, *his bosom was*, or *became*, *affected therewith;* (AZ, TA;) *عَلَيْهِ* against him. (S.) [See also ضَغْنٌ below.] — And, (IAqr, S, K,) aor. and inf. ns. as above, (TA,) *He inclined*, (IAqr, S, K, TA,) *towards him*, (IAqr, TA,) and *عَلَيْهِ* against him, (TA,) and *إِلَى الدُّنْيَا* [towards the present world, or worldly things]. (S, K.) And ضَغْنَتْ القَنَاةُ, inf. n. ضَغْنٌ, † *The spear-shaft was*, or *became*, *crooked.* (TA.) — Also, (K, TA,) aor. and inf. ns. as above, (TA,) *He was*, or *became*, *affected with desire, or with yearning or longing of the soul.* (K, TA.)

6. تَضَاغَنُ *The conceiving, or being affected with, mutual rancour, malevolence, malice, or spite.* (KL, and Har p. 43.) You say, *تَضَاغَنُوا* and *ضَاغَنُوا* *They had*, or *held*, *in the heart, feelings of mutual rancour, malevolence, malice, or spite.* (S, K.)

8: see what next precedes. — One says also, *اضْطَغَنَ عَلَى فُلَانٍ ضَغِينَةً* *He conceived, or concealed, [in his heart,] rancour, malevolence, malice, or spite, against such a one.* (TA.) — And *اضْطَغَنَ* *He took it* (i. e. a thing, and weapon, S) *beneath his حَضَنُ* [or the part between his armpit and flank, &c.]: (S, K:) and he carried

him (i. e. a child) *in that part, or in his bosom.* (TA.) — *الِاضْطَغَانُ* is also *syn. with* *الِاشْتِمَالُ*, which is *The putting [a portion of] the garment beneath [and within] the right arm, [app. from behind,] and the other end beneath the left arm, and drawing it [i. e. the garment] together with the left hand.* (TA. [But see *اشْتَمَلَ*].)

ضَغْنٌ [said by some to be an inf. n.: (see 1:)] *Rancour, malevolence, malice, or spite;* (S, Mṣb, K;) as also ضَغِينَةٌ: (S, K:) or both signify *vehement rancour &c.; and enmity; and violent hatred:* (TA:) the pl. of the former is *أَضْغَانٌ*; (MA, Mṣb;) and that of † the latter is *ضَغَائِنٌ*, (MA,) and † ضَغِينٌ may be a pl. of ضَغِينَةٌ, [or rather a coll. gen. n.,] or the ʿ may be elided by poetic license; or these two may be dial. vars., like *حُقٌّ* and *حُقَّةٌ* [accord. to some], and *بَيَاضٌ* and *بَيَاضَةٌ*. (TA.) One says, when he has sought to gain a person's good will, or approval, *سَلَّلْتُ ضَغْنَ فُلَانٍ* and *ضَغِينَتَهُ* [I drew forth the rancour, &c., of such a one]. (TA.) And a woman who hates her husband is said to be *ذَاتُ ضَغْنٍ عَلَى زَوْجِهَا* [One who has a feeling of rancour, &c., against her husband]. (TA.) — And *Difficulty of disposition* in a beast: so in the phrase *ذَاتُ ضَغْنٍ* [A beast (دَابَّةٌ) having a difficult disposition]. (TA.) See also the phrase *ذَاتُ شَغْبٍ وَضَغْنٍ*, applied to a she-ass, in art. شَغْبٌ. — And *Inclination.* (S, K.) One says, *مِثْلِي ضَغْنِي إِلَى فُلَانٍ* *My inclination is towards such a one.* (S.) — And *Desire; or yearning or longing of the soul.* (K, TA.) One says *ذَاتُ نَاقَةٍ ضَغْنٍ* meaning *A she-camel yearning towards, or longing for, her home, or accustomed place,* (S, TA,) and *her mates.* (S. [See a verse cited voce رِفَاقٌ.]) And sometimes ضَغْنٌ is thus used, metaphorically, in relation to women. (TA.) = Also *A side; or a region, quarter, or tract;* syn. *نَاحِيَةٌ*. (K.) — And *الِابْطُ* [i. e. *foot, bottom, or lowest part,*] of a mountain: thus correctly, as in the "Nawádir:" in the copies of the K, *الجبل* is erroneously put for *الجبل*. (TA.)

