

which **ضَبَّ** is said by AO to be formed by transposition from **بَضَّ**. (S.) [See another ex. in a verse cited voce **أَزْمَلُ**.] Another poet says,

• **أَيَّنَا أَبِينَا أَنْ تَضِبَّ لِثَاكُمُ** •
 • **عَلَى خَرْدٍ مِثْلِ الظَّبَاءِ وَجَامِلٍ** •

† [We disallow, we disallow, that your gums should water for virgins, or bashful virgins, like gazelles, and for camels]. (TA.) One says also, **ضَبَّ فَمُهُ**, aor. as above, inf. n. **ضَبُّ**, meaning *His mouth watered, or flowed with saliva*: (TA:) and **يَضِبُّ فُوهُ** † [*His mouth waters*] is said of him who is vehemently eager, or greedy, for a thing. (A, TA.) — **ضَبَّتِ الدَّابَّةُ**, aor. as above, inf. n. **ضَبُّوبٌ**, means *The beast staled while running*. (TA.) = See also 4, in five places. = **ضَبَّ** said of a boy, or male child, *He became a youth, or young man; he attained to the state termed شَبَابٌ*. (TA.) = **ضَبَّتِ الشَّقَّةُ**, aor. as above, (Msb, K,) inf. n. **ضَبُّ** and **ضَبُّوبٌ**, (K,) *The lip became affected with the disease termed ضَبُّ*. (Msb, K. [See also another meaning in what precedes.]) = **ضَبَّ**, (S, K,) sec. pers. **ضَبِيتَ**, (TA,) aor. ى, inf. n. **ضَبِبْتُ**, said of a camel, *He became affected with the disease termed ضَبُّ* (S, K) *in his فَرْسَانِ* [i. e. in his foot, or the extremity of his foot]. (S.) = **ضَبِبَ البَلَدُ**, (ISK, S,) or **ضَبِيتَ الأَرْضُ**, aor. ى; and **ضَبِيتَ**; (K;) [instances of reduplicative verbs preserving their original forms;] and **ضَبَّ**, (S,) or **ضَبِيتَ**; (Msb, K;) *The country, or land, abounded with [the lizards called] ضَبَابٌ*, pl. of **ضَبٌّ**. (S, Msb, K.) = **ضَبَّ النَّاقَةَ**, aor. ى, (S, O,) inf. n. **ضَبُّ**, (O, K,) *He milked the camel with five fingers [i. e. with his thumb and four fingers together]*: (S, O:) or *with the whole hand*: (K: or this mode of milking is termed **ضَفٌّ**: TA:) or *by putting his thumb upon the teat and turning the fingers over the thumb and the teat together*: (Fr, S, O, K: this is done when the teat is long: when it is of middling length, the mode termed **بَزْرٌ** is adopted, with the joint of the fore finger and the extremity of the thumb: and when it is short, the mode termed **فَطْرٌ**, with the extremity of the fore finger and the thumb: TA:) or *by taking the two teats together in the hand*: (K: [or this mode of milking is termed **ضَفٌّ**:] and the milking with a hard squeezing is termed **ضَبَّةٌ**: TA:) or *by contracting the hand upon the udder, and putting the thumb in, or upon, (فِي) the middle of the palm*. (L, TA.) = [**ضَبَّ** and **ضَبِبْتُ**, each probably followed by **عَلَى**, seem to signify sometimes *It covered a thing, and became intermixed with it*: the inf. ns. **الضَّبُّ** (which I think to be a mis-transcription for **الضَّبُّ**) and **الضَّبِيبُ** are expl. in the TA as signifying “the covering a thing, and the entering of one part, or portion, of it into another:” see two explanations of each of these verbs, followed by **عَلَى**, voce **أَضَبَّ**.]

