

حَطَبُوا and أَتَبُوا and هَلَبُوا and ضَبَبُوا and الْقَوْمُ all denote الإِسْرَاعُ and الإِكْتَارُ: so in the T in art. هَضَب. (TA.)

2. ضَبَب, inf. n. تَضَبَب, He roasted (Lth, K, TA) flesh-meat (Lth, TA) upon heated stones: (Lth, K, TA:) or he roasted, (K,) or put into the fire, (AA, TA,) but did not cook thoroughly, (AA, K, TA,) flesh-meat. (AA, TA.) — And, (K,) inf. n. as above, (S, O,) He exposed a bow, (S, O, K,) and a spear, (S, O,) to the fire, (S, O, K,) on the occasion of straightening it, (S, O,) or to straighten it. (K.) [See also 1.] — And He collected together the fire; (JK;) and so ضَبَب. (JK, O, K.)

3. مُضَاهَبَةٌ signifies Mutual reviling or vilifying; (K;) the addressing each other with bad words. (TA.)

Q. 1. ضَبَب: see 2, last sentence. [Mentioned in this art., as though Q. Q., contr. to the rule generally observed with respect to words of four radical letters of which the first and third are identical but not the second and fourth.]

ضَب: see the first paragraph.

قَوْسٌ ضَبَّاءٌ A bow upon which the fire has taken effect [so as to alter its colour]: (O, K:) like ضَبَّاء. (TA.)

ضَبَب i. q. ضَبَب, meaning A place where flesh-meat is roasted [on the ground heated by the sun]; (K; [in the CK, لَيْشَوِي اللَّحْمِ is erroneously put for لَيْشَوِي اللَّحْمِ;]) accord. to Lth, any [high ground such as is called] قَف, or rugged ground, or place on a mountain, upon which the sun shines with such heat that flesh-meat will roast upon it: but Az says that what Lth means is ضَبَب only, with the unpointed ص; (O, TA:) and if so, the meaning assigned here in the K is not correct. (TA.)

مَضَبَبٌ Flesh-meat roasted, but not thoroughly cooked: (S, A, O:) accord. to El-Mufaḍḍal, flesh-meat cut in pieces; (O;) and thus in the K; (TA;) but IF says that this is nought, unless it be cut in pieces roasted: (O:) it is at variance with what is said by the leading authorities, for they say that it means flesh-meat roasted upon heated stones: or roasted upon the fire, but not thoroughly cooked: (TA:) or cooked in a frying-pan. (TA in art. عَرَص.) Imra-el-Kays says,

- نَمَشُ بِأَعْرَافِ الْجِيَادِ أَكْفَنًا
- إِذَا نَحْنُ قُمْنَا عَنْ شَوَاءٍ مُضَبِّبٍ

[We wipe our hands with the manes of the swift horses when we rise from eating roast meat not thoroughly cooked]. (S, O.)

#### ضهد

1. ضَهْد, (S, L, K,) aor. -, (S, L,) inf. n. ضَهْد; (L;) and ضَاهِدُهُ, (as in the L, and in some copies of the K,) or ضَاهِدُهُ; (as in other copies of the K;) He overpowered him; subdued him; oppressed him: (S, L, K:) he treated him wrong-

fully, unjustly, or injuriously; (L;) as also اضهد به (L, K:) he constrained him. (S, L.) كَانَ لَا يُجِيزُ الْإِضْطِهَادَ, occurring in a trad., means He used not to allow constraint, or compulsion, or force, in a sale, and in an oath, &c. (L.)

4:} see each, in two places, in the preceding 8:} paragraph.

ضَهْدَةٌ Force; constraint; compulsion. (L.) — هُوَ ضَهْدَةٌ لِكُلِّ أَحَدٍ means He is one who may be overpowered, subdued, or oppressed, by every one who desires to make him so. (S, L, K.)

ضَهْدٌ Hardy, strong, robust: (L, K:) applied to a man: (L:) [said to be] the only word of the measure فَعِيل (K) in the language of the Arabs; but Kh asserts it to be a forged word: (TA:) ضَهْدٌ and عَثِيرٌ are also mentioned as of this measure; [but the latter is disallowed in the S and O, voce عَثِيرٌ;] and مَزِينٌ and مَذِينٌ [which, however, are foreign proper names]. (MF.)

مَضْطَهْدٌ and مَضْطَهْدٌ A man (L) overpowered; subdued; oppressed; (S, L;) abased; (L;) constrained. (S, L.)

مَضْطَهْدٌ: see what next precedes.

الْمَضْطَهْدُ The lion. (K.)

