

and so in a copy of the  $\text{S}$ ,) or *became speckled by reason of ripening*, ( $\text{A}\mathfrak{s}$ , T, M,  $\text{K}$ ,) or *ripened*, ( $\text{A}$ ,) at the  $\text{ذنب}$ , ( $\text{A}\mathfrak{s}$ , T,  $\text{S}$ , M, A, Mgh,  $\text{K}$ ,) i. e. *the part next the base and stalk*. (Mgh.) The dates in this case are termed  $\text{ذُنُوبٌ}$  (Fr, T,  $\text{S}$ , M, A,  $\text{K}$ ) in the dial. of Benoo-Asad, (Fr, T,) and  $\text{ذُنُوبٌ}$  (Fr, T,  $\text{K}$ ) in the dial. of Temeem (Fr, T) and  $\text{مُدْنَبٌ}$ ; ( $\text{A}$ , Mgh;) and a single date is termed  $\text{ذُنُوبَةٌ}$  (T, M,  $\text{K}$ ) and  $\text{مُدْنَبَةٌ}$ . (T,  $\text{S}$ ,) =  $\text{ذنب الصب}$ , [or, probably,  $\text{ذنب}$ , being similar to  $\text{رأس}$  and  $\text{جنب}$  and  $\text{فأد}$  &c., or perhaps both,] *He seized the tail of the*  $\text{صب}$ ; said of one endeavouring to catch it. ( $\text{A}$ ,) —  $\text{ذنب الأفعى}$ , said of a  $\text{صب}$ , *It turned its tail towards the viper, or met the viper tail-foremost, in coming forth from its hole; contr. of الأفعى رأس. (TA in art.  $\text{رأس}$ .) —  $\text{ذنب عمامته}$  [He made a tail to his turban;] ( $\text{S}$ ,  $\text{K}$ , TA;) i. e.  $\dagger$  *he made a portion of his turban to hang down like a tail*: ( $\text{S}$ , TA:) you say of him who has done this,  $\text{ذنب}$ . ( $\text{S}$ , A,  $\text{K}$ , TA.) —  $\text{ذنبت كلامه}$  [and  $\text{كتابته}$ ; I added an appendix to his discourse and his writing, or book; like  $\text{ذنبته}$ .] ( $\text{A}$ , TA.) [Hence, the inf. n.  $\text{تذنب}$  is used to signify  $\dagger$  *An appendix*; like  $\text{تذليل}$ .] —  $\text{ذنبوا حُشْبَانَهُ}$   $\dagger$  *They made channels for water (which are termed مَدَانِب) in its rugged ground*. (TA from a trad.)*

3.  $\text{ذَانِبَتْ}$ , ( $\text{AO}$ , T,  $\text{K}$ ,) written by  $\text{Sgh}$ , with his own hand, with  $\text{ء}$ , but by others without, ( $\text{MF}$ ,) said of a mare [in parturition], *She was in such a state that her foetus came to her فَحْفَحَ* [or *ischium* (here described by  $\text{MF}$  as *the place of meeting of the two hips*)], and the  $\text{سَقَى}$  [q. v. (here explained by  $\text{MF}$  as *a skin containing yellow water*)] was near to coming forth, ( $\text{AO}$ , T,  $\text{K}$ ,) and the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] *lower it*. ( $\text{AO}$ , T.) In this case, she is said to be  $\text{مُدَانِبٌ}$ , ( $\text{AO}$ , T,  $\text{K}$ ,.)

4.  $\text{اذنب}$  *He committed a sin, crime, fault, misdemeanour, &c.*; ( $\text{S}$ ,  $\text{M}$ ,  $\text{A}$ ,  $\text{MA}$ ,  $\text{K}$ ,  $\text{S}$ ,) *he became chargeable with a ذنب [or sin, &c.]*: ( $\text{Mgh}$ ;) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ $\text{ذنب}$  being used instead of such, as a quasi-inf. n.]; for  $\text{اذناب}$ , like  $\text{اكرام}$ , [though mentioned in the  $\text{KL}$ , as signifying the committing of a sin or the like, and also in the  $\text{TK}$ ,] has not been heard. ( $\text{MF}$ .)

