

story that hardly, or never, comes to an end. (M.) And **يَوْمَ طَوِيلُ الذَّنْبِ** + A day of which the evil does not come to an end: (TA:) and **يَوْمَ ذُنُوبٍ** has this meaning; (T, M, TA;) as though it were long in the tail; (M;) or means + a day of long-continued evil. (K.) And **اتَّبَعَ القَوْمَ** † **ذُنَابَهُ**, and **الإبل**, † **He followed [the last of] the people, and the camels, not quitting their track.** (A.) — Also † **The followers, or dependants, of a man:** (T, TA:) and † **ذَانِبٌ** and † **ذُنَابَةٌ** + a [single] follower, or dependant: (S, K:) and **أَذْنَابٌ** (M, A, K) and † **ذُنَابِي** (S) and **ذُنَائِبٌ** [pl. of † **ذُنَابَةٌ**] (A) and † **ذُنَائِبَاتٌ**, (so in the TT as from the M,) or † **ذُنَائِبَاتٌ**, (K,) but some state that this last is not said of men, (Ham p. 249,) † **followers, or dependants, (S, M, A, K,) of a people or party; (M, K;) and the lower, or lowest, sort, or the rabble, or refuse, thereof; (M, A, K;) and such as are below the chiefs. (TA.) ضرب** **بِذُنَيْهِ** [accord. to some, † **The leader of the religion] shall go away through the land with followers, or dependants, (T, TA,) and those holding his opinions. (T. [But see arts. ضرب and عصب.])** And **بِذُنَيْهِ طَوِيلَةُ الذَّنْبِ**, a phrase mentioned by IAar, but not explained by him, app. means † **[The tribe of] 'Oheyh have numerous horsemen. (M.)** — [Also **ذَنْبٌ** (as will be shown by the use of its pl. in the verse here following) and] † **ذِنَابٌ**, (S, K, TA,) or † **ذُنَابٌ**, (so in the TT as from the M,) † **The sequel, consequence, or result, syn. عَقِبُ, of anything. (S, M, K.)** A poet says,

\* **تَعَلَّقْتُ مِنْ أَذْنَابِ لَوْ بَلَيْتَنِي** \*  
\* **وَلَيْتَ كَلَّوْ حَيْبَةً لَيْسَ يَنْفَعُ** \*

[From considering what might be the sequels of "if;" (i. e. of the word لَوْ) Thou clungest to the reflection "Would that I had done so and so:" but "would that," like "if;" is disappointment: it does not profit]. (TA.) And one says **مَنْ لَكَ لَوْ بِذُنَابِ** i. e. [Who will be responsible to thee for] the sequel [of the word لَوْ]? (TA:) [or, as in the Proverbs of El-Meydānee, لَوْ بِذُنَابَهُ, which means the same.] — **ذَنْبُ السَّرْحَانِ**: see art. **سرح**. — **ذَنْبُ الفَرَسِ** + A certain asterism (نَجْمٌ, M, K, TA) in the sky, (TA,) resembling the **ذَنْبُ [or tail] of the horse. (M, K.)** [The **ذَنْبُ** is a name applied to each of several stars or asterisms: as † **The star α of Cygnus; also called ذَنْبُ الدَّجَاجَةِ, and الرُّودِفُ; and † The star β of Leo; also called ذَنْبُ الأَسَدِ.** And **الرَّائِسُ وَالذَّنْبُ** signifies † **The two nodes of a planet: see لَتَيْنِ.]** — **ذَنْبُ الخَيْلِ**, (K,) or **أَذْنَابُ الخَيْلِ**, (M,) † **A certain herb, (M, K,) of which the expressed juice concretes: so called by way of comparison [to horses' tails: the latter name is now applied to the equisetum, or horse-tail]. (M.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cxii,) the Portulaca oleracea (or garden-purslane) is called in some parts of El-Yemen الفَرَسِ ذَنْبٌ**

**ذَنْبُ التَّعَلْبِ** † **A certain plant, resembling the [or tail] of the fox; (M, K;) a name applied by some of the Arabs to the ذُنْبَانُ [q. v.] (T.)** — **ذَنْبُ السَّجِّجِ** + **Cauda leonis, i. e. circium (or cirsium):** (Golius, from Diosc. iv. 119:) now applied to the common creeping way-thistle. — **ذَنْبُ الفَاوَةِ** + **Cauda muris, i. e. plantago. (Golius, from Ibn-Beytār.)** — **ذَنْبُ الثَّوْرِ** † **A species of aristida, supposed by Forskål (Flora Aegypt. Arab. p. civ,) to be the aristida adscensionis.** — **ذَنْبُ العَقْرَبِ** † **Scorpioides, or scorpion-grass: so called in the present day.]**

