

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.)

ذمًا [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 ذمًا 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, ذمًا *أطول شئ*; ذمًا *الضب أطول شئ*; ذمًا *الضب أطول* [The lizard called الضب is the longest thing in retaining the remains of life, &c.]. (T, S.) Hence the prov., أطول الضب *ذمًا من الضب* [Longer in retaining the remains of life, &c., than the الضب]. (Meyd, TA.) — Also † *Sickness;* as in the saying, فلان باقى الذمًا *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 suprâ.)

ذام (M, K) and ذمًا (M,) or ذمًا (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.)

ذمًا, or ذمًا: see what next precedes.

ذن

1. ذن, aor. يذن, inf. n. ذنين (S, M, K) and ذن (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 ذم, aor. يذم;] as also ذن, inf. n. ذنين (IAar, T, K,) said of what is termed ذنين (IAar, T.) — And ذن said of the nose, *It flowed* [with what is termed ذنين]; (Lth, T;) like ذم. (S and K in art. ذم.) — And ذن said of a man, (MA,) or ذن (K, [but this latter I think doubtful,]) *sec. pers.* ذنت, (A'Obeyd, T, S, M,) aor. يذن, (A'Obeyd, T, S,) inf. n. ذن (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*] — إته 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 يذن في مشيه, inf. n. ذنين (Aq, T,) means *he walks, or goes along, in a weak manner.* (Aq, T, K.) And

ذن, as an inf. n. [of ذن], signifies † *The being in a state of perishing.* (KL.) — مَا زَالَ يَذُنُ † *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. ذن هو يذنه على حاجة † *He seeks, or demands, of him an object of want.* (S, L, K:*)

4: see ذنانه, below.

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

ذن [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.)

ذن: see what next follows.

ذن (Lh, T, S, M, K) and ذن (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.)

ذن *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 شيئًا بعد شيء, [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 ذبانه, 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.)

ذننى *The mucus of camels:* (K:) or [a fluid] like mucus, that falls from the noses of camels: or, accord. to Kr, it is ذننى: [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 ذننى (M:) or it is a dial var. of ذننى: or it is correctly with ذ. (K.)

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

ذننى (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 ذننى (M) [or ذننى]; mentioned by AA: pl. ذنن: (T:) the ذنن of a shirt, (ISk, S,) or of a garment, (K,) are like ذنن: (ISk, S, K:) and some say that the

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

ذن *A man* (S, M) whose nose flows with what is termed ذنين: (S, M, K:) and one whose nostrils flow: (T, M:) fem. ذننا, (S, M, K,) applied to a woman. (S, M.) — It is also applied to a nose; as in the prov., إن كان أنفك 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 ذننا † [A wound] that will not be stanchd. (TA.)

ذنب

1. ذنبه (M, K,) aor. ذنبت (S, M, A, K) and ذنبت (M, K,) inf. n. ذنبت (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, ذنبت الإبل and استذنبها *He followed the camels.* (A: there mentioned among proper significations.) El-Kilábee says,

وَجَاءَتِ الْخَيْلُ جَمِيعًا تَذْنِبُهُ

[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,

مِثْلُ الْأَجِيرِ اسْتَذْنَبَ الرُّوَّاحِلًا

[Like the hired man,] he was at the tails of the ridden camels. (T, S.) ذنبت القوم, and ذنبت السحاب يذنب بعضه, and ذنبت الأهرم, والطريق, and بعضا, 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. ذنبت (T, M, A,) inf. n. تذنبت (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 ذنبت البسرة, (T, S, M, K,) or ذنبت البسرة رأس. (Aq, A, Mgh,) or الرطب, (Msb,) inf. n. تذنبت (Msb, 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, (Msb,