2: see above, last sentence: — and see 4, in two places. = **ضَبِبَ عَلَى الضَّبِّ** *He moved about his hand at the mouth of the hole of the [lizard*

called] **ضَبَّ**, in order that it might come forth tail-foremost, and he might lay hold upon its tail. (TA. [See also **مَضَبِبٌ**.]) = **ضَبِبَ البَابُ**, (S, Msb, K, TA,) and **الْحَسْبُ**, (TA,) † *He put [or affixed] a ضَبَّةٌ [q. v.] upon the door*, (S, Msb, K, TA,) and *upon the wood*. (TA.) And **ضَبِبَ الإِنَاءُ** † *He made a ضَبَّةٌ for the vessel*. (Msb.) And **ضَبِبَ شَدَّهَا** † *He clamped his teeth* (شَدَّهَا) *with silver*. (Mgh.) — [**تَضَبِيبٌ** also signifies *The putting the numeral r or r &c. over each of two words, to indicate that the latter of those words is connected with, or refers to, the former of them.*] = **ضَبِبَ الصَّبِيَّ** *He fed the child with ضَبِيبَةٌ [q. v.]*. (S, K.)

4. **اضْبَ عَلَى شَيْءٍ** *He kept, or clave, to a thing, and did not quit it*: (TA:) and **اضْبَ فُلَانًا** *He kept, or clave, to such a one, and did not quit him*: (K:) and **اضْبَ عَلَيْهِ** *He retained him, detained him, or held him in custody*: (AZ, K, TA:) and **اضْبَ مَا فِي يَدَيْهِ** *He grasped, or kept hold of, that which was in his hands; like اَضْبَاً and اَضْبَى*. (TA in art. **ضَبًّا**.) And the first of these phrases, (TA,) inf. n. **إِضْبَابٌ**; (K, TA;) as also **ضَبَّ**, [aor. ى,] (TA,) inf. n. **ضَبُّ**; (K, TA;) and **ضَبِبْتُ**, (TA,) inf. n. **تَضَبِيبٌ**; (K, TA;) signifies *اِحْتَوَى عَلَيْهِ* [i. e. *He grasped it; got, or gained, possession of it; took it, got it, or held it, within his grasp, or in his possession: or it comprised, comprehended, or contained, it*]: (K, TA:) and **ضَبَّ عَلَى شَيْءٍ**, inf. n. **ضَبُّ**, *He took, seized, or grasped, a thing with the hand*: (TA; but only the inf. n. in this case is there mentioned:) and **ضَبِبْتُ عَلَى شَيْءٍ**, inf. n. **تَضَبِيبٌ**, *He took, seized, or grasped, a thing violently, or firmly, lest it should escape from his hand*. (Ish, O, TA. [See also 1, last sentence.]) — [It is said that] **اضْبَ عَلَيْهِ** also signifies *He was at the point of getting possession of it, namely, a thing (O, K) that he sought, or desired*. (K.) [But it seems from a passage in the TA, in which is an evident mistranscription, that this is a mistake, originated by Lth, for **اَضْبَى**.] = **اضْبَ السَّقَاءُ** *The skin shed, or poured forth, its water, from a seam, or suture, (خُرُوزَةٌ) therein*, (K, TA,) or *from a cut*. (TA.) [And **اضْبَ** app. signifies *He had a bleeding of the gums*: for] **ما زال مضباً** [app. **مُضْباً**] occurs in a trad. said of one whose gums bled [incessantly] when he spoke. (TA.) — **اضْبَ فِي الغَارَةِ** *He arose, and made a hostile incursion*: (TA:) or **اضْبَ**, alone, *he made a hostile incursion*. (K.) And **اضْبَ القَوْمُ** *The people, or party, rose, or rose and hastened and went forth, all together, to do a thing*. (O, K.) — **اضْبُوا لِفُلَانٍ** *They dispersed themselves to seek such a one*: and **اضْبَ القَوْمُ فِي بَغْيِهِمْ** *The people, or party, dispersed themselves in search of their stray beast*. (T, TA.) And **اضْبَ النُّعْمُ** *The camels, or cattle, approached, or came, in a scattered state*. (K.) — **اضْبُوا عَلَيْهِ** *They multiplied against him*. (S, O.) — **اضْبَتِ الأَرْضُ** *The land became abundant in its*