5.  $\text{تذنب على فلان}$  *He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any*. ( $\text{A}$ , TA.) — See also 2, near the end of the paragraph. —  $\text{تذنبت الوادى}$   $\dagger$  *I came to the valley from the direction of its ذنب* [q. v.]. ( $\text{A}$ ,) And  $\text{تذنب الطريق}$   $\dagger$  *He took the road; (K, TA;) as though he took its ذنابه, or came to it from [the direction of] its ذنب*. (TA.)

10.  $\text{استذنبه}$  *He found him to be committing [or to have committed] a sin, crime, fault, misdemeanour, or the like: and he attributed, or*

*imputed, to him a sin, &c.* ( $\text{Har}$  p. 450.) — See also 1, in three places. —  $\text{استذنب الأمر}$   $\dagger$  *The affair was, or became, complete, [as though it assumed a tail,] and in a right state*. ( $\text{K}$ ,  $\text{TA}$ .)

$\text{ذنب}$  *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. اثم, ( $\text{T}$ ,  $\text{M}$ ,  $\text{A}$ ,  $\text{Mgh}$ ,) or  $\text{جرور}$ , ( $\text{S}$ ,) or both, ( $\text{TA}$ ,) and  $\text{مغصبة}$ : ( $\text{T}$ ,  $\text{TA}$ ;) or it differs from  $\text{اثم}$  in being either intentional or committed through inadvertence; whereas the  $\text{اثم}$  is peculiarly intentional: ( $\text{Kull}$  p. 13:) or a thing that precludes one from [the favour of]  $\text{God}$ : or a thing for which he is blamable who does it intentionally: ( $\text{KT}$ ;) pl.  $\text{ذُنُوبٌ}$  ( $\text{M}$ ,  $\text{Mgh}$ ,  $\text{K}$ ,) and pl. pl.  $\text{ذُنُوبَاتٌ}$ . ( $\text{M}$ ,  $\text{K}$ .)  $\text{ذنب}$   $\text{وَلَهُمْ عَلَى ذَنْبٍ}$  [in the  $\text{K}$ ur xxvi. 13, said by Moses, meaning *And they have a crime to charge against me,*] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. ( $\text{M}$ .)*

