

ضَاغَطٌ *A slitting in the arm-pit of a camel, (S, K,) and abundance of flesh [in that part, pressing against the side]: (S:) and i. q. ضَبُّ: (S, K) or a thing like a bag: (TA:) a tumour in the armpit of a camel, like a bag, straitening him: (Meyd: see مَعْرَكٌ:) or skin collected together: or the base of the callous protuberance upon the breast of a camel pressing against the place of the arm-pit, and marking, or scarring, and excoriating, it. (TA.) Accord. to IDrd, ضَاغَطٌ بِعَيْرٍ بِهِ means *A camel whose arm-pit comes in contact with his side so as to mark it, or scar it. (TA.)* = † *A watcher, keeper, or guardian; a confidential superintendent; (S, K;) over a person; so called because he straitens him; (S;) or over a thing. (K.)* You say, *كَانَ أَرْسَلَهُ ضَاغَطًا عَلَى فُلَانٍ* † *He sent him as a watcher, &c., over such a one. (S, TA.)* And hence what is said in the trad. of Mo'adh, (S, L,) when his wife asked him, on his return from collecting the poor-rates in El-Yemen, where was the present which he had brought for his wife, and he answered, (L,) *كَانَ عَلَى ضَاغَطٍ* [There was over me a watcher], (S,) or *كَانَ مَعِيَ ضَاغَطٌ* [There was with me a watcher], meaning God, who knows the secrets of men; or he meant, by ضَاغَطٌ, the trust committed to him by God, which he had taken upon himself; but his wife imagined that there was with him a watcher who straitened him, and prevented his taking to please her. (L.)*

ضغن

1. ضَغْنٌ, (AZ, S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. ضَغْنٌ (AZ, S, Mṣb, TA) and ضَغْنٌ, (AZ, TA,) or the latter is a simple subst., (Mṣb,) *He, (S, K,) or it, i. e. one's bosom, (Mṣb,) was, or became, affected with rancour, malevolence, malice, or spite; (S, Mṣb, K;) or, said of a man, his bosom was, or became, affected therewith; (AZ, TA;) عَلَيْهِ against him. (S.)* [See also ضَغْنٌ below.] — And, (IAqr, S, K,) aor. and inf. ns. as above, (TA,) *He inclined, (IAqr, S, K, TA,) towards him, (IAqr, TA,) and عَلَيْهِ against him, (TA,) and إِلَى الدُّنْيَا [towards the present world, or worldly things]. (S, K.)* And ضَغْنَتْ الْقَنَاطَةَ, inf. n. ضَغْنٌ, † *The spear-shaft was, or became, crooked. (TA.)* — Also, (K, TA,) aor. and inf. ns. as above, (TA,) *He was, or became, affected with desire, or with yearning or longing of the soul. (K, TA.)*

6. تَضَاغَنٌ *The conceiving, or being affected with, mutual rancour, malevolence, malice, or spite. (KL, and Har p. 43.)* You say, *تَضَاغَنُوا* and *اضْطَغَنُوا* *They had, or held, in the heart, feelings of mutual rancour, malevolence, malice, or spite. (S, K.)*

8: see what next precedes. — One says also, *اضْطَغَنَ عَلَى فُلَانٍ ضَغِينَةً* *He conceived, or concealed, [in his heart,] rancour, malevolence, malice, or spite, against such a one. (TA.)* — And *اضْطَغَنَ* *He took it (i. e. a thing, and weapon, S) beneath his حَضَنٌ [or the part between his armpit and flank, &c.]: (S, K:) and he carried*

him (i. e. a child) *in that part, or in his bosom. (TA.)* — *الِاضْطَغَانُ* is also syn. with *الِاشْتِمَالُ*, which is *The putting [a portion of] the garment beneath [and within] the right arm, [app. from behind,] and the other end beneath the left arm, and drawing it [i. e. the garment] together with the left hand. (TA.)* [But see *اشْتَمَلَ*.]

ضَغْنٌ [said by some to be an inf. n.: (see 1:)] *Rancour, malevolence, malice, or spite; (S, Mṣb, K;) as also ضَغِينَةٌ: (S, K:) or both signify vehement rancour &c.; and enmity; and violent hatred: (TA:) the pl. of the former is اَضْغَانٌ; (MA, Mṣb;) and that of † the latter is ضَغَائِنٌ, (MA,) and † ضَغِينٌ may be a pl. of ضَغِينَةٌ, [or rather a coll. gen. n.,] or the ʿ may be elided by poetic license; or these two may be dial. vars., like حَقٌّ and حَقَّةٌ [accord. to some], and بَيَاضٌ and بَيَاضَةٌ. (TA.)* One says, when he has sought to gain a person's good will, or approval, *سَلَلْتُ ضَغْنَ فُلَانٍ* and *ضَغِينَتَهُ* [I drew forth the rancour, &c., of such a one]. (TA.) And a woman who hates her husband is said to be *ذَاتُ ضَغْنٍ عَلَى زَوْجِهَا* [One who has a feeling of rancour, &c., against her husband]. (TA.) — And *Difficulty of disposition* in a beast: so in the phrase *ذَاتُ ضَغْنٍ* [A beast (دَابَّةٌ) having a difficult disposition]. (TA.) See also the phrase *ذَاتُ شَغْبٍ وَضَغْنٍ*, applied to a she-ass, in art. شَغْبٌ. — And *Inclination. (S, K.)* One says, *مِثْلِي ضَغْنِي إِلَى فُلَانٍ* *My inclination is towards such a one. (S.)* — And *Desire; or yearning or longing of the soul. (K, TA.)* One says *ذَاتُ نَاقَةٍ ضَغْنٍ* meaning *A she-camel yearning towards, or longing for, her home, or accustomed place, (S, TA,) and her mates. (S.)* [See a verse cited voce رِفَاقٌ.] And sometimes ضَغْنٌ is thus used, metaphorically, in relation to women. (TA.) = Also *A side; or a region, quarter, or tract; syn. نَاحِيَةٌ. (K.)* — And *الِابْطُ* [i. e. foot, bottom, or lowest part,] of a mountain: thus correctly, as in the "Nawádir:" in the copies of the K, *الجبل* is erroneously put for *الجبل*. (TA.)

ضَغْنٌ *Affected with rancour, malevolence, malice, or spite; as also ضَاغِنٌ. (Mṣb.)* — And *قَنَاطَةٌ ضَغْنَةٌ* † *A crooked spear-shaft. (S, K, TA.)* — See also ضَاغِنٌ.

ضَغُونٌ *A horse, and a mare, that runs like him who reverts from the state in which he was, or from the course that he was following. (AO, TA.)* [See also ضَاغِنٌ.]

ضَغِينٌ: see ضَغْنٌ.

ضَغِينَةٌ: see ضَغْنٌ, in three places.

الضَّغِينِيُّ *The lion: (K, TA:) as though a rel. n. from الضَّغِينَةُ: because he is very rancorous, malevolent, malicious, or spiteful. (TA.)*

ضَاغِنٌ: see ضَغْنٌ. — Also *A horse that will not exert his power of running unless beaten; (S,*

K, TA;) and so ضَغِينٌ. (S, TA.) [See also ضَغُونٌ.]

مُضَاغِنٌ *One who treats, or regards, his brother with rancour, malevolence, malice, or spite, or with enmity, being so regarded, or treated, by him; as also مُضْطَغِنٌ. (TA.)*

مُضْطَغِنٌ: see what next precedes.

ضف

1. ضَفٌّ, (O, K,) aor. ʿ, inf. n. ضَفٌّ, (O,) *He collected it together. (O, K.)* — And ضَفٌّ, [app. for ضَفٌّ أَصَابَهُ], (Fr, O, K,) aor. and inf. n. as above, (Fr, O,) said of one warming himself, *He closed his fingers together and put them near to the fire. (Fr, O, K.)* — And ضَفٌّ النَّاقَةَ, (S, O, K,) aor. and inf. n. as above, (TA,) *He milked the camel with the whole hand; (S, O, K, TA;) because of the largeness of the dug; mentioned by Az, on the authority of Ks; (TA;) a dial. var. of ضَفُّهَا: (S, O:) or, accord. to Fr, the doing thus is termed الضَّفُّ; but الضَّبُّ signifies "the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together:" or, as is said on other authority, الضَّفُّ signifies the clasping the two teats together with the hand when milking: [but this is also said to be the meaning of الضَّبُّ:] or, as Lh says, the grasping the teat with all one's fingers. (TA.)* = ضَفٌّ الْقَوْمَ عَلَى الطَّعَامِ, or الضَّفُّ الْمَاءَ, [aor. app. ʿ or ʿ, or both,] inf. n. ضَفٌّ and ضَفٌّ, [see the latter of these below,] *The people, or party, pushed, pressed, crowded, or thronged, together upon the food, or the water. (TK.)* [See also what next follows.]

6. تَضَاوَأُوا عَلَيْهِ *They multiplied, or became numerous, (S, O, K,) and collected themselves together, (O, K,) [and, accord. to an explanation of the part. n., by Lh, pushed, pressed, crowded, or thronged, together,] upon it, or at it; namely water, (S, O, K,) &c.; (O, K;) like تَضَاوَأُوا. (TA.)* — And تَضَاوَأُوا signifies also, accord. to the O and K, *خَفَّتْ أَمْوَالُهُمْ*; but correctly, as in the "Nawádir" of AZ, *أَمْوَالُهُمْ* [i. e. Their possessions became scanty]. (TA.)

ضَفٌّ *Narrow, or strait, and hard: so in the phrase رَجُلٌ ضَفٌّ الْحَالِ [A man whose state, or condition, is narrow, or strait, and hard]: (AZ, S, O, K:*) and one says also رَجُلٌ ضَفٌّ الْحَالِ, and قَوْمٌ ضَفُّوا الْحَالِ; but idghám is more proper. (Sb, TA.)* = شَاةٌ ضَفَّةٌ الشَّحْبِ *A ewe, or goat, whose stream of milk from the udder is wide. (AA, O, L, K.)*

ضَفٌّ *A little thing resembling the tick, of the colour of ashes and dust, the sting, or bite, of which causes the skin to break forth with the eruption termed شَرَى [q. v.]: (Aboo-Málik, O, K:) pl. ضَفَفَةٌ, like قَرْدَةٌ. (K.)*