

to hang down, of a woman's shift and of her قناع [or head-covering]: you do not [properly] say of a man that he has a ذيل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جبة, [or his dragging the skirt thereof,] is termed ذيل: (Khálid Ibn-Jembeh, T:) the pl. of ذيل (in this sense, T, Mṣb, as relating to a shirt [&c.], S, and in all its senses, T, M) is أذيال (T, S, M, Mṣb, K) and أذيل (El-Hejeree, M, K) [both pls. of pauc.] and ذبول (T, S, M, Mṣb, K) which is a pl. of mult. (M.) Hence طول الذيل is a metonymical expression meaning † Richness, or competency; because long أذيال generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Ráze, Har p. 493:) and you say, طال ذيل فلان, meaning † The state, or condition, of such a one became good, and his wealth became abundant: and هو طويل الذيل, meaning † He is rich. (Har p. 319.) — Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M,) The tail: (T, M, K:) or the tail when long: (TA:) or the part, of the tail, that is made to hang down. (M, K.) — [+ Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce هبذ. — ذيل الريح † What is dragged along, (T, S, O,) or drann together, (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and rubbish: (T, O:) or what the wind leaves upon the sand, (M, K,) in the form of a rope, (M,) resembling the track of a ذيل [or skirt] dragged along: (M, K:) or, as some say, أذيال الريح means † the after-parts of the wind, with which it sweeps what is light to it. (M.) — ذيل جبل † The foot, bottom, base, or lowest part, of a mountain. (A and TA voce جبر.) — أذيال الناس † The hindmost of the people. (K.) You say, جاء أذيال من الناس † Some few of the hindmost of the people came. (S, Sgh.) — See also 2. — And see ذائل.

ذائل: see ذائل, in three places. — Also That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait. (TA.) Applied to a horse, That carries

himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ذيل [or pendent portion] of his tail. (M.)

ذائل, applied to a horse, Having a ذيل (T, K,) i. e. tail: (T:) and ذيل having a long ذيل: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means having a long tail: (S:) and † the latter word, tall, and having a long ذيل (M, K,) and that carries himself in an elegant and a proud and self-conceited manner, in his step; (K;) and is applied in the same sense to a wild bull: (M:) or the former word signifies short, and having a long tail; and its fem. is with ة: (T:) or when a horse is of this description, they say ذيل ذئب, mentioning the ذئب. (T, S.) — Also, applied to a درع (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] Long (S, M, K) in the ذيل [or skirt]; (S;) and so ذائلة and ذائلة. (M, K.) [In the CK, the last word is erroneously written مذالة.] — And حلقة ذائلة and ذائلة A ring [app. of a coat of mail] that is slender (M, K*) and elongated. (M.) = ذيل ذائل [an expression like ذيل ذائل, the former word an inf. n.,] means [Exceeding] lowness, baseness, vileness, meanness, contemptibleness, or ignominiousness. (S.)

مذال; fem. with ة: see the latter in the next preceding paragraph, in two places. — The fem. also means † A female slave: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أخيل من مذال [More proud and self-conceited than a female slave]. (S, K.)

مذيل [so in my MS. copy of the K, as in the M, but in other copies of the K مذيل] and متذيل [in the CK متذيل] i. q. متبذل [One who performs his own work; or who is careless of himself or his honour or reputation]. (M, K.)

مذيل A garment, (T,) of the kind called ملاء (T, S,) or رداء (K,) Long (T, S, K) in the ذيل [or skirt]. (S, K.) So in a verse of Imra-el-

Keys, of which the latter hemistich is cited voce ذوار. (T, TA.)

أرض متذيلة A land upon which has fallen a weak and small quantity (لطف ضعيف) of rain. (Sgh, K.)

مذيل: see مذيل.

ذير

1. ذامة (T, M, Mṣb, K,) first pers. ذمته (S,) aor. يذير (T, &c.) inf. n. ذير and ذامر (S, M, Mṣb, K,) He blamed, or found fault with, him, or it, (T, S, M, Mṣb, K,) namely, a commodity; like ذامة: (Mṣb:) accord. to Akh, ذمته and ذمته and ذمته all signify the same. (S.)

ذامر: see what next follows, in two places.

ذامر and ذامر are inf. ns., (S, M, Mṣb, K,) and are syn. with عيب [as such, and also as meaning A vice, fault, defect, or the like; in the latter sense syn. with ذامر, which belongs to art. ذمر: (T, S, M, Mṣb, K*) or, as some say, syn. with ذم [blame, &c.]. (M.) It is said in a prov., لا تعدم الحسناء ذاماً [The beautiful female is not without a defect]. (S.)

مذير Blamed, or found fault with; (S, Mṣb, K;) as also مذير: (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مذير, as used in the Kur vii. 17;) and] to a commodity. (Mṣb.)

مذير: see what next precedes.

دين

1. دانه [aor. يدين, inf. n., app., دين] He blamed, or found fault with, him, or it; like ذامة. (IAar, T.)

دين (M, TA,) incorrectly said in the K to be ذين, with kesr, (TA,) A vice, fault, defect, or the like; (M, K, TA;) as also دان [which belongs to art. ذون]. (M.)

مذان a dial. var. of مذال. (M.) [See the latter in art. ذيل.]