

arts, on the authority of the Deewán of the Hudhalees.] — **طَبُّهُ** also signifies † *He enchanted him, or fascinated him*: (O:) and **طَبَّ** † *he (a man, S, A) was enchanted, or fascinated.* (S, A, O. [See also **طَبَّ**, below.]) — **طَبَّ السَّقَاءُ**, aor. ٤, (S, TA,) inf. n. **طَبَّ**; (K, TA;) and **طَبَّه**, with tesheed to denote muchness, (S, TA,) inf. n. **تَطْبِيْبٌ**; (K, TA;) *He covered the seams of the water-skin, or milk-skin, with a طَبَّاهَة* [q. v.]: (S, K, TA:) and **طَبَّ الخُرَزَ** *he covered the seams with a طَبَّاهَة*: (TA:) [and] **طَبَّت المَزَادَة** *she (a girl, or young woman,) put [or served] a piece of skin called طَبَّابٌ and طَبَّاهَة, upon the place of junction [of each] of the two extremities of the loop-shaped handles of the مزادة [or leathern water-bag]; as though she rectified the مزادة thereby.* (A.)

2: see the last sentence above, in two places. — **تَطْبِيْبٌ** also signifies *The inserting a بَيْقَة [or gore] for the purpose of widening دِيْبَاج [or silk brocade]*: (K, TA:) or, as in the A, one says of a tailor, **طَبَّبَ الثَّوْبَ**, meaning *he added, in the garment, a بَيْقَة [or gore], in order that it might become [more] wide.* (TA.) — Also *The hanging a سَقَاءُ [or milk-skin] (S, K, TA) to a pole (عَمُود, S, this is the right word, not عَوْد [as in copies of the K], TA) of the tent, (S,) and then agitating it to produce the butter*: (S, K, TA:) but Az says, I have not heard **تَطْبِيْب** explained in this sense except on the authority of Lth, and I think that it is **تَطْبِيْب**. (TA.)

3. **مُطَابَّةٌ** signifies † *The seeking, or labouring, to find the means of accomplishment [of an affair, like as the physician seeks to find the means of curing a disease]; syn. مُدَاوَرَة.* (K, TA.) One says, **أَنَا أَطَابُ هَذَا الْأَمْرَ مِنْذُ حِينِ كَيْ أَبْلُغَهُ** [I have been seeking, or labouring, to find the means of accomplishing this affair, that I might attain to it]. (A, TA.)

4. **مَا أَطْبَهُمُ** *How [knowing, or] skilful, or expert, are they!* (Meyd, in explaining a prov. cited below, voce **طَبَّ**.)

5. **تَطَبَّبَ** *He applied himself to the science of physick*: (TA:) [or he applied himself to the science of physick but did not know it well: (see the part. n., below:)] or *he practised physick*: and *he professed physick.* (KL.) — And **تَطَبَّبَ لَهُ** *He inquired of [or consulted] the physicians for him.* (TA.)

10. **اسْتَطَبَّ لَوَجَعِهِ** *He asked, or sought, a medical prescription for his pain, or disease.* (S, A, Mṣb, K.) — And **جَاءَ يَسْتَطَبُّ لِإِبِلِهِ** † *He came asking, or seeking, for his she-camels, a gentle stallion, that would not injure them.* (A.)

R. Q. 1. **طَبَّطَ**, (Lth, K, TA,) inf. n. **طَبَّطَة**, (Lth, TA,) said of a valley, or water-course, (Lth, K, TA,) *It flowed with water so that one heard it to make a sound like طَبَّ طَبَّ*: (Lth,

TA:) or *it made a sound* (K, TA) with the water. (TA.) **طَبَّطَ** signifies *The sounding of water* (IAṣr, S, K, TA) when in a state of commotion and collision, (IAṣr, TA,) and of the like, (S, TA,) and of the dashing of a torrent. (K.) And **تَطَبَّطَ** *It made a sound, or noise, [like طَبَّ طَبَّ]* said of water and the like, (S,) and of a woman's breast: (TA:) a poet says,

• إِذَا طَحَنَتْ ذُرْنِيَّةٌ لِعِيَالِهَا •
• تَطَبَّطَ ثَدْيَاهَا فَطَارَ طَحِينُهَا •

[When a woman of Durnā grinds for her family, her breasts make a sound by their collision, and her flour flies away]. (S, TA.) = **طَبَّطَ الْمَاءَ** *He put the water into a state of commotion.* (TA.)

