

and so in a copy of the S,) or became speckled by reason of ripening, (Aq, T, M, K,) or ripened, (A,) at the ذنب, (Aq, T, S, M, A, Mgh, K,) i.e. the part next the base and stalk. (Mgh.) The dates in this case are termed ذُنُوبٌ (Fr, T, S, M, A, K) in the dial. of Benoo-Asad, (Fr, T,) and ذُنُوبٌ (Fr, T, K) in the dial. of Temeem (Fr, T) and مُذْنِبٌ (A, Mgh;) and a single date is termed ذُنُوبَةٌ (T, M, K) and مُذْنِبَةٌ (T, S.) — ذَنْبُ الضَّبِّ, [or, probably, ذَنْبٌ, being similar to رَأْسٌ and جَنْبٌ and قَادٌ &c., or perhaps both,] *He seized the tail of the ضَبٌّ*; said of one endeavouring to catch it. (A.) — ذَنْبُ الْأَفْعَى, said of a ضَبٌّ, *It turned its tail towards the viper, or met the viper tail-foremost, in coming forth from its hole; contr. of رَأْسُ الْأَفْعَى*. (TA in art. رَأْسٌ.) — ذَنْبُ عِمَامَتِهِ [He made a tail to his turban;] (S, K, TA;) i.e. † he made a portion of his turban to hang down like a tail: (S, TA:) you say of him who has done this, ذَنْبٌ. (S, A, K, TA.) — ذَنْبْتُ كَلَامَهُ [and كَتَبَهُ] I added an appendix to his discourse and his writing, or book; like ذَيْلُهُ. (A, TA.) [Hence, the inf. n. تَذْنِيبٌ is used to signify † An appendix; like تَذْيِيلٌ.] — ذَنْبُوا خُشْبَانَهُ † They made channels for water (which are termed مَذَانِبٌ) in its rugged ground. (TA from a trad.)

3. ذَانَبَتْ, (AO, T, K,) written by Sgh, with his own hand, with , but by others without, (MF,) said of a mare [in parturition], *She was in such a state that her fetus came to her فَخْخُح* [or ischium (here described by MF as the place of meeting of the two hips)], and the بَقِي [q.v. (here explained by MF as a skin containing yellow water)] was near to coming forth, (AO, T, 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. (AO, T.) In this case, she is said to be ذَانَبَتْ, (AO, T, K.)

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

5. تَذَنَّبَ عَلَى فَلَانٍ 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. (A, TA.) — See also 2, near the end of the paragraph. — تَذَنَّبْتُ الْوَادِي † I came to the valley from the direction of its ذَنْبٌ [q.v.]. (A.) And تَذَنَّبَ الطَّرِيقَ † He took the road; (K, TA;) as though he took its ذَنْبَةً, or came to it from [the direction of] its ذَنْبٌ. (TA.)

10. اسْتَذْنَبَ 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. (Har p. 450.) — See also 1, in three places. — اسْتَذْنَبَ الْأَمْرُ † The affair was, or became, complete, [as though it assumed a tail,] and in a right state. (K, TA.)

ذَنْبٌ A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. اِثْمٌ, (T, M, A, Mgh,) or جُرْمٌ, (S,) or both, (TA,) and مَعْصِيَةٌ: (T, TA:) or it differs from اِثْمٌ in being either intentional or committed through inadvertence; whereas the اِثْمٌ is peculiarly intentional: (Kull p. 13:) or a thing that precludes one from [the favour of] God: or a thing for which he is blamable who does it intentionally: (KT:) pl. ذُنُوبٌ (M, Mgh, K) and pl. ذُنُوبَاتٌ. (M, K.) ذَنْبٌ وَلِهَذَا عَلَى ذَنْبٍ [in the Kur 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. (M.)

