

signify the number of the ذرية. (M.) One says, *تَزَوَّجَ مِنْهُمْ فِي الذَّرْوَةِ وَالنَّاصِبَةِ* and *ذَرُوكَ*, meaning *May God increase [the number of] thine offspring.* (T.) — And *ذَرُّ النَّارِ* occurs in a trad., as some relate it, instead of *ذَرُّ النَّارِ*, as others relate it; meaning [either *The children of the fire of Hell*, agreeably with what next precedes, or] *to be scattered in the fire.* (§ and TA in art. ذرأ.) — Also, *ذَرُّو*, The curved extremity of a bow. (So in a copy of the S.)

*ذَرِي*, also written *ذَرَا*, (or, accord. to some copies of the S, *ذَرِي*.) A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away: (§:) or it signifies what one has winnowed; (M;) or *مَا تَذَرُوهُ* [what thou winnowest, as is indicated by the context of this explanation]; like as *تَنْفُضُ* signifies *مَا تَنْفُضُ*. (T.) — And *ذَرِي* or *ذَرِي* (accord. to different copies of the S) *Tears poured forth*: (§:) or so *ذَرِي* [or *ذَرِي*]. (M, TA.) — Also A shelter; (M, TA;) anything by which one is protected, or sheltered: (§, Mḡb:) a shelter from the cold wind, consisting of a wall, or of trees: and particularly a shelter that is made for camels such as are termed *شَوْل*, by pulling up trees of the kind called *عَرْفَج* &c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camels' nightly resting-place. (T.) [Hence,] one says, *فَلَانٌ فِي ذَرِي فَلَانٍ* Such a one is in the protection of such a one. (T.) And *أَنَا فِي ظِلِّ فَلَانٍ وَفِي ذَرَاهُ* I am in the protection of such a one, and in his shelter. (§.) And [hence, perhaps,] *إِنَّ فَلَانًا لَكَرِيمِ الذَّرِي* + *Verily such a one is generous in disposition.* (AZ, T.) — Also The court, or yard, (فناء,) of a house. (Ḥar pp. 56 and 442.) — See also *ذَرُو*, in two places.

*ذَرِي*: see *ذَرِي*, in two places: — and *ذَرَاةٌ*.

*ذَرُوَةٌ* Much property; like *ثَرُوَةٌ*: so in the saying, *هُوَ ذُو ذَرُوَةٍ* [He is a possessor of much property]. (TA.) — See also *ذَرُوَةٌ*.

*ذَرُوَةٌ*: see what next follows.

*ذَرُوَةٌ* and *ذَرُوَةٌ* The upper, or uppermost, part of a thing (§, M, Mḡb, K) of any kind; (M, Mḡb;) and so, accord. to Et-Taḳee Esh-Shemenee, *ذَرُوَةٌ*: (TA:) and particularly, of a camel's hump, (§, M,) and of the head: (M:) and a camel's hump itself: (TA:) pl. *ذَرِي*. (§, TA.) It is said in a trad., *أَتَى بِإِبِلٍ غَيْرِ الذَّرِي* [or *غَيْرِ الذَّرِي*?] *He brought camels having white humps.* (TA.) And in another trad., *عَلَى ذَرُوَةٍ كُلِّ بَعِيرٍ شَيْطَانٌ* [On the hump of every camel is a devil]. (TA.) And in a prov., *مَا زَالَ يَفْتَلُ فِي الذَّرُوَةِ* [He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. *غرب*: it means, *he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness.*

(TA.) — [Hence,] *تَزَوَّجَ مِنْهُمْ فِي الذَّرُوَةِ وَالنَّاصِبَةِ* (T, M\*) + *He married among the noble and high of them.* (T.)

*ذَرِي*: see *ذَرِي*. — *ذَرِي ذَرِي* A warm shelter. (TA.)

*ذَرِيَةٌ* A she-camel by means of which one conceals himself from the objects of the chase: on the authority of Th: but the more approved word is with ذ [i. e. *ذَرِيَّةٌ*, or, accord. to AZ, *ذَرِيَّةٌ*]. (M.)

*ذَرَاوَةٌ* (vulgarly pronounced *ذَرَاوَةٌ*, TA) What has become broken into small particles, (M, K,) and dried up, (M,) or of what has dried up, (K,) of a plant, or of herbage, and has been blown away by the wind. (M, K.) — And What has fallen of, or from, corn, (M, K,) or especially wheat, (Lḥ, M,) in the process of winnowing. (M, K.) And What has fallen of, or from, a thing; as also *ذَرِي*. (M, \*K.)

*ذَرِيَّةٌ*: see *ذَرُوٌ*.

*الذَّرِيَّاتُ* [as used in the Kur li. 1] means The winds (§, Bd, Jel) raising, or making to fly, and carrying away, or dispersing, the dust &c.: (Bd, Jel:) or + the prolific women; for they scatter children: or + the causes of the scattering of the created beings, angels and others. (Bd.)

