

and so in a copy of the  $\text{S}$ ,) or became speckled by reason of ripening, (A $\text{g}$ , T, M,  $\text{K}$ ,) or ripened, (A,) at the ذنب, (A $\text{g}$ , T,  $\text{S}$ , M, A, Mgh,  $\text{K}$ ,) i.e. the part next the base and stalk. (Mgh.) The dates in this case are termed ذنوب (Fr, T,  $\text{S}$ , M, A,  $\text{K}$ ) in the dial. of Benoo-Asad, (Fr, T,) and ذنوب (Fr, T,  $\text{K}$ ) in the dial. of Temeem (Fr, T) and مذنب; (A, Mgh;) and a single date is termed ذنوبة (T, M,  $\text{K}$ ) and مذنبية (T,  $\text{S}$ ,) = ذنب الصب, [or, probably, ذنب, being similar to رأس and جنب and فاد &c., or perhaps both,] He seized the tail of the صب; said of one endeavouring to catch it. (A.) — ذنب الأفعى, said of a صب, It turned its tail towards the viper, or met the viper tail-foremost, in coming forth from its hole; contr. of رأس الأفعى. (TA in art. رأس.) — ذنب عمامته † [He made a tail to his turban;] ( $\text{S}$ ,  $\text{K}$ , TA;) i.e. † he made a portion of his turban to hang down like a tail: ( $\text{S}$ , TA:) you say of him who has done this, ذنب. ( $\text{S}$ , A,  $\text{K}$ , TA.) — ذنبت كلامه † [and كتابه † I added an appendix to his discourse and his writing, or book; like ذنبته. (A, TA.) [Hence, the inf. n. تذب is used to signify † An appendix; like تذبيل. — ذنبا حشبانة † They made channels for water (which are termed مذانب) in its rugged ground. (TA from a trad.)

3. ذانبت, (AO, T,  $\text{K}$ ,) written by  $\text{Sgh}$ , with his own hand, with  $\text{a}$ , but by others without, (MF,) said of a mare [in parturition], She was in such a state that her foetus came to her فحش [or ischium (here described by MF as the place of meeting of the two hips)], and the سقى [q. v. (here explained by MF as a skin containing yellow water)] was near to coming forth, (AO, T,  $\text{K}$ ,) 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 مذانب, (AO, T,  $\text{K}$ ,)

4. الذنب He committed a sin, crime, fault, misdemeanour, &c.; ( $\text{S}$ ,  $\text{M}$ ,  $\text{A}$ ,  $\text{MA}$ ,  $\text{K}$ ,  $\text{S}$ ,\*) he became chargeable with a ذنب [or sin, &c.]: (M $\text{gh}$ ,) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذنب being used instead of such, as a quasi-inf. n.]; for إذنب, like إكرام, [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. تذبت على فلان 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. — تذبت الوادي † I came to the valley from the direction of its ذنب [q. v.]. (A.) And تذبت الطريق † He took the road; ( $\text{K}$ , TA;) as though he took its ذنابة, or came to it from [the direction of] its ذنب. (TA.)

10. استذبه 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. = استذنب الأمر † The affair was, or became, complete, [as though it assumed a tail,] and in a right state. ( $\text{K}$ ,  $\text{TA}$ .)

ذنب A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. إثم, (T, M, A, M $\text{gh}$ ,) or جور, ( $\text{S}$ ,) or both, (TA,) and معصية: (T, TA:) or it differs from إثم in being either intentional or committed through inadvertence; whereas the إثم 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. ذنوب (M, M $\text{gh}$ ,  $\text{K}$ ) and pl. ذنوبات. (M,  $\text{K}$ .) ذنب [in the  $\text{K}$ ur 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.)

