

6. تَذَابٌ لَهَا (S, M, K) and تَذَابٌ لَهَا (M, K) + He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one: (S:) or he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]. (M, K) — See also 1, in two places.

— تَذَابٌ شَيْئًا and تَذَابُهُ + He did a thing by turns; syn. تَدَاوَلَهُ: (M, K, TA: [in the CK, erroneously, تَنَاوَلَهُ]) from الذَّبُّ [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10. استَذَابَ النَّعْدُ The نقد [or ugly sheep] became like wolves: a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.)

تَذَاوُبٌ + A large bucket with which one goes to and fro; thought by As to be from تَدَاوُبُ: (M:) or in much [or quick] motion, ascending and descending. (M, K.)

ذَبُّ, also pronounced ذِبُّ, without ء, (S, M, K, K.) originally with ء, (T, S.) The wolf, wild dog, or dog of the desert; كَلْبُ الْبَرِّ: (M, A, K:) applied to the male and the female; (M, S, K:) and sometimes, also, (M, S, K,) the female is called ذَبَّة: (S, M, M, S, K:) pl. (of pauc., S, M, S, K) and (of mult., S, M, S, K) ذَبَابٌ, (S, M, M, S, K,) which may also be pronounced ذَبَابٌ, with ي, because of the kesreh, (M, S, K,) and ذُبَابٌ (S, M, M, S, K) and ذُبَابٌ. (TA.) — You say, الذَّبُّ الذَّبُّ [The wolf is surnamed Aboo-Jaadeh]: i.e. its surname is good, but its actions are foul. (TA. [See art. جَعَد; and see also Freytag's Arab. Prov., i. 449.]) — And الذَّبُّ الذَّبُّ [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) — And الذَّبُّ الذَّبُّ فِي ثَلَّةٍ [He is a wolf among a flock of sheep]. (A.) — And الذَّبُّ الذَّبُّ فِي خَيْرِ [A she-wolf among the goats, and a he-ostrich when tried]: i.e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَكَلَهُمُ الضَّبُعُ وَالذَّبُّ [The hyena and the wolf devoured them]; meaning dearth, or drought: and أَصَابَهُمْ سَنَةٌ ضَبْعٌ وَذَبُّ, meaning: A year that was one of dearth, or drought, befell them. (A.) — His الذَّبُّ لَا يَشْبَعُ [His wolf will not be satiated], a phrase used by a poet, means + his tongue [will not be satisfied]; i.e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذَبُّ يُوْسُفَ [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — ذُبَابُ الْعَرَبِ, (S, M, A, K,) also pronounced ذُبَابٌ, without ء, (TA.) [The wolves of the Arabs,] means + the thieves, (M, K,) or sharpers, (A,) and paupers, (A, K,) of the Arabs; (M, A, K;) or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — ذَبَابُ الْغَضَا The wolves of the ghadà, that frequent the trees so called, (TA,) is an appellation of the sons of Kaab Ibn-Malik Ibn-Handhalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) — ذَبُّ الذَّبُّ [The wolf's disease] means + hunger; for they assert that the wolf has no other disease than hunger; (K, TA;) and they say أَجْوَعُ مِنْ ذَبِّ [More hungry than a wolf]; because he is always hungry: or + death; because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذَّبِّ [More sound than the wolf]. (TA.) [Hence the prov., الذَّبُّ الذَّبُّ: see 1 in art. رمى.] — الذَّبَابَانِ, in the dual form, [The two wolves,] is the name of + two white stars [app. ζ and η of Draco] between those called أَطْفَارُ الذَّبِّ and those called الْفَرْقَدَانِ: and أَطْفَارُ الذَّبِّ [The claws of the wolf] is the name of + certain small stars before those called الذَّبَابَانِ. (K.) — الذَّبُّ الذَّبُّ: see تَعَلَّبَ. — See also the next paragraph.