plants, or herbage. (K. [But the only meaning of this phrase commonly known is one which will be found indicated below.]) Accord. to Ibn-Buzurj, (TA,) one says, **اضْبَتِ الأَرْضُ بِالنَّبَاتِ**, meaning *The land put forth all its plants, or herbage*. (O, TA.) And **اضْبَ الشَّعْرُ** *The hair became abundant, or much*. (K.) = **اضْبَبْتُ** *I made it to flow; namely, water, and blood*. (S.) And **اضْبَ لثَتَهُ** *He made his gum to flow [with blood]*. (S, O.) — And **اضْبَ** *He spoke*; (AZ, S, O, K;) as though meaning *he made speech to issue*: (S, O: [in both of which it is implied that it is app. from what here next precedes:]) or *he spoke uninterruptedly*: (TA:) or *he talked loudly*; as also **ضَبَّ** [aor. ى]: (AA, TA in art. **هَضَبٌ**: [but it will be seen in what follows that both of these verbs have also a contr. meaning:]) and *he called out, or cried out*, (K, TA,) and *raised a clamour, or confused noise*. (TA.) And **اضْبَ القَوْمُ** *The people, or party, spoke, one to another*: (TA:) or *spoke; and entered, or launched forth, into discourse, or were profuse therein*: (AHát, TA:) or *spoke all together*. (Har p. 543.) And **اضْبَ مَا فِي نَفْسِهِ** *He uttered, or expressed, what was in his mind*. (As, TA. [See also the same phrase with **عَلَى** after the verb in what follows.]) — Also, (TA,) inf. n. **إِضْبَابٌ**; (K, TA;) and **ضَبَّ**, (TA,) [aor. ى,] inf. n. **ضَبُّ**; (K, TA;) *He was silent*. (K, TA. [Thus both of these verbs have two contr. meanings.]) And **اضْبَ القَوْمُ** *The people or party, were silent, and abstained from talking*. (AHát, TA.) And **اضْبَ عَلَى الشَّيْءِ**, and **ضَبَّ بِهِ**; and **اضْبَ بِهِ عَلَى الشَّيْءِ**, and **ضَبَّ**; and **اضْبَ بِهِ عَلَى الشَّيْءِ** like **اضْبَ عَلَى مَا فِي نَفْسِهِ**: like **اضْبَاً**. (TA.) And **اضْبَ عَلَى مَا فِي قَلْبِهِ** *He concealed rancour, malevolence, malice, or spite, in his heart*. (S, O.) And **اضْبَ الشَّيْءِ** *He hid, or concealed, the thing*. (K, TA.) — **اضْبَ الغَيْمُ** *The clouds covered [the earth]*. (TA.) — And **اضْبَ** said of a day, (S, O, Msb, K,) and **اضْبَتِ** said of the sky, (A, TA,) *It became cloudy, or misty, with ضَبَابٌ [q. v.]*. (S, O, Msb, K, TA.) = **اضْبَتِ الأَرْضُ** and **اضْبَتِ الأَرْضُ**: see 1, latter half.

5. **تَضَبَّبَ** † *He (a child) became fat, and his armpits became chapped, or cracked, (انْفَقَقَتْ) [in the creases,] and his neck became short*: (S:) or † *he (a child) began to grow fat*: (A, TA:) and accord. to AHn, it is said in this sense of a camel as well as of a human being. (TA.)

10. **خُذْ مَا اسْتَضَبَّ** *Take thou what is easily attainable; what offers itself without difficulty*. (AA, TA in art. **نَدَبٌ**.)

R. Q. 1. **ضَبِبْتُ** *He bore rancour, malevolence, malice, or spite; or hid enmity, and violent hatred, in his heart*. (O, TA.)

ضَبٌّ [A species of lizard; termed *lacerta caudiverbera*, from its habit of striking with its tail; (see **جَرَشٌ**); Forskål (Descr. Animalium,