ذنب and ذنابي (T,  $\text{S}$ , M, A, M $\text{gh}$ ,  $\text{K}$ ) and ذنبي and ذنبي (El-Hejeree, M,  $\text{K}$ ) signify the same; (T,  $\text{S}$ , M, &c.;) i.e. The tail; syn. ذيل: (TA: [in the CK, الذنبي is erroneously put for الذنبي:]) 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 ( $\text{S}$ , A) and the ass [and the like] ( $\text{S}$ ) more commonly than the second; ( $\text{S}$ , A,\*) and the second is used in relation to a bird ( $\text{S}$ , M, A, M $\text{gh}$ ) more commonly than the first, ( $\text{S}$ , M,\*) or more chastely: (M,  $\text{Mgh}$ ,) 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-Riyashee, TA:) or, as some say, the second signifies the place of growth of the ذنب [or tail]: (M:) the pl. of ذنب is أذنان. ( $\text{S}$ , M, A, M $\text{gh}$ ,  $\text{K}$ .) [Hence the following phrases &c.] — ركب ذنب البعير [lit. He rode on the tail of the camel, meaning] † he was content with a deficient lot. (T, A,  $\text{K}$ ,) — ضرب بذنبيه [lit. He smote the earth with his tail, الأرض being understood, meaning] † he (a man) stayed, or abode, and remained fixed. ( $\text{K}$ ,) [See also another explanation of this phrase below.] أقام بأرضنا وعرز ذنبيه 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. عرز.]) — بيني وذنب الصب [lit. Between me and him is the tail of the صب,] means † between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the صب]. (A, TA.) — استرخى ذنب الشيخ † The old man's became lax, or languid. (A, TA.) — ركب ذنب الريح [lit. He rode upon the tail of the wind,] means † he outwent, or outstripped, and was not reached, or overtaken. (T, A,  $\text{K}$ ,) — ولّى الخمسين [lit. He turned his tail upon the fifty,] means † he passed the [age of] fifty [years]: (M, TA:) and so الخمسون ذنبا † [lit. the fifty turned their tail upon him]: (A, TA:) the former accord. to Yaakob: accord. to IA $\text{g}$ , El-Kilabee, being asked his age, said, قَد وُلّت لِي الخَمْسُونُ ذَنبًا [lit. The fifty have turned their tail to me]. (M, TA.) — اتبع ذنب [lit. He followed the tail of an event retreating,] means † he regretted an event that had passed. (T, A,  $\text{TA}$ ,\*) — [The ذنب 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. (IA $\text{g}$ , M, and  $\text{K}$  in art. وقح.) — [And of a garment, The shirt:] you say, تَعَلَّقْتُ بِأَذْنَابِهِ † [I clung to his shirts]. (A.) — The ذنب of a ship or boat is † The rudder. (Lth and  $\text{S}$ \* and L in art. سكن. [See also خميران.]) — ذنب also signifies † Anything resembling a tail. — Hence,] † The extremity of a whip. (Mgh, M $\text{gh}$ ,) — 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 ذناب and ذنابة (M, A) and ذنابة (A) [and ذنابي, as used in the  $\text{K}$  voce ازدج, in art. زوج. — See also ذنوب, third sentence. — Also † The end; or last, or latter, part; of anything: pl. ذناب (T) [and أذنان]: and ذناب [as a sing.], ( $\text{K}$ ,) or ذناب, (so in the TT as from the M,) has this meaning. (M,  $\text{K}$ ,) You say, كَانَ ذَلِكَ فِي ذَنْبِ الدَّهْرِ † That was in the end of the time [past]. (M.) And ذنب الوادي and الذنابة: both signify the same [i. e. † The end of the valley]: (A'Obeyd, M, TA:) or ذنابة and ذنابة and ذنابة signify the † last, or latter, parts, ( $\text{K}$ , TA,) in some copies of the  $\text{K}$ , 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,  $\text{K}$ , TA,) and of a river, (A, TA,) and of time; ( $\text{K}$ , TA;) [and ذناب app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that ذناب and ذنابة in relation to a valley are pls. of ذنب, like as جمال and جمالة are pls. of جمل: (T:) or ذنابة and ذنابة, ( $\text{S}$ , M $\text{gh}$ ,) the former of which is more common than the latter, (Th,  $\text{S}$ , M $\text{gh}$ ,) signify † the place to which finally comes the torrent of a valley: ( $\text{S}$ , M $\text{gh}$ ,) the pl. of ذنابة is ذناب: (T:) the ذنب of a valley and its مذنب are the same; [i. e. † the lowest, or lower, part thereof;] (T;) [for the pls.] أذنان (T, TA) and مذانب (TA) signify † the lowest, or lower, parts of valleys: (T, TA:) and أذنان signifies [in like manner] † the last, or latter, parts, of [water-courses such as are termed] تلاع. (T, TA. See also مذنب.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنْبَ تَلْعَةٍ † [Such a one will not impede the last part of a water-course]; applied to the abject, weak, and contemptible. (T.) And أذنان أمور means † The last, or latter, parts of affairs or events. (M.) You say also, حَدِيثٌ طَوِيلٌ الذَّنْبِ † [A long-tailed story;] a