

TA.) — One says also عَذَابُ التَّنَائِيَا † [Women sweet in respect of the front teeth]. (A.) — And إِنَّهُ لَعَذْبُ اللِّسَانِ † [Verily he is sweet in respect of the tongue]; likening his tongue to the water that is termed عَذْب. (Lh, TA.) — Also A sort of trees; (K, TA;) the same that is called عَذْب [q. v.]. (TA.)

عَذْبٌ (S, O, K,) [a coll. gen. n.] of which, in all its senses, the n. un. is † عَذْبَةٌ (K, TA,) Motes, or particles of rubbish or the like, (S, O, K, TA,) floating upon water. (TA.) [In this sense, it is said in the S and O that عَذْبَةٌ is its sing. or n. un.] One says ماءٌ ذُو عَذْبٍ Water abounding with such motes or particles. (S, O. See also عَذْبٌ.) And † عَذْبَةٌ has the same meaning as the n. un. of عَذْبٌ in this sense: (K:) and signifies likewise, as also † عَذْبَةٌ and † عَذْبَةٌ (L, K,) this last mentioned by IAqr, (L,) [the green substance called] طَحْلُبٌ (L, K, TA) and عَرْمَضٌ and the like, (L, TA,) or طَحْلُبٌ and dung (دَمْنٌ), floating upon water. (TA.) — And What comes forth next after the fetus from the womb. (O, K.) — Also A sort of trees, (AHn, O, K,) of the shrub-kind: (AHn, O:) the same that is called عَذْبٌ. (TA.) — And The pieces of rag that women hold when wailing for the dead; as also مَعَادِبٌ (O, K,) pl. of † مَعْدَبَةٌ [or probably مَعْدَبَةٌ, like its syn. مِثْلَةٌ, originally مِثْلَوَةٌ], or, accord. to AA, an anomalous pl. of [the n. un. of عَذْبٌ, i. e.] عَذْبَةٌ: (O:) one of such pieces of rag is also called مِعْوَزٌ, as well as عَذْبَةٌ. (TA.) — And Straps, or thongs: (S, O:) or the extremities thereof; as also † عَذْبَاتٌ. (TA.) So in the saying of Dhu-r-Rummeh, (S, O, TA,) describing dogs of the chase, (O,)

- غُصْفٌ مُهَرَّتَةٌ الْأَشْدَاقِ ضَارِبَةٌ •
- مِثْلُ السَّرَاحِينِ فِي أَعْنَاقِهِ الْعَذْبُ •

[Having pendulous ears, wide in the sides of the mouth, habituated to the chase, resembling wolves, with straps, or thongs, or the extremities thereof, upon their necks]. (S, O, TA.) — Also, (K,) or † عَذْبَةٌ, in this and other senses following, (S, O, Mgh, &c.) [the former evidently wrong, the latter (as is said in the K) being its n. un. in all its senses.] The string with which a balance, or pair of scales, is raised. (S, O, Mgh, K.) — And The end, or extremity, of a whip; (Mgh in art. ثَمَر, and Mgh;) its tail; also called its ثَمَرَةٌ: (Mgh ubi suprâ:) or its عِلَاقَةٌ, (TA in the present art.) which means the [suspensory] thong in the handle thereof: (TA in art. عُلُق:) or [it may have both of these significations, for it is said that it is] one of the عَذْبَتَانِ of a whip. (S, O.) — The end, or extremity of anything. (A, K.) — The extremity of the tongue; (S, O, Mgh;) its [tip or] narrow extremity: (TA:) pl. † عَذْبَاتٌ. (Mgh.) One says, الْحَقُّ عَلَى عَذْبَاتِ أَلْسِنَتِهِمْ [Truth is on the tips of their tongues]. (A, TA.) — The extremity of the penis of a camel: (ISd, K, TA:) or the extremity of a camel's penis thin

in the fore part. (TA.) — The part that hangs down of the [thong called] شَرَاك [q. v.] of a sandal. (O, TA. [See also ذَوَابَّة.]) — A piece of skin which is hung behind the hinder part (مُؤَخَّرَةٌ, O, K, or مُؤَخَّرَةٌ, CK) of the [camel's saddle called] رَحْلٌ, (O, K,) from its upper portion; (O;) also termed ذَوَابَّة. (TA in art. ذَاب.) — And عَذْبٌ [accord. to the TA, but correctly † عَذْبَةٌ, (see 8,)] The portion [i. e. end] of a turban, that is made to hang down between the shoulders. (TA.) — And the same, [correctly † عَذْبَةٌ, as is shown by what follows,] A piece of rag [or strip of linen or the like, called in French cravate,] that is bound upon the head of a spear. (TA.) One says, خَفَقَتْ عَلَى رَأْسِهِ العَذْبُ (A, TA) i. e. خَرَقَ الأَلْوِيَّةُ [The cravates fluttered over his head]. (A.) — And † عَذْبَةٌ signifies also A branch of a tree; (S, O, Mgh;) and so † عَذْبَةٌ. (TA.)