*مَذَرِي* (§, M) and *مَذَرَاةٌ* (M) A wooden implement, (§, M,) or a small wooden implement, (so in one copy of the S,) having [several] extremities [or prongs], (§) with which one winnows (§, M) wheat, and with which the heaps of grain are cleared [from the straw &c.]: (§:) or the former word signifies the thing with which the wheat is carried to be winnowed: and the latter, the wooden implement with which one winnows. (T.) — Also, the former word, The extremity of the buttock: (AO, T, M, K:) or *مَذَرَوَانِ* signifies the two extremities of the two buttocks; (A'Obeyd, T, S, M, K;\*) or the two uppermost parts of the two buttocks; (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, S, M, Meyd, K;) for if the sing. were *مَذَرِي*, the dual would be *مَذَرِيَّانِ*. (A'Obeyd, T, S, M, Meyd.)

Hence, (Meyd,) *جَاءَ يَنْفُضُ مَذَرَوِيَهُ* [He came shaking the two extremities, or the two uppermost parts, of his buttocks]; (§, Meyd, K;) a prov., applied to one behaving insolently (بأغ), and threatening; (§, K;\*) or to one threatening vainly: (Meyd, and Ḥar p. 603:) and *جَاءَ يَضْرِبُ مَذَرَوِيَهُ* [He came striking &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Ḥar ubi suprà.) — *مَذَرَوَانِ* also signifies The two sides of the head: (M, K:) or *مَذَارٍ* signifies the temples of the head; and the sing. is *مَذَرِي*; accord. to AA. (§.) — Also, *مَذَرَوَانِ*, The two places, of a bow, upon which lies the string, in the upper portion and the lower: (AḤn, S, M, K;\*) and in this sense it has no sing.: (§:) or, accord. to AA, its sing. is *مَذَرِي*. (M.)

*مَذَرَاةٌ*: see the next preceding paragraph, first sentence.

*مَذَرَوَانِ*: see *مَذَرِي*, in five places.

*مَذَرِي*, fem. *مَذَرَاةٌ*, A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn. (T.) [See 2.]

ذعب

5. *تَذَعَّبَتْهُ الْجِنُّ* (K,) as also *تَذَابَّتَهُ* (TA,) The jinn frightened him, or terrified him. (K.)

7. *انذعب* (K,) as also *انثعب*, the latter thought by Az to be the original word, (TA,) It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream. (K.)

*ذُعبَانٌ* A young wolf. (K.)

*رَأَيْتُهُمْ مُذَاعِبِينَ كَأَنَّهُمْ عُرْفُ ضِبْعَانِ* (K,) and *مُذَاعِبِينَ* (TA,) I saw them following one another as though they were the mans of a male hyena. (Aḡ, K.)

ذعر

1. *ذَعَّرَهُ*, aor. ذ, inf. n. *ذَعَّرَ*; (§, A, Mḡb, K;) and *ذَاعَرَهُ* (TA,) inf. n. *ذَاعَارَ*; (K;) He frightened him; made him afraid. (§, A, Mḡh, Mḡb, K, TA.) Hence, *قُمْ فَاتِ الْقَوْمَ وَلَا تَذَعَّرْهُمْ عَلَيَّ* Arise thou, and go to the people, meaning Kureysh, but do not make them to be frightened at me; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Ḥodheyfeh, on the night of the Aḥzáb [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: *كَذَلِكَ لَا تَذَعَّرُوا عَلَيْنَا*, meaning, *Let that suffice you: make not our camels to be frightened at us.* (TA.) — *ذَعَّرَ*, (§, K,) inf. n. *ذَعَّرَ*; (TA;) and *ذَاعَرُ*; (TA;) [and app. *ذَعَّرَ*; of which see the act. part. n., below;] He became frightened, or afraid. (§, K, TA.) [You say, *ذَعَّرَ مِنْهُ* He was frightened at him, or it.]

4: see above, first sentence.

5 and 7: see 1.

*ذَعْرٌ* Fright. (§, \*Mḡh, Mḡb, \*K.)

*ذَعْرٌ* A state of stupefaction, (K,) by reason of shame, or pudency. (TA.)

*ذَعْرٌ*, a possessive epithet, (T, TA,) or *ذَعْرٌ*, (K,) A thing feared; a frightful thing. (T, K.) — See also *مَذَعُورٌ*.

*ذَعْرٌ*: see *ذَعْرٌ*.

*ذَعْرَةٌ* A fright. (TA.)

*ذَعْرَةٌ* [an intensive epithet, *Very fearful.* — And hence,] A certain bird, (K,) a small bird, (T,) found in trees, always wagging its tail, (T, K,) never seen otherwise than frightened. (T, TA.)