$\text{ذنب}$  and  $\text{ذُنَابِي}$  ( $\text{T}$ ,  $\text{S}$ ,  $\text{M}$ ,  $\text{A}$ ,  $\text{Mgh}$ ,  $\text{K}$ ,) and  $\text{ذُنْبِي}$  and  $\text{ذُنْبِي}$  ( $\text{El-Hejeree}$ ,  $\text{M}$ ,  $\text{K}$ ,) signify the same; ( $\text{T}$ ,  $\text{S}$ ,  $\text{M}$ , &c.;) i. e. *The tail*; syn.  $\text{ذيل}$ : ( $\text{TA}$ ;) [in the  $\text{CK}$ ,  $\text{الذنبى}$  is erroneously put for  $\text{الذنبى}$ :] but accord. to  $\text{Fr}$ , one uses the first of these words in relation to the horse, and the second in relation to the bird: ( $\text{T}$ ;) or the first is used in relation to the horse ( $\text{S}$ ,  $\text{A}$ ) and the ass [and the like] ( $\text{S}$ ) more commonly than the second; ( $\text{S}$ ,  $\text{A}$ ,  $\text{S}$ ,) and the second is used in relation to a bird ( $\text{S}$ ,  $\text{M}$ ,  $\text{A}$ ,  $\text{Mgh}$ ) more commonly than the first, ( $\text{S}$ ,  $\text{M}$ ,  $\text{S}$ ,) or more chastely: ( $\text{M}$ ,  $\text{Mgh}$ ;) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: ( $\text{Er-Riyashee}$ ,  $\text{TA}$ ;) or, as some say, the second signifies the place of growth of the  $\text{ذنب}$  [or tail]: ( $\text{M}$ ;) the pl. of  $\text{ذنب}$  is  $\text{اذناب}$ . ( $\text{S}$ ,  $\text{M}$ ,  $\text{A}$ ,  $\text{Mgh}$ ,  $\text{K}$ ,) [Hence the following phrases &c.] —  $\text{ركب ذنب البعير}$  [lit. *He rode on the tail of the camel, meaning*]  $\dagger$  *he was content with a deficient lot*. ( $\text{T}$ ,  $\text{A}$ ,  $\text{K}$ ,) —  $\text{ضرب بذنبه}$  [lit. *He smote the earth with his tail, الارض being understood, meaning*]  $\dagger$  *he (a man) stayed, or abode, and remained fixed*. ( $\text{K}$ ,) [See also another explanation of this phrase below.] And  $\text{اقام بأرضنا وغرز ذنبه}$ , meaning  $\dagger$  [*He stayed, or abode, in our land, and remained fixed, or*] *did not quit it*; [lit., and stuck his tail into the ground;] originally said of the locust. ( $\text{A}$ ,  $\text{TA}$ , [See art.  $\text{اغرز}$ ].) —  $\text{بينى}$   $\text{وَبَيْنَهُ ذَنْبُ الصَّبِّ}$  [lit. *Between me and him is the tail of the صب*,] means  $\dagger$  *between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the صب]*. ( $\text{A}$ ,  $\text{TA}$ ,) —  $\text{استرعى ذنب الشيخ}$   $\dagger$  *The old man's eye became lax, or languid*. ( $\text{A}$ ,  $\text{TA}$ ,) —  $\text{ركب ذنب الريح}$  [lit. *He rode upon the tail of the wind,*] means  $\dagger$  *he outwent, or outstripped, and was not reached, or overtaken*. ( $\text{T}$ ,  $\text{A}$ ,  $\text{K}$ ,) —  $\text{ولّى الخمسين ذنباً}$  [lit. *He turned his tail upon the fifty,*] means  $\dagger$  *he passed the [age of] fifty [years]*: ( $\text{M}$ ,  $\text{TA}$ ;) and so  $\text{ولّى الخمسون ذنباً}$  [lit. *the fifty turned their tail upon him*]: ( $\text{A}$ ,  $\text{TA}$ ;) the former accord. to  $\text{Yaakoub}$ : accord. to  $\text{IA}\mathfrak{s}$ ,  $\text{El-Kilabee}$ , being asked his age, said,  $\text{قَدْ وَلَّتْ لِي الْخَمْسُونَ ذَنْبًا}$  [lit. *The fifty have turned their tail to me*]. ( $\text{M}$ ,  $\text{TA}$ ,) —  $\text{اتبع ذنب}$   $\text{أمر مذبر}$  [lit. *He followed the tail of an event retreating,*] means  $\dagger$  *he regretted an event that had passed*. ( $\text{T}$ ,  $\text{A}$ ,  $\text{TA}$ ,) — [The  $\text{ذنب}$  of a man is  $\dagger$  *The part corresponding to the tail*: and hence,]  $\text{رجل وقاح الذنب}$   $\dagger$  [*A man hard in the caudal extremity*;] meaning  $\dagger$  *a man very patient in enduring riding*. ( $\text{IA}\mathfrak{s}$ ,  $\text{M}$ , and  $\text{K}$  in art.  $\text{وقع}$ .) — [And of a garment, *The skirt*:] you say,  $\text{تعلقت بأذنايه}$ ; [*I clung to his skirts*]. ( $\text{A}$ ,) — The  $\text{ذنب}$  of a ship or boat is  $\dagger$  *The rudder*. ( $\text{Lth}$  and  $\text{S}$ \* and  $\text{L}$  in art.  $\text{سكن}$ . [See also  $\text{خيزران}$ ].) —  $\text{ذنب}$  also signifies [ $\dagger$  *Anything resembling a tail*. — Hence,]  $\dagger$  *The extremity of a whip*. ( $\text{Mgh}$ ,  $\text{Mgh}$ ,) — And, of an unripe date, ( $\text{M}$ ,  $\text{Mgh}$ ,) and of any date, ( $\text{M}$ ,)  $\dagger$  *The hinder part*; ( $\text{M}$ ;) *the part next the base and stalk*. ( $\text{Mgh}$ ,) —  $\dagger$  And  $\dagger$  *The outer extremity of the eye, next the temple*; as also  $\text{ذنانب}$  and  $\text{ذنانبة}$  ( $\text{M}$ ,  $\text{A}$ ) and  $\text{ذنانبة}$  ( $\text{A}$ ) [and  $\text{ذنانبي}$ , as used in the  $\text{K}$  voce  $\text{ازدج}$ , in art.  $\text{زج}$ ]. — See also  $\text{ذنوب}$ , third sentence. — Also  $\dagger$  *The end*; or *last*, or *latter, part*; of anything: pl.  $\text{ذنانب}$  ( $\text{T}$ ) [and  $\text{اذناب}$ ]: and  $\text{ذنانب}$  [as a sing.], ( $\text{K}$ ,) or  $\text{ذنانب}$ , (so in the  $\text{TT}$  as from the  $\text{M}$ ,) has this meaning. ( $\text{M}$ ,  $\text{K}$ ,) You say,  $\text{كان ذلك في ذنب الدهر}$   $\dagger$  *That was in the end of the time [past]*. ( $\text{M}$ ,) And  $\text{ذنب الوادى}$  and  $\text{الذنانبة}$ : both signify the same [i. e.  $\dagger$  *The end of the valley*]: ( $\text{A}$ 'Obeyd,  $\text{M}$ ,  $\text{TA}$ ;) or  $\text{ذنانبة}$  and  $\text{ذنانبة}$  and  $\text{ذنبية}$  signify the  $\dagger$  *last, or latter, parts*, ( $\text{K}$ ,  $\text{TA}$ ,) in some copies of the  $\text{K}$ , the *last, or latter, part*, ( $\text{TA}$ , [and so in the  $\text{TT}$  as from the  $\text{M}$ , and this meaning seems to be indicated in the  $\text{A}$ ,]) of a valley, ( $\text{A}$ ,  $\text{K}$ ,  $\text{TA}$ ,) and of a river, ( $\text{A}$ ,  $\text{TA}$ ,) and of time; ( $\text{K}$ ,  $\text{TA}$ ;) [and  $\text{ذنانب}$  app. has the former of these two significations in relation to a valley, accord. to  $\text{Az}$ ; for he says,] it seems that  $\text{ذنانب}$  and  $\text{ذنانبة}$  in relation to a valley are pls. of  $\text{ذنب}$ : like as  $\text{جمال}$  and  $\text{جمالة}$  are pls. of  $\text{جمل}$ : ( $\text{T}$ ;) or  $\text{ذنانبة}$  and  $\text{ذنبية}$ , ( $\text{S}$ ,  $\text{Mgh}$ ,) the former of which is more common than the latter, ( $\text{Th}$ ,  $\text{S}$ ,  $\text{Mgh}$ ,) signify  $\dagger$  *the place to which finally comes the torrent of a valley*: ( $\text{S}$ ,  $\text{Mgh}$ ;) the pl. of  $\text{ذنانبة}$  is  $\text{ذنانب}$ : ( $\text{T}$ ;) the  $\text{ذنب}$  of a valley and its  $\text{مذنب}$  are the same; [i. e.  $\dagger$  *the lowest, or lower, part thereof*]; ( $\text{T}$ ;) [for the pls.]  $\text{اذناب}$  ( $\text{T}$ ,  $\text{TA}$ ) and  $\text{مذانب}$  ( $\text{TA}$ ) signify  $\dagger$  *the lowest, or lower, parts of valleys*: ( $\text{T}$ ,  $\text{TA}$ ;) and  $\text{اذناب}$  signifies [in like manner]  $\dagger$  *the last, or latter, parts, of [water-courses such as are termed] تِلاع*. ( $\text{T}$ ,  $\text{TA}$ , See also  $\text{مذنب}$ .) It is said in a trad.,  $\text{لا يمنع فلان ذنب تلعته}$  [ $\dagger$  *Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. ( $\text{T}$ ,) And  $\text{اذناب أمور}$  means  $\dagger$  *The last, or latter, parts of affairs or events*. ( $\text{M}$ ,) You say also,  $\text{حديث طويل الذنب}$ ; [*A long-tailed story*]; a