عَذْبٌ (K, TA) and † ذُو عَذْبٍ (TA) Water overspread by [the green substance termed] طَحْلُبٌ: (K, TA:) or abounding therewith, and with motes, or particles of rubbish or the like: (TA:) [or the latter signifies as expl. before: see عَذْبٌ, third sentence:] عَذْبٌ is thought by ISd to be a possessive epithet, [meaning ذُو عَذْبٍ,] because he found no verb belonging to it. (TA.) — عَذْبٌ is also syn. with عَظْبٌ meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عَظَب.)

عَذْبَةٌ: see عَذْبٌ. — Also A certain tree, that kills camels, (O, K, TA,) if they eat thereof. (TA.) — And A well-known medicine. (K, TA. [In some copies of the K, دَاءٌ, or "disease," is put for دَوَاءٌ, accord. to the TK, as observed by Freytag.]

عَذْبَةٌ, and its pl. عَذْبَاتٌ: see عَذْبٌ, in nine places. — The pl. above mentioned signifies also The legs of a she-camel. (TA.)

عَذْبَةٌ: see عَذْبٌ, fourth and last sentences. — Also What is taken forth from طَعَامٌ [i. e. wheat, or corn in general,] and thrown away; (Lh, K, TA;) being the worst thereof; also termed عَذْرَةٌ. (Lh, TA in art. عَذَر.) — And Pasturage, or herbage: so in the phrase مَاءٌ بِه عَذْبَةٌ (O,) or مَاءٌ لَا عَذْبَةَ فِيهِ [Water where is no pasturage, or herbage]. (TA.) — It is also expl. in copies of the K as signifying, with the article, مَا أَحَاطَ مِمَّنِ الدَّرَّةُ: but the right explanation is مَا أَحَاطَ بِالدَّرَّةِ [app. meaning The ridge of earth that surrounds a sown piece of ground to retain the water for irrigation (see دَبْر)], as in the M and L &c. (TA.)

عَذْبِي (thus in my copies of the S,) or عَذْبِي (O, K, TA,) with the pointed ذ, accord. to AA, mentioned in the T in art. عَذَب, as written with the unpointed د, and here said in the K to be syn. with عَذْبِي (TA.) Generous in natural dispositions. (AA, S, O, TA.)

أَصَابَهُ عَذَابُ عَذْبِيْن (O, K, TA,) with kسر to the ع and fet-h to the ذ, (O, TA,) like بَلْعِيْن (K, TA, in the CK عَذْبِيْن like بَلْعِيْن,) and أَصَابَهُ الْعَذْبُونُ (O, TA,) [May the punishment that will not be remitted befall him, or] may his punishment not be remitted: (O, K, TA:) so says Ibn-Buzurj. (O, TA.)

عَذَابٌ Punishment, castigation, or chastisement, [or] such as serves to give warning to others than the sufferer, or to restrain the offender from repeating the offence; syn. عُقُوبَةٌ (S, O,) or نَكَالٌ: (K, and Ksh and Bd in ii. 6:) so termed from عَذَبٌ "he prevented" &c.; because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done: (MF, TA:) [it generally signifies any corporal punishment:] and, by an extension of the original signification, any [infliction of] pain that disgraces, or puts to shame: (Ksh and Bd ubi suprâ:) originally, beating: afterwards used to signify any painful punishment: [torture; or torment:] and metaphorically applied to † an affair, or event, that is difficult, distressing, afflicting, or troublesome; whence the saying, السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ [Travel is a portion of that which is difficult, &c.; or of torment]: (Mgh:) in the Kxr xxiii. 78, it means hunger, or famine: (Zj, O, TA:) the pl. is أَعْدَابَةٌ: (Zj, K, TA:) the author of the K says in art. نَهْرٌ [voce نَهَارٌ] that it has no pl.: [and it seems to be doubted whether it have a pl. because it is properly an inf. n. though its verb in the un-augmented form is not used:] but MF observes that if it be a name for that whereby one is prevented [from repeating an offence], as hunger, or famine, agreeably with what Zj says, there is no reason why it should not have this pl. (TA.)

عَذُوبٌ: see عَذِبٌ, in seven places.

عَذَابَةٌ The womb; thus mentioned by Az, on the authority of El-Mundhirc and AHeyth, with the pointed ذ; (O, TA;) i. q. عَذَابَةٌ. (K, TA.)

عَذُوبٌ and عَذُوبٌ, applied to a horse or the like, &c., (S, O,) Such as is standing still, or stopping from fatigue, (قَائِمٌ, S,) that will not eat nor drink: (S, O:) or abstaining, or that abstains, from eating, by reason of intense thirst; (K, TA;) applied to a man, and an ass, and a horse: but Az says that the assertion respecting these two epithets that they signify [a horse, &c.] that neither eats nor drinks is more correct than the assertion respecting † عَذُوبٌ that it signifies [one] that abstains from eating by reason of his thirst: also, that عَذُوبٌ signifies any animal, but generally a horse and a camel, that will not eat anything: accord. to Th, this and † عَذُوبٌ signify a horse or the like standing still, or stopping from fatigue, (قَائِمٌ,) that raises his head, and will not eat nor drink; and the former, that passes a night without eating anything: (TA:) the pl. of عَذُوبٌ is عَذُوبٌ, like as سَجُودٌ is a pl. of سَاجِدٌ: and the pl. of † عَذُوبٌ is عَذُوبٌ, and, accord. to