

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** † 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 **ذُنَابٌ** (M, A, K) and **ذُنَابِي** (S) and **ذُنَابٍ** [pl. of **ذُنَابَةٌ**] (A) and **ذُنَابَاتٍ**, (so in the TT as from the M,) or **ذُنَابَاتٍ**, (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.) **ضَرْبُ** **يَعْقُوبُ 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. **ضَرْبُ** and **عَسَبُ**].) And **عُقَيْلُ طَوِيلَةِ 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,

- تَعَلَّقْتُ مِنْ أَذْنَابِ لَوْ بَلَيْتَنِي
• وَلَيْتَ كَلَّوْ حَيَّةٌ 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, **لَكَ مَنْ 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 بِذُنَابَةٍ**, which means the same.] — **ذَنْبُ الرِّحَانِ**: see art. **سَرَجٌ**. — **ذَنْبُ الْفَرَسِ** † A certain asterism (نَجْمٌ, M, K, TA) in the sky, (TA,) resembling the **ذَنْبٌ** [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 **الرِّدْفُ**; and † The star β of

Leo; also called **الْأَسَدُ**. And **الذَّنْبُ** and **الرَّاسُ** signifies † The two nodes of a planet: see **تَتَيْنِ**.] — **ذَنْبُ الْخَيْلِ**, (K,) or **أَذْنَابُ الْخَيْلِ**, (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 Forskāl, (Flora Aegypt. Arab., p. cxii.) the *Portulaca oleracea* (or garden-purslane) is called in some parts of El-Yemen **الذَّنْبُ الْفَرَسِ**.] **ذَنْبُ**

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

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

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

ذَنْبَانِ 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 **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 **الرَّمْلُ**], 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 **طُرْحُونُ**, 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 **ذَنْبٌ**. (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.)

ذَنْبُ A horse (T, S, &c.) having a long tail: (T, S:) or having a full, or an ample, tail. (M, A, K.) [See also **أَذْنَبُ**.] — Hence applied to a day: see **ذَنْبٌ**, in the latter half of the paragraph. — Also A great **دَلْوٌ** [or bucket]: (Fr, T, M, S:) or one that has a **ذَنْبٌ** [or tail]: (TA:) or one that is full (S, M, M, S, K) of water; (S, M, S;) 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 **دَلْوٌ** (M, K) in any case: (M:) or a

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

- لَنَا ذُنُوبٌ وَلَكُمْ ذُنُوبٌ
• فَإِنْ أَبَيْتُمْ فَلَنَا الْقَلْبُ

[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,

- فَكَتُّ ذُنُوبَ الْبَشَرِ لَهَا تَبَسَّلَتْ
• وَسَرَبَلْتُ أَكْفَانِي وَوَدِدْتُ 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 running which he contrasts with another rate likened by him to a well such as is termed **خَيْفٌ**: 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, M, S, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (M, S:) 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 **مَتْنٌ** ends; (M;) the flesh of the lower, or lowest, part of the **مَتْنٌ**: (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** means the flesh that is called **الْمَتْنِ** [which are the portions of flesh next the back-bone, on either side thereof]. (A.)

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

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

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