

p. 13,) terms it *lacerta Aegyptia*; referring to Hasselquist, p. 302; and adds the following description: "femora teretia sine verrucis: cauda verticillata non longa: squamæ patentes, subconicæ, mucronatæ: corpus nudum, rugosum:" a certain reptile, or small creeping thing, (S, TA,) of those termed *حَشْرَات*, (TA,) well known; (K, TA;) resembling the *وَرَل* [q. v., but not so long]: (TA:) or resembling the *حَرْدُون* [q. v.]; of which there are two species, one of the size of the *حَرْدُون*, and one larger: (Mṣb:) accord. to 'Abd-El-Kâhir, of the size of a little young crocodile; having a tail like the tail of the latter: it assumes various colours when exposed to the sun, like as does the chameleon; lives seven hundred years; drinks not water, being satisfied with the air; voids one drop of urine in every forty days; its teeth consist of one curved piece; when it has quitted its hole it knows it not; and it lays eggs, like a bird: so say I Kh and Dmr and others: AM says, the *وَرَل* is of a lank make, with a long tail; the latter resembling that of a serpent; and the length of some exceeds two cubits; but the tail of the *ضَب* is jointed, and its utmost length is a span: the Arabs deem the *وَرَل* a foul and filthy thing, and do not eat it; but they are eager to hunt and eat the *ضَب*: this animal has a rough tail, serrated with jags resembling vertebrae; its colour inclines to a blackish dusty hue; and when it becomes fat, its breast becomes yellow; it eats nothing but [the locusts called] *جَنَادِب*, and young locusts before their wings have grown (*دَبَّ*), and herbage, not venomous or noxious reptiles; whereas the *وَرَل* eats scorpions and serpents and chameleons and beetles: its flesh is an antidote against poisons, and women grow fat upon it: (L, TA:) it is the longest, of the animals, in retaining the remains of life: (O:) [see also *مَطِيخ*:] the fem. is with *ة*: (S, O, Mṣb, K:) and the pl. [of pauc.] is *أَضَب* and [of mult.] *ضَبَاب* (S, O, Mgh, Mṣb, K) and *ضَبَان*, (K,) which last Lh particularizes as used to denote a great number, but ISd sees no reason for this distinction, (TA,) and [quasi-pl. n.] *مَضَبَة*, (O, K,) like as *مَشِيخَة* is of *شَيْخ*, (O,) this last on the authority of Aṣ, as heard by him from more than one of the Arabs. (TA.) Hence one says *رَجُلٌ خَبٌّ ضَبٌّ* [A very deceitful or mischievous, and] an abominable, guileful, irifol man: (TA:) or a very deceitful or mischievous or wicked, and guileful man: (S:) likened to the [lizard called] *ضَب* on account of his guilefulness: and in like manner, *أَمْرَأَةٌ خَبَّةٌ ضَبَّةٌ*. (A, TA.)

And *أَخَذَعُ مِنَ الضَّبِّ* More guileful than the *ضَب*: (A, TA:) a prov. (TA.) And *أَعْقَى مِنَ الضَّبِّ* [More undutiful to kindred than a *ضَب*]; because the *ضَب* often eats its *حَسُول* [or young ones when they have just come forth from the eggs]: another prov.: (S:) *أَبُو حَسِيل* is a surname of the *ضَب*. (TA.) One says also *أَطْوَلُ الضَّبِّ* *ذِمَاءُ مِنَ الضَّبِّ*, another prov. [expl. in art. *ذِمَى*]. (O.) And *أَحْبَبُ مِنَ الضَّبِّ*, which is likewise a prov. [expl. in art. *حَبِر*]. (Har p. 166.) And *أَتَعَلَّمَنِي بِضَبِّ أَنَا حَرَشْتُهُ*, another prov. [expl. in

art. *حَرَش*]. (TA.) And *لَا أَفْعَلُهُ حَتَّى يَحِنَّ* [I will not do it until the *ضَب* utters a yearning cry at the heels of the camels returning from water]: and *لَا أَفْعَلُهُ حَتَّى يَرِدَ الضَّبُّ* [I will not do it until the *ضَب* comes to water: i. e. I will never do it:] because the *ضَب* does not drink water. (S, O.) *كَفُّ الضَّبِّ* [means *The paw of the ضَب*]: to this the Arabs liken the hand of the niggard when he fails to give: (TA:) and it is also applied by way of comparison to † a niggard himself: and to denote † shortness and littleness. (A, TA.)—[Hence also, † *Rancour, malevolence, malice, or spite*, (S, A, O, Mṣb, K, TA,) latent in the heart; (A, TA;) like the [lizard called] *ضَب* hiding itself in the furthest extremity of its hole: (A:) and *anger, wrath, or rage*: (K:) or *rancour, &c., or vehement rancour, &c., and enmity*: (TA:) and *ضَبٌّ* signifies the same: (K:) the pl. is *ضَبَابٌ*, and [app. *ضَبَابٌ* also, for] the phrase *كُلٌّ مِنْهَا حَامِلٌ ضَبِّ لِصَاحِبِهِ* [Each of them a bearer of latent rancours &c. towards his fellow] occurs in a trad. (TA.)—Also *A certain disease in the lip*, (S, O, Mṣb, K,) in consequence of which it flows with blood, (S, O, Mṣb,) or swells, and becomes hard, or dry and hard, and flows with blood. (TA.)—And *A tumour in the breast of a camel*. (O, K.)—And *A tumour (S, O, K) in the خُفِّ*, (so in copies of the K [i. e. *foot*], in the TA *انف* [which is, I doubt not, a mistranscription], or in the *فَرَسَن*, [which means the same, or the extremity of the foot,] (S, O,) of the camel. (S, O, K.)—And *A disease in the elbow of a camel; (K, TA;) said to be its cutting into his skin [by rubbing against it]; or its being distorted, and falling against his side, so as to gall it. (TA.)—And A chapping, or cracking, (انْفِثَاتٌ) [in the crease] of the armpit [of a child, or of a camel], and abundance of flesh: (S, O, TA:) El-'Adebbes El-Kinānee gives the same explanation, and says that this is what is also termed *ضَاعَطٌ*. (TA. [See 5.])—Also The *طَلْع* [i. e. the *spadix*, or the *spathe*,] of the palm-tree: pl. *ضَبَابٌ*: (S, O:) or *ضَبَّةٌ* signifies, (K, TA,) and so *ضَبٌّ*, (TA,) [but the latter seems to be a coll. gen. n., and the former its n. un.,] a *طَلْعَةٌ* [meaning *spathe of a palm-tree*] before it cleaves open (K, TA) from [around] the *غَرِيض* [or *spadix*]. (TA.)*

