

TA :) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.) [See also ذَالَان.]

ذَامِلٌ *Light and quick.* (Ibn-'Abbād, TA.)

ذَام

1. ذَامَهُ, (T, S, M, Mṣb, K,) aor. ʿ, (S, M, Mṣb, K,) inf. n. ذَامٌ, (S, \*M,) *He blamed, or found fault with, him, or it;* (T, S, Mṣb;) namely, a man, (T, [in which it is said that ذَامَتُهُ in the sense of عَيْتُهُ is more common than ذَامَتُهُ, though the contr. seems to be manifestly the case,]) or a commodity; (Mṣb;) and *he despised him;* like ذَابَهُ: (S:) and *he despised him and beat him:* (T:) and *he despised him and blamed him:* (T, M, K:) or *he despised him and drove him away;* like ذَابَهُ: (M:) and simply *he drove him away:* (M, K:) or *he drove him away and beat him;* like ذَابَهُ: (M and TA in art. ذَاب:) and *he repaid him, or requited him;* syn. جَزَاه: (T and M:) or *he overcame him in abasing;* syn. جَزَاه. (K and TA. [So in my MS. copy of the K and in the CK: but I doubt not that جَزَاه is the right reading.]

4. اذَامَهُ, (TA,) inf. n. اِذَامٌ, (K, TA,) *He frightened him, or terrified him;* syn. of the inf. n. رَغَبٌ. (K, TA.) — اِذَامَتْنِي عَلَى كَذَا *Thou compelledst me against my will to do such a thing.* (Fr, S.)

ذَامٌ i. q. عَيْبٌ [as a subst., meaning *A vice, fault, defect, or the like;* like ذَامٌ, without ʿ, and ذِيمٌ; as well as an inf. n. of 1, q. v.]: with and without ʿ. (S.)

مَا سَمِعْتُ لَهُ ذَامَةً *A word: so in the saying, [I heard not a word that he had to utter].* (K.)

مَذْمُومًا pass. part. n. of 1. (S, Mṣb.) *Blamed:* (TA:) or *driven away:* (M, TA:) or, accord. to Lh and Mujāhid, *banished.* (T, TA.)\*

ذَان

1. ذَانَهُ, [aor. ʿ,] inf. n. ذَانٌ, [app. from ذُونٌ, q. v.,] *He held his state, or condition, to be contemptible and weak.* (TA.)

R. Q. 1. ذَانَتِ الْأَرْضُ *The land produced the kind of plant called ذُونٌ.* (IAqr, M.)

R. Q. 2. خَرَجُوا يَتَذَاتُونَ (S, so in both of my copies, and K and TK, but [erroneously] written in the TT as from the M يتذاتون, and in some copies of the K يَتَذَاتُونَ, or يَتَذَاتُونَ, [the verb being evidently a denominative from ذُونٌ like تَجَلَّبَبٌ from جَلَبَابٌ,]) *They went forth (S, M, K) to take, (S,) or to seek and take, (M,) or to gather, (K,) the kind of plant called ذُونٌ.* (S, M, K.)

ذُونٌ [A kind, or species, of fungus; perhaps a species of phallus;] a certain plant, (T, S, K.) of the same kind as the عَرَجُون and the طَرْنُوثُ,

which grows in the winter, and, when the day becomes hot, rots, and goes away; (IAqr, T;) said by Abu-l-'Omeythil to be, in form, like the هَلْيُون [or asparagus]: (T:) pl. ذَوَانِين: (T, S:) and some pronounce the sing. ذُونُون, without ʿ; and make the pl. ذَوَانِين: (T, TA:) a certain plant that grows at the roots of the أَرْطَى and الآء and رَمْت; the ground cleaving, and disclosing it, it comes forth like the سَوَاعِد [app. here meaning the upper arms, above the elbows,] of men; has no leaves; is black (أَسْمَر), and dust-coloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes (أَكْحَام) like those of the [bean called] بَاقَلَى; and has a yellow fruit at its upper part: some say that it is a plant that grows like the [fungi called] عَرَاجِين, of the plants termed فُطْر: AHn says that what are termed ذَوَانِين are things of the [fungi called] فُقُوع, that come forth from beneath the ground like thick عُمَد [or poles]; nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock (أَرْوَمَة); and are used as medicines; and none but the hungry will eat them, because of their bitterness: he also says in one place, they grow at the roots of trees, most like to the asparagus (هَلْيُون), except that they are larger and thicker; and have no leaves; but they have a بَرْعُومَة [app. here meaning a head, such as is termed a pileus, or cap], which assumes a roseate colour, and then changes to yellow: the ذُونُون is all [full of] water [or juice]; and is white, except what appears thereof, of that بَرْعُومَة; and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat: the n. un. is with ʿ: (M:) ISh says that it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the طَرْنُوثُ, not eaten save by sheep or goats, [and grows] in plain, or soft, tracts: IB says that it is the mild هَلْيُون. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَوَانِين لَمْ يَرْمَتْ لَهَا وَطْرَانِيَّتْ لَمْ يَرْمَتْ لَهَا وَطْرَانِيَّتْ [Dhu-noonehs having no rinthehs, and turthootherhs having no arfáhs]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذَوَانِين لَمْ يَرْمَتْ لَهَا is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طَرْنُوثُ.)