**ذَنْبَةٌ**, and its pl. **ذُنْبَاتٌ**: see the next preceding paragraph, in three places.

**ذُنْبَاتٌ**: see **ذَنْبٌ**, in the latter half of the paragraph.

**ذُنْبَانٌ** † **A certain plant, (T, S,) well known, called by some of the Arabs التَّعَلْبُ (T:) a certain plant having long branches, somewhat dust-coloured (M, TA) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, (TA,) and not growing except in fruitful years: (M, TA:) or a certain herb, or plant, like ذُرَّةُ [or millet]; (K;) or a certain herb having ears at its extremities like the ears of ذُرَّةُ, (M, TA,\*) and having reeds, (قَصَبٌ [i. e. قَصَبٌ], M,) or twigs, (قَصَبٌ [i. e. قَصَبٌ], TA,) and leaves, growing in every place except in unmixed sand, [for حَرُّ الرَّمْلِ in the TA, I find in the M حَرُّ الرَّمْلِ,] and growing upon one stem and two stems: (M, TA:) or, accord. to AHn, a certain herb, having a جَزْرَةٌ [app. meaning rhizoma like the carrot], which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the طَرُخُونِ, agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed; (M, TA;) rising about the height of a man, (TA,) or half the height of a man; (M;) two whereof suffice to satiate a camel: (M, TA:) [a coll. gen. n.:] n. un. with ذ. (M, K.)**

**ذَنْبِي** and **ذُنْبِي**: see **ذَنْبٌ**, first sentence.

**ذُنَابٌ**: see **ذَنْبٌ**, in two places.

**ذِنَابٌ**: see **ذَنْبٌ**, in five places: — and see

also **مَذْنَبٌ**. — Also **A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider. (M, K.)**

**ذُنُوبٌ** † **A horse (T, S, &c.) having a long tail: (T, S:) or having a full, or an ample, tail. (M, A, K.) [See also أذُنْبٌ.]** — Hence applied to a day: see **ذَنْبٌ**, in the latter half of the paragraph.

— Also **A great دُوْ [or bucket]: (Fr, T, Mgb:) or one that has a ذَنْبٌ [or tail]: (TA:) or one that is full (S, M, Mgb, K) of water; (S, Mgb;) not applied to one that is empty: (S, TA:) or one that is nearly full of water: (ISK, S:) or one containing less than fills it: or one containing water: or a دُوْ (M, K) in any case: (M:) or a**

**bucketful of water: (A:) masc. and fem.; (Fr, Lh, T, S, M, Mgb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) أذُنْبَةٌ and (of mult., S) ذِنَائِبٌ (S, M, K) and ذِنَابٌ. (M, A, \* Mgb, K.)** Fr. cites as an ex.,

\* **لَنَا ذُنُوبٌ وَلَكُمْ ذُنُوبٌ** \*  
\* **فَإِنْ أَبَيْتُمْ فَلَنَا القَلْبِيبُ** \*

[as meaning **For you shall be a great bucket, and for us a great bucket: or, if ye refuse this, for us shall be the well.**] (T.) [Accord. to the K, it also signifies **A grave:** but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] **Abou-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying,**

\* **فَكُنْتُ ذُنُوبَ البِشْرِ لَمَّا تَبَسَّلْتُ** \*  
\* **وَسُرْبَلْتُ أَكْفَانِي وَوَسَدْتُ سَاعِدِي** \*

[app. meaning † **And I was as though I were the corpse of the grave (lit. the bucket of the well) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh. (M.) [And Umeiyeh Ibn-Abee-'Aīdh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed حَسِيفٌ: see Kosegarten's "Carmina Hudsailitarum," p. 189.]** — Hence metaphorically applied to † **Rain. (Ham p. 410.)** — [Hence, also,] † **A lot, share, or portion: (Fr, T, S, M, A, Mgb, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Mgb:) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.)** — Also † **The flesh of the [portion of the back next the back-bone, on either side, which is called the] مَتْنٌ: (M, K:) or the part where the مَتْنُ ends; (M;) the flesh of the lower, or lowest, part of the مَتْنُ: (S:) or the [buttocks, or parts called] أَلْيَةٌ and مَأْكِرٌ: (M, K:) or the flesh of the أَلْيَةٌ and مَأْكِرٌ: (CK:) and the ذُنُوبَانُ are the [two parts called the] مَتْنَانُ, (M, K,) on this side and on that [of the back-bone]: (M:) or **يَرَابِيعُ المَتْنِ** means the flesh that is called ذُنُوبُ المَتْنِ [which are the portions of flesh next the back-bone, on either side thereof]. (A.)**

**ذُنَيْبِي** [dim. of **ذَنْبٌ** = and] i. q. **ذُنَيْبِي**, q. v. (TA.)

**ذُنَابَةٌ** † **أُتْفٌ [i. e. toe, or foremost extremity, also called the أَسْلَةُ,] of a sandal. (K.)** — See also **ذَنْبٌ**, in six places. — And see **مَذْنَبٌ**.

**مَذْنَبٌ**: see **ذَنْبٌ**, in six places: — and see **مَذْنَبٌ**, in two places. — **ذُنَابَةُ الطَّرِيقِ** † **The point, or place, to which the way, or road, leads; syn. وَجْهٌ. (IAar, M, K.)** So in the saying of Abu-l-Jarrāh, to a certain man, **إِنَّكَ لَمْ تَرْشُدْ ذُنَابَةَ الطَّرِيقِ**, [† **Verily thou didst not follow a right course in**