*ضَبٌّ*: see the next preceding paragraph, latter half. *ضَبَّةٌ* [an inf. n. un. of *ضَبٌّ*: as such signifying] *A single bleeding of the gum* [&c.]. (Ham pp. 28 and 274.)—See also 1, last sentence but one. — Also *A single [lizard of the species termed] ضَبٌّ* [q. v.]. (S, O, Mṣb, K.)—And *The skin of a [lizard of the species termed] ضَبٌّ, tanned for clarified butter (K, TA) to be put into it. (TA.)—And † A broad piece of iron with which a door (or wood, TA) is clamped or strengthened (يُضَبُّ): (S, Mgh, O, K, TA:) or a piece of iron or brass or the like, with which a vessel is repaired: (Mṣb:) [a word still used in these senses; commonly ap-*

plied to a flat piece of iron or the like, which is nailed across a crack in a wooden vessel or a similar thing: and a band of metal which is affixed around a cracked vessel: (see an ex. voce *عَصَبٌ*;) also to a kind of wooden lock, figured and described in the Introduction to my work on the Modern Egyptians:] what is first described above is so called because it is broad, like the reptile so termed; and also *كَتِيفَةٌ*, because it is broad, like a *كَف* [or shoulder-blade]: (AM, TA:) pl. *ضَبَابٌ* (A, Mṣb, TA) and *ضَبَابٌ*. (A, TA.) The *ضَبَّة* of a knife is *The جُزْءُ* [thereof; app. meaning a ferrule, or similar thing, affixed around the handle, next the blade, like the band of metal thus called which is affixed around a cracked vessel (as mentioned above); though *جُزْءٌ* generally means the "handle" itself]: thus called because it strengthens, or binds, the handle (*تَشُدُّ النَّصَابَ*). (A, TA.)—See also *ضَبٌّ*, last sentence.—And see *ضَبِيْبٌ*.

*مَضَبَةٌ*: see *أَرْضٌ ضَبِيْبَةٌ*. *ضَبَابٌ* [*Mist*; i. e.] *moisture (نَدَى)*, (A, Mgh, Mṣb, K,) like clouds, (A, K,) or like dust, covering the earth in the early mornings: (Mgh, Mṣb, TA:) or thin clouds, like smoke: (A, K:) or thin clouds; so called because they cover the horizon: n. un. with *ة*: (TA:) or pl. of *ضَبَابَةٌ*, [but it is rather a coll. gen. n., and *ضَبَابَةٌ* is its n. of un.,] (S, Mgh, O,) and this latter signifies a cloud that covers the earth, resembling smoke: (S, O:) or a vapour rising from the earth in a rainy, or cloudy, day, like a canopy, preventing vision by its darkness. (TA.)

*ضَبُوبٌ* A beast that stales while running. (K.)—And *A ewe, or she-goat, having a narrow orifice to the teat, (O, K,) whose milk will not come forth but with difficulty. (O.)*

*ضَبِيْبٌ* The point, or edge, (syn. *حَدٌّ*, [in an. ex. in the O, the former is meant by it,]) of a sword; (O, K;) and so *ضَبَّةٌ*. (El-Khattābee, TA.)

*ضَبِيْبَةٌ* Clarified butter, and *رَبٌّ* (*رَبٌّ*), which are put into a skin (*عَكَّةٌ*), for a child, that he may be fed with it. (S, K.)

*بنات ضَبِيْبَةٍ* [app. *بَنَاتٌ ضَبِيْبَةٍ*; the latter word, dim. of *ضَبَّةٌ*]; *A species [or variety] of the [lizards called] ضَبَابٌ* [pl. of *ضَبٌّ*]. (Ham p. 61.)

*ضَبِيْبٌ* Fat, as an epithet; (K;) and so [without *ة*] applied to a woman: (TA:) and *ضَبَابٌ*, applied to a man, *short and fat*. (S, O.) And *Very foul or obscene, and bold or daring*; as also *ضَبَابٌ*: (K:) the latter thus expl. by IDrd: (O:) the former applied to a man, and with *ة* applied to a woman, accord. to AZ, *bold, or daring, in deed*: (O, TA:) and *proud*; or *bold, or daring, in wickedness*: and with *ة*, a woman *bold, or daring; who glories over her neighbours*. (TA.)

*ضَبَابٌ*: see the next preceding paragraph, in two places. Also, applied to a man, *Strong*;