ضَغْنٌ *Affected with rancour, malevolence, malice, or spite; as also* ضَاغِنٌ. (Mṣb.) — And *قَنَاةٌ ضَغْنَةٌ* † *A crooked spear-shaft.* (S, K, TA.) — See also ضَاغِنٌ.

ضَغُونٌ *A horse, and a mare, that runs like him who reverts from the state in which he was, or from the course that he was following.* (AO, TA.) [See also ضَاغِنٌ.]

ضَغِينٌ: see ضَغْنٌ.

ضَغِينَةٌ: see ضَغْنٌ, in three places.

الضَغِينِيُّ *The lion:* (K, TA:) as though a rel. n. from الضَغِينَةُ: because he is very rancorous, malevolent, malicious, or spiteful. (TA.)

ضَاغِنٌ: see ضَغْنٌ. — Also *A horse that will not exert his power of running unless beaten;* (S,

K, TA;) and so ضَغِينٌ. (S, TA.) [See also ضَغُونٌ.]

مُضَاغِنٌ *One who treats, or regards, his brother with rancour, malevolence, malice, or spite, or with enmity, being so regarded, or treated, by him; as also* مُضْطَغِنٌ. (TA.)

مُضْطَغِنٌ: see what next precedes.

ضف

1. ضَفُّهُ, (O, K,) aor. ʿ, inf. n. ضَفُّ, (O,) *He collected it together.* (O, K.) — And ضَفُّ, [app. for ضَفُّ أَصَابِعَهُ], (Fr, O, K,) aor. and inf. n. as above, (Fr, O,) said of one warming himself, *He closed his fingers together and put them near to the fire.* (Fr, O, K.) — And ضَفُّ النَّاقَةِ, (S, O, K,) aor. and inf. n. as above, (TA,) *He milked the camel with the whole hand;* (S, O, K, TA;) because of the largeness of the dug; mentioned by Az, on the authority of Ks; (TA;) a dial. var. of ضَمَّهَا: (S, O:) or, accord. to Fr, the doing thus is termed الضَفُّ; but الضَّبُّ signifies "the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together:" or, as is said on other authority, الضَفُّ signifies *the clasping the two teats together with the hand when milking:* [but this is also said to be the meaning of الضَّبُّ:] or, as Lh says, *the grasping the teat with all one's fingers.* (TA.) = ضَفُّ القَوْمِ عَلَى الطَّعَامِ, or *المَاءِ*, [aor. app. ʿ or ʿ, or both,] inf. n. ضَفُّ and ضَفُّ, [see the latter of these below,] *The people, or party, pushed, pressed, crowded, or thronged, together upon the food, or the water.* (TK.) [See also what next follows.]

6. تَضَاوَأَ عَلَيْهِ *They multiplied, or became numerous,* (S, O, K,) and *collected themselves together,* (O, K,) [and, accord. to an explanation of the part. n., by Lh, *pushed, pressed, crowded, or thronged, together,*] upon it, or at it; namely water, (S, O, K,) &c.; (O, K;) like تَصَاوَأَ. (TA.) — And تَضَاوَأَ signifies also, accord. to the O and K, *خَفَّتْ أَمْوَالُهُمْ*; but correctly, as in the "Nawádir" of AZ, *أَمْوَالُهُمْ* [i. e. *Their possessions became scanty.*] (TA.)

ضَفٌّ *Narrow, or strait, and hard:* so in the phrase *رَجُلٌ ضَفُّ الحَالِ* [A man whose state, or condition, is narrow, or strait, and hard]: (AZ, S, O, K:*) and one says also *ضَفُّ الحَالِ* *رجل ضَفُّ قَوْمٌ ضَفُّوا الحَالِ*; but idghám is more proper. (Sb, TA.) = شَاةٌ ضَفَّةٌ الشَّحْبِ *A ewe, or goat, whose stream of milk from the udder is wide.* (AA, O, L, K.)

ضَفٌّ *A little thing resembling the tick, of the colour of ashes and dust, the sting, or bite, of which causes the skin to break forth with the eruption termed شَرَى [q. v.]:* (Aboo-Málik, O, K:) pl. ضَفَفَةٌ, like قَرْدَةٌ. (K.)