ذَب

1. ذَبَّ عَنْهُ, (T, S, M, &c.,) aor. ʿ, (T, M, Mṣb,) inf. n. ذَبٌّ, (T, S, M, Mṣb,) *He repelled from him: he defended him.* (T, S, M, Mṣb, K.) You say, يَذُبُّ عَنْ حَرِيمِهِ *He repels from, or defends, his wife, or wives, or the like.* (T, Mṣb.) [See also R. Q. 1.] — And ذَبٌّ signifies also *The act of driving away.* (T, TA.) You say, ذَبَّ الذَّبَابُ, and ذَبَّ, *He drove away the fly, or flies.*

(M, TA.) And الوَحْشُ تَذُبُّ الْبَقَّ بِأَذْنَابِهَا [The wild animals drive away the gnats with their tails]. (A.) — And [hence,] أَتَاهُمْ خَاطِبٌ فَذَبُّوه *One demanding a woman in marriage came to them, and they rejected him, or turned him back.* (A, TA.) = ذَبَّ + He (a man, TA) was, or became, possessed; or mad, or insane. (K, TA.) = ذَبَّ, (M, K,) aor. ʿ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبَيْتْ, like لَبَيْتْ &c.,] inf. n. ذَبٌّ, (M,) *He (a man, K) went hither and thither, not remaining in one place.* (M, K. \*) = ذَبَّ, [aor. ʿ,] *It dried; dried up; or became dry.* (T.) You say, ذَبَّتْ شَفْتُهُ, (S, M, K,) aor. ʿ, inf. n. ذَبٌّ and ذَبَّبٌ and ذَبُّوبٌ, (M, K,) *His lip became dry, (M, K,) or lost its moisture, (S,) by reason of thirst, (S, K,) or by reason of vehement thirst, (M,) &c.; (M, K:) as also ذَبَيْتْ. (M, K.) And ذَبَّ لِسَانُهُ (S, M) in like manner [His tongue became dry &c.]. (M.) And ذَبَّ said of a plant, *It withered, or lost its moisture.* (S, K.) And said of a pool of water left by a torrent, *It dried up in the end of the hot season.* (IAqr, M, K.) And ذَبَّ جِسْمُهُ *His body became lean, or emaciated, (S, K, TA,) and lost its moisture.* (TA.) And ذَبَّ, (T, K,) aor. ʿ, inf. n. ذَبٌّ, (T,) *His colour, or complexion, became altered, by reason of emaciation or hunger or travel &c.* (T, K.) — See also 2.*

2. ذَبَّ عَنْهُ *He repelled from him, or defended him, much, or often.* (S.) — ذَبَّ الذَّبَابُ: see 1. = ذَبَّ شَفْتُهُ: see 1. = ذَبَّبٌ, inf. n. تَذْبِيبٌ, also signifies *It left a ذَبَابَة, i.e. somewhat remaining.* Hence, ذَبَّ النَّهَارُ, (S, A, TA,) or ذَبَّ, (so in the K, but corrected in the TA,) *The day passed so as to leave thereof only a ذَبَابَة; (A, TA;\*) i.e. (TA) the day had only a [small] remainder of it left.* (S, K, TA.) And طَعَنَ وَرَمَى غَيْرَ تَذْبِيبٍ *A thrusting, or piercing, and a shooting, or casting, with energy [so as not to leave any force unexerted].* (S, \*A, TA.) — [Also *It left not a ذَبَابَة, i.e. anything remaining: thus bearing two contr. significations.* Hence,] ذَبَّ فِي السَّيْرِ *He strove, laboured, toiled, or exerted himself, in going, or journeying, so that he left not a ذَبَابَة [or any part of his journey remaining unaccomplished]: (A, TA:) [or] ذَبَّ signifies + he hastened, made haste, or sped; syn. أَسْرَعَ: (M:) [and, accord. to Et-Tebreczee, this is the primary signification: for he says,] التَّذْبِيبُ is like الطَّرَادُ [app. as meaning + the act of charging, by a horse or a horseman]: but the primary meaning is الإِسْرَاعُ. (Ham p. 207.) And ذَبَّيْنَا لَيْلَتَنَا, (S, K,) inf. n. تَذْبِيبٌ, (K,) + *Our beasts became fatigued, or jaded, by journeying [during that our night].* (S, K.)*

R. Q. 1. ذَبَّبَهُ, (T,) inf. n. ذَبْبَةٌ, (K,) *He defended his neighbours and family.* (T, K.) [See also 1.] = And *He annoyed, molested, harmed, or hurt, (T, K,) people.* (K.) = And *He made a thing to dangle, or move to and fro;*