

story that hardly, or never, comes to an end. (M.) And **يَوْمَ طَوِيلِ 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** † *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 **ذُنَابٌ** [pl. of **ذُنَابَةٌ**] (A) and **ذُنَابَاتٌ**, (so in the TT as from the M,) or **ذُنَابَاتٌ**, (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.) **ضَرَبَ** **يَعْسُوبَ الدِّينِ** **بِذَنْبِهِ**, in a trad. of 'Alee, means, [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 **عسب**].) And **عَقِيلٌ طَوِيلَةُ الذَّنْبِ**, a phrase mentioned by IAqr, but not explained by him, app. means † *[The tribe of] 'Okeyl have numerous horsemen*. (M.) — [Also **ذَنْبٌ** (as will be shown by the use of its pl. in the verse here following) and] **ذُنَابٌ**, (S, K, TA,) or **ذُنَابٌ**, (so in the TT as from the M,) † *The sequel, consequence, or result*, syn. **عَقِبَ**, of anything. (S, M, K.) A poet says,

* **تَعَلَّقَتْ مِنْ أَذْنَابِ لَوِّ بِلَيْتِي** *
* **وَلَيْتَ كَلَوِّ حَيْبَةِ لَيْسَ يَنْفَعُ** *

[From considering what might be the sequels of "if," (i. e. of the word **لَوِّ**), 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 لَوِّ** † *Who will be responsible to thee for [the sequel [of the word **لَوِّ**]? (TA:) [or, as in the Proverbs of El-Meydānee, **لَوِّ**, **بِذُنَابَةٍ**,*

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.) [**الذَّنْبُ** is a name applied to each of several stars or asterisms: as † *The star α of Cygnus*; also called **ذَنْبُ الدَّجَاجَةِ**, and **الرَّوْفِ**: and † *The star β of Leo*; also called **ذَنْبُ الأَسَدِ**. And **الرَّأْسُ وَالذَّنْبُ** signifies † *The two nodes of a planet*: see **تَيْنِ**.] — **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 *quisetum*, or *horse-tail*]. (M.) [Accord. to Forskāl, (Flora Aegypt. Arab., p. cxii.) the *Portulaca oleracea* (or *garden-purslane*) is called in some parts of El-Yemen **الذَّنْبُ الفَرَسِ**.]*

ذَنْبُ التَّعَلْبِ † *A certain plant, resembling the ذَنْبُ [or tail] of the fox*; (M, K;) a name applied by some of the Arabs to the **ذَبَّانِ** [q. v.] (T.) — [**ذَنْبُ السَّبْعِ** † *Cauda leonis, i. e. *circium* (or *circsium*)*: (Golius, from Diosc. iv. 119:) now applied to the common creeping way-thistle. — **ذَنْبُ الفَأْرَةِ** † *Cauda muris, i. e. *plantago**. (Golius, from Ibn-Beyṭār.) — **ذَنْبُ الثَّوْرِ** † *A species of aristida, supposed by Forskāl (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. **ذُنَابَاتٌ**: see the next preceding paragraph, in three places.

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

ذَبَّانٌ † *A certain plant, (T, S,) well known, called by some of the Arabs **الذَّنْبُ***: (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 ذُرَّةٌ [or millet]*; (K;) or *a certain herb having ears at its extremities like the ears of ذُرَّةٌ, (M, TA,*) and having reeds, (قَصَبٌ [i. e. *قَصَب*], M,) or twigs, (قَصَبٌ [i. e. *قَصَب*], 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 جزرة [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 طَرْحُونِ, 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 ة. (M, K.)

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

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

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

also **مِذْنَبٌ**. — 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 **أَذْنَبٌ**.] — Hence applied to a day: see **ذَنْبٌ**, in the latter half of the paragraph. — Also *A great دُوٌّ [or bucket]*: (Fr, T, Mṣb;) or *one that has a ذَنْبٌ [or tail]*: (TA:) or *one that is full (S, M, Mṣb, K) of water*; (S, Mṣb;) 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 دُوٌّ (M, K) in any case*: (M:) or a

bucketful of water: (A:) masc. and fem.; (Fr, Lh, T, S, M, Mṣb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) **أَذْنِبَةٌ** and (of mult., S) **ذُنَابٌ** (S, M, K) and **ذُنَابٌ**. (M, A,* Mṣb, K.) Fr. cites as an ex.,

* **لَنَا ذُنُوبٌ وَلَكُمْ ذُنُوبٌ** *
* **فَإِنْ أَبَيْتُمْ فَلَنَا القَلْبِيُّ** *

[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,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying,

* **كَفَنْتُ ذُنُوبَ البَشْرِ لَهَا تَبَسَّلْتُ** *
* **وَسَرَبَلْتُ 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-'Aidh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of rearing which he contrasts with another rate likened by him to a well such as is termed **خَسِيفٌ**: 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, Mṣb, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Mṣb:) and in this sense it is used in the Kṣur 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 **ذُنُوبَانِ** are the [two parts called the] **مَتْنَانِ**, (M, K,) *on this side and on that [of the back-bone]*: (M:) or **يَرَابِيعُ ذُنُوبِ المَتْنِ** means *the flesh that is called يَرَابِيعُ ذُنُوبِ المَتْنِ [which are the portions of flesh next the back-bone, on either side thereof]*. (A.)

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

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

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