R. Q. 2. **تَطَبَّطَ**: see the next preceding paragraph.

طَبَّ: see **طَبَّ**. = It is also an inf. n. used as an epithet: see **طَبِيْبٌ**. (Mṣb.) — And, (S, A, Mṣb, K,) as such, i. e. an inf. n. used as an epithet, or by original application, but the former is app. the case, and some have mentioned likewise **طَبَّ** and **طَبَّ**, (MF, TA,) † *Knowing, or possessing knowledge*, (S, A, Mṣb, TA,) respecting a thing, or of a thing; (A, Mṣb, TA;) and so **طَبِيْبٌ**: (TA:) and (TA) † *skilful, or expert*; (T, K;) as also **طَبِيْبٌ**: (T, S, K;) and † *gentle*; (Nh, TA;) and so too **طَبِيْبٌ**. (TA.) One says, **فُلَانٌ طَبَّ بَكْدَا** † *Such a one is knowing with regard to, or is one possessing knowledge of, such a thing.* (TA.) And **الْقَوْمُ طَبُونٌ**, or, as some relate it, **الْقَوْمُ مَا أَطَبُونُ**, is a prov.: the former means † *The people, or party, are knowing, or skilful, or expert*: and [Meyd says,] I know not any way in which the latter is explainable unless **أَطَبَ** be syn. with **طَبَّ**, like **أَخْشَنَ** and **خَشِنَ**, &c., and **مَا** a connective. (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a **طَبِيْبٌ** [or physician], the Prophet replied, **طَبِيْبُهَا** **طَبِيْبُهَا**, meaning † *He who has knowledge respecting it is He who created it.* (TA.) And El-Marrár El-Fak'asee says,

• تَدِينُ لِمَزْرُورٍ إِلَى جَنْبِ حَلَقَةٍ •
• مِنَ الشَّيْءِ سَوَاهَا يَرْفُقِي طَبِيْبُهَا •

† [She obeys a plaited nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness]: (S, L:) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass. (L.) [Hence,] **فَحْلٌ طَبَّ** † *A stallion [camel] expert in covering*, (S, Mṣb, K, TA,) as also **طَبِيْبٌ**; (Mṣb;) that knows the she-camel that is pregnant from her that is not, and her that desires the stallion from her that is covered without desire, and the motion of the foetus in the womb, &c.: (TA:) or † *that is gentle, and does not injure the female that he*

covers. (A, TA.) And **بَعِيرٌ طَبَّ** † *A camel that is mindful, or careful, as to the place of his foot, (A, K, TA,) where to tread with it: or that does not place his foot save where he sees.* (TA.)

طَبَّ: see the next paragraph: = and see also **طَبَّ**.

طَبَّ (S, A, O, Mṣb, K) and **طَبَّ** and **طَبَّ** (S, A, O, K) *Medical, therapeutical, or curative, treatment, (A, O, Mṣb, K,) of the body, [i. e. the physicking thereof,] (A, K,) and likewise of the soul.* (K.) — [And Knowledge]. **قَرَبَ طَبَّ**

[Knowledge is near], or, as some relate it, **قَرَبَ طَبَّ**, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase **نَعِمَ رَجُلًا**, (Meyd, O, TA,) is a prov.: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve: (Meyd, O, K, TA:) it is like the saying, **أَنْتَ عَلَى الْمَجَرَّبِ** [q. v.]: (Meyd, TA:) and is related on the authority of Ibn-Hání. (TA.) — And *Skill, or expertness.* (T, ISd, Meyd, TA.) This is said in the T to be the primary signification. (TA. [But see **طَبِيْبٌ**].) — And † *Gentleness; gentle treatment or conduct.* (K, TA.) — And † *Enchantment, or fascination*: (S, O, K, TA: but only **طَبَّ** is mentioned in this sense in the S and O:) used in this sense as ominating cure. (AO, O, TA.) — And **طَبَّ** signifies also *Desire, or appetite*; syn. **شَوَّةٌ**: and *will, or wish*; syn. **إِرَادَةٌ**. (K.) — And † *State, condition, or case*; syn. **شَأْنٌ**, (K, TA,) and **دَابٌّ**: (A, TA:) [or by the latter of these two words may be meant what here follows:] *custom, habit, or wont.* (S, K, TA.) One says, **مَا ذَاكَ بِطَبِّي** † *That is not my custom, habit, or wont.* (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce **إِنْ**, page 107, col. iii.] = See also **طَبَّ**.

طَبَّةٌ: see **طَبَّاهَة**, in two places.

طَبَّةٌ *An oblong piece, or portion, of a garment, or of a piece of cloth, (S, A, TA,) as also طَبِيْبَةٌ; (A;) and likewise of skin: or a square piece of the latter: and a round piece in a مَزَادَة and a سَفْرَة and the like*: (TA:) pl. **طَبَبٌ**: (S:) and, as also **طَبَّاهَة**, (Ag, S, TA,) † *a streak in sand and clouds, (Ag, TA,) or a streak of sand or clouds*: (S:) or **طَبَّةٌ** and **طَبَّاهَة** and **طَبِيْبَةٌ** signify *an oblong piece, or portion, of a garment or piece of cloth, and of skin, and † of land or ground, and † of clouds*: (K:) or, all three words, *a long strip of a garment or piece of cloth, and of skin, and † of sand, and † of clouds*: (TA:) and † *a long and narrow tract of land abounding with plants or herbage*: (AHn, TA; and A in explanation of the first word:) pl. [of the first] **طَبَبٌ** and [of the same, or of the third, or a coll. gen. n. of which the second word is