#### ضهضب

Q. 1. ضَهْضَب: see 2 in art. ضهب.

#### ضهو

ضُهْوَةٌ A بَرَكَةٌ of water; [i. e. a watering-trough, or tank, or the like, of water; or a basin, pool, pond, or lake, of water; or a place where water remains and collects, or collects and stagnates;] (M, K;) as though formed by transposition from وَهْضَةٌ, which signifies a depressed piece of ground: (TA:) pl. أَضْهَاء. (M, K.)

ضَهْوَاءٌ A woman whose breasts have not become prominent, or protuberant. (Lth, K.) [See also ضَهْبَاء, in the next art.]

#### ضهي

1. ضَهَيْت, aor. ه, inf. n. ضَهِي, She was, or became, such as is termed ضَهْبَاء. (K.)

3. ضَاهَاهُ, (S, Mṣb, K,) inf. n. مُضَاهَاهُ, (S, Mṣb,) He resembled, or conformed with, him, or it; syn. ضَاكَلَهُ; (S, Mṣb, K;) like ضَاهَاهُ [q. v.]: (S, Mṣb:) and, like the latter, he imitated him. (Mṣb, TA.) It is said in a trad., أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ خَلْقَ اللَّهِ i. e. [The most severely punished of mankind on the day of resurrection will be] those who imitate by what they make [the creation of God]; meaning the sculptors or limners or the like. (Mṣb.) — Also, [or ضَاهَاهُ, like ضَاهَاهُ, q. v.,] He was, or became, gentle, tender, or courteous, or he

acted, or behaved, gently, &c., with him, or to him; namely, a man, and other than a man. (TA.)

4. اضهى He married, i. e. took to wife, a woman such as is termed ضَهْبَاء. (AA, K.) — And He pastured his camels upon the species of tree called ضَهْبَاء. (K.)

ضَهْبَاء: see the next paragraph, in four places.

ضَهْبَاءٌ A woman that does not menstruate: pl. ضَهْبِي; which necessarily implies that the former is [as above, i. e.] with the long l: but AA mentions ضَهْبَاء and ضَهْبَاء, with ḍ and with ḥ, as having this meaning; which necessarily implies that ضَهْبَاء is with the short l [i. e., accord. to a general rule, ضَهْبَاء, with tenween, like ضَهْبَاء, q. v. in art. ضَهْبَاء, though (accord. to a general rule) this should be regarded as a masc. epithet]: (S:) or ضَهْبَاء, and also with the short l [app. ضَهْبَاء, as above, not ضَهْبَاء, or, as I rather incline to think, ضَهْبَاء (which is mentioned in art. ضَهْبَاء) may be here meant], signify a woman that does not menstruate nor become pregnant; (K, TA;) so that she is as though she resembled a man: (TA: [see 3:]) or that menstruates but does not become pregnant: (K, TA:) or that does not bring forth, though she menstruate: (TA:) or whose breasts do not grow forth; (K, TA;) and when this is the case, she does not menstruate: or the former signifies that does not menstruate, being pregnant. (TA.) — And † Land that does not give growth to anything; as also with the short l [i. e. ضَهْبَاء or ضَهْبَاء]. (K. [In the TA this meaning is restricted, app. without reason, to the form with the short l.]) — Also, (S, K,) and with the short l [i. e. ضَهْبَاء or ضَهْبَاء], (K,) A species of tree (S, K) of the kind called عَضَاه, (K,) having a بَرَمَةٌ [q. v.] and a pod (عَلْفَةٌ) [which succeeds the بَرَمَةٌ], and many thorns. (TA. [For further descriptions thereof, see ضَهْبَاء, in art. ضَهْبَاء.])

ضَهْبَاء and ضَهْبَاء: see the next preceding paragraph.

ضَهِي, (S, K,) of the measure فَعِيل, (S,) The like of another [thing or person]: (S, K:) one says, هَذَا ضَهِي هَذَا This is the like of this: (S:) or هُوَ ضَهِيكَ He is the like of thee. (K.)

#### ضهبا

Q. 1. [Accord. to the O and K, Q. Q. 1, being mentioned therein in art. ضَهْبَاء.] ضَهْبَاءُ أَمْرُهُ He fell short of doing what he ought to have done in his affair, (مَرَضَهُ, O, K,) and did not decide it, (أَمْرُهُ يَصْرُمُهُ, O,) or and did not perform it firmly, or soundly: (K:) like رَهِيًا. (TA.)

ضَهْبَاء, of the measure فَعْلَل, or, as some say, فَعْلَل; if of the latter, [said to be] the only instance of this measure in the language; ضَهْبَاء