ذَبُّ fem. of ذَبُّ. (S, M, M, S, K.) — Also + The [angular] intervening space between the ذَبَّتَانِ [or two boards] of the [hinds of saddle called] رَحْلٌ and رَحْلٌ (S, K, TA) and غَبِيطٌ (TA,) beneath the place of juncture of the two curved pieces of wood; (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [hinds of saddle called] رَحْلٌ and قَتَبٌ and إِكْفٌ and the like; (M;) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the مَنَسَجُ (S, M, K) of the beast. (M, K.) A poet says,

وَقَتَبُ ذَبَّتِهِ كَالْمَنَسَجِ *
[And a قَتَبُ of which the ذَبَّة is like the reaping-hook]. (M.) [See قَرَبُوسُ.] Accord. to IAsar, the ذَبُّ [a coll. gen. n. of which ذَبَّة is the n. un.] of the [saddle called] رَحْلٌ are The curved pieces of wood in the fore part thereof. (TA.) — Also + A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K,*) like the grains of the [species of millet called] جَاوَرَسُ (K,) or smaller than those grains. (T, Mgh.)

ذُبَابٌ a pl. of ذَبُّ. (TA.) — Also, accord. to AA, (S,) The hair upon the neck and lip of the camel: (S, K:) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]. (S, K.) [See also ذُبَابٌ in art. ذَوْبٌ, and ذِبَابٌ in art. ذَيْبٌ.]

ذُبَابٌ: see the next paragraph.
ذَوَابَةٌ (also pronounced ذَوَابَةٌ, T and K in art. ذَوْبٌ) A portion [or lock] of hair, (S, A,) hang-

ing down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. نَاصِيَةٌ; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the place whence that hair grows: (M, K:) or the hair that surrounds the دَوَّارَةُ [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عَقِيصَةٌ: (M, S, K:) and [a horse's forelock; or] hair (M, K) of the head, (M,) in the upper part of the نَاصِيَةِ, of the horse: (M, K:) pl. (in all its senses, M, TA) ذَوَائِبُ, (T, S, M, M, S, K,) originally, (S, K,) or regularly, (T,) ذَائِبٌ, changed to render it more easy of pronunciation, (T, S, K,) and ذَوَابَاتُ also. (M, S, K.) Hence, قَتَلَ ذَوَائِبَهُ [His pendent locks of hair were twisted;] meaning + he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — + Anything that hangs down loosely. (TA.) + The end of a turban, (A, M, S, K,) that hangs down between the shoulders. (A.) + The end of a whip. (M, S, K.) + Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of] the قَبَالِ [or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the قَبَالِ]: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to the شَرَاكُ [or thong extending from the قَبَالِ above mentioned towards the ankle]; (A;) so called because of its wagging. (M.) + Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) + A skin, or piece of skin, that is hung upon the آخِرَةِ [or hinder part] of the [camel's saddle called] رَحْلٌ; (S, M, K;) also termed عَذْبَةٌ. (TA.) A poet speaks, metaphorically, of the ذَوَائِبُ of palm-trees [app. meaning + Hanging clusters of dates]. (M.) And one says نَارُ سَاطِعَةِ الذَوَائِبِ [A fire of which the flames rise and spread]. (A.) — Also + The higher, or highest, part of anything: (M, K:) and ذَوَائِبُ is used as its pl., or [as a coll. gen. n., i.e.] as bearing the same relation to ذَوَابَةٌ that سَلٌّ does to سَلَّةٌ. (M.) You say, ذَوَابَةٌ ذَوَابَةٌ الْجَبَلِ [I ascended upon the summit of the mountain]. (A.) And ذَوَابَةُ الْعِزِّ وَالشَّرَفِ [The highest degree of might and of nobility]. (T, M.) And هُوَ فِي ذَوَابَةِ قَوْمِهِ + He is among the highest of his people; taken from the ذَوَابَةِ of the head. (M.) And هُمُ ذَوَابَةُ قَوْمِهِ (T, A) and ذَوَائِبُهُمُ (A) + They are the nobles of their people: (A, T:) and مِنْ ذَوَائِبِ قُرَيْشٍ + of the nobles of Kureysh. (TA.) And مَنْ الذَّنَائِبِ لَا مِنْ ذَوَائِبِ [Such a one is of the lowest of the people, not of the highest]. (A.) — ذَوَائِبُ الْجَوَازِ is a name of + Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called تَاجُ الْجَوَازِ. (Kzw in his description of Orion.)