ذَنْبٌ and ذُنَابِي (T, S, M, A, Mgh, K) and ذَنْبِي and ذُنُبِي (El-Hejeree, M, K) signify the same; (T, S, M, &c.;) i.e. The tail; syn. ذَيْلٌ: (TA: [in the CK, الذَنْبِي is erroneously put for الذَيْلِي:] but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more commonly than the second; (S, A;) and the second is used in relation to a bird (S, M, A, Mgh) more commonly than the first, (S, M,) or more chastely: (M, 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: (Er-Riyáshee, TA:) or, as some say, the second signifies the place of growth of the ذَنْبٌ [or tail]: (M:) the pl. of ذَنْبٌ is اذْنَابٌ. (S, M, A, Mgh, K.) [Hence the following phrases &c.] — رَكِبَ ذَنْبَ الْبَعِيرِ [lit. He rode on the tail of the camel, meaning] † he was content with a deficient lot. (T, A, K.) — ضَرَبَ بِذَنْبِهِ [lit. He smote the earth with his tail, the الأرض being understood, meaning] † he (a man) stayed, or abode, and remained fixed. (K.) [See also another explanation of this phrase below.] — اَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنْبَهُ meaning † [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. (A, TA. [See art. غَرَزَ.]) — بَيْنِي وَبَيْنَهُ ذَنْبُ الضَّبِّ [lit. Between me and him is the tail of the ضَبٌّ] means † between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the ضَبٌّ]. (A, TA.) — اسْتَرْخَى ذَنْبُ الشَّيْخِ † The old man's became lax, or languid. (A, TA.) — رَكِبَ ذَنْبَ الرِّيحِ [lit. He rode upon the tail of the wind,] means † he outwent, or outstripped, and was not reached, or overtaken. (T, A, K.) — وَلَّى الْخَمْسِينَ وَبَا [lit. He turned his tail upon the fifty,] means † he passed the [age of] fifty [years]: (M, TA:) and so وَلَّى الْخَمْسُونَ ذَنْبَهَا [lit. the fifty turned their tail upon him]: (A, TA:) the former accord. to Yaakob: accord. to IAqr, El-Kilábee, being asked his age, said, قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبَهَا [lit. The fifty have turned their tail to me]. (M, TA.) — اتَّبَعَ ذَنْبَ أَمْرِ مُذْبِرٍ [lit. He followed the tail of an event retreating,] means † he regretted an event that had passed. (T, A, TA.) — [The ذَنْبُ of a man is † The part corresponding to the tail: and hence,] رَجُلٌ وَقَّاحُ الذَّنْبِ † [A man hard in the caudal extremity,] meaning † a man very patient in enduring riding. (IAqr, M, and K in art. وَقَّاحٌ.) — [And of a garment, The skirt:] you say, تَعَلَّقْتُ بِأَذْنَابِهِ † [I clung to his skirts]. (A.) — The ذَنْبُ of a ship or boat is † The rudder. (Lth and S* and L in art. سَكَنَ. [See also خَيْرَزَانٌ.]) — ذَنْبٌ also signifies † Anything resembling a tail. — Hence, † The extremity of a whip. (Mgh, Mgh.) — And, of an unripe date, (M, Mgh,) and of any date, (M,) † The hinder part; (M;) the part next the base and stalk. (Mgh.) — † And † The outer extremity of the eye, next the temple; as also ذَنْبٌ and ذَنْبَةٌ (M, A) and ذَنْبَانِي (A) [and ذَنْبَانِي, as used in the K voce اَزْدَجَ, in art. زَجَ. — See also ذُنُوبٌ, third sentence. — Also † The end; or last, or latter, part; of anything: pl. ذُنُوبٌ (T) [and اذْنَابٌ]: and ذَنْبٌ [as a sing.], (K,) or ذَنْبٌ, (so in the TT as from the M,) has this meaning. (M, K.) You say, كَانَ ذَلِكَ فِي ذَنْبِ الدَّهْرِ † That was in the end of the time [past]. (M.) And ذَنْبُ الْوَادِي and الذَنْبَةُ: both signify the same [i.e. † The end of the valley]: (A'Obeyd, M, TA:) or ذَنْبَةٌ and ذَنْبَةٌ and ذَنْبَةٌ signify the † last, or latter, parts, (K, TA,) in some copies of the K, the last, or latter, part, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and ذَنْبٌ app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that ذَنْبٌ and ذَنْبَةٌ in relation to a valley are pls. of ذَنْبٌ, like as جَمَالٌ and جَمَالَةٌ are pls. of جَمَلٌ: (T:) or ذَنْبَةٌ and ذَنْبَةٌ, (S, Mgh,) the former of which is more common than the latter, (Th, S, Mgh,) signify † the place to which finally comes the torrent of a valley: (S, Mgh:) the pl. of ذَنْبَةٌ is اذْنَابٌ: (T:) the ذَنْبُ of a valley and its مَذْنِبٌ are the same; [i.e. † the lowest, or lower, part thereof;] (T;) [for the pls.] اذْنَابٌ (T, TA) and مَذَانِبٌ (TA) signify † the lowest, or lower, parts of valleys: (T, TA:) and اذْنَابٌ signifies [in like manner] † the last, or latter, parts, of [water-courses such as are termed] تَلَاع. (T, TA. See also مَذْنِبٌ.) It is said in a trad. لَا يَمْنَعُ فَلَانٌ ذَنْبَ تَلْعَةٍ † [Such a one will not impede the last part of a water-course]; applied to the abject, weak, and contemptible. (T.) And اذْنَابُ أُمُورٍ means † The last, or latter, parts of affairs or events. (M.) You say also, حَدِيثٌ طَوِيلٌ الذَّنْبِ † [A long-tailed story;] a