

TA.) — One says also **عَذَابُ التَّنَائِيَا** † [Women sweet in respect of the front teeth]. (A.) — And **عَذْبُ 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.)

عَذْب, (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 **مَاءٌ ذُو عَذْبٍ** *Water abounding with such motes or particles*. (S, O. See also **عَذْب**.) And **عَذْبَةٌ** has the same meaning as the n. un. of **عَذْب** in this sense: (K:) and signifies likewise, as also **عَذْبَةٌ** and **عَذْبَةٌ**, (L, K,) this last mentioned by IAqr, (L,) [the green substance called] **طُحْلُب** (L, K, TA) and **عَرْمَضٌ** and the like, (L, TA,) or **طُحْلُبٌ** and **دُومَنٌ**, *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 **عَذْب**. (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 **عَذْب**, 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,

in the fore part. (TA.) — The part that hangs down of the [thong called] **شَرَاكٌ** [q. v.] of a sandal. (O, TA. [See also **ذُوَابَةٌ**].) — 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 **ذُوَابَةٌ**. (TA in art. **ذَابٌ**.) — 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** *The cravates fluttered over his head*. (A, TA) i. e. **خَرَّقُ الأَلْوِيَةِ** [The cravates signifies also A branch of a tree; (S, O, Mṣb;) and so **عَذْبَةٌ**. (TA.)

عَذْبٌ (K, TA) and **ذُو عَذْبٍ** (TA) *Water overspread by [the green substance termed] طُحْلُبٌ*: (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. **عَظْبٌ**.)

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, **دَوَاءٌ**, 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 طعام [i. e. wheat, or corn in general,] and thrown away*; (Lh, K, TA;) being the *worst thereof*; also termed **عَذْبَةٌ**. (Lh, TA in art. **عَذْرٌ**.) — And *Pasturage, or herbage*: so in the phrase **مَاءٌ مَا بِهِ 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 مِنَ العَرَّةِ**: but the right explanation is **مَا أَحَاطَ بِالذَّبْرِ** [app. meaning *The ridge of earth that surrounds a sown piece of ground to retain the water for irrigation* (see **ذَبْرٌ**)], as in the M and L &c. (TA.)

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

أَصَابَهُ عَذَابٌ عَذْبِيٌّ, (O, K, TA,) with **كسر** to the **ع** and **fet-h** to the **ذ**, (O, TA,) like **بُلْعِيْنٌ**, (K, TA, in the CK **عَذْبِيْنٌ** like **بُلْعِيْنٌ**) and **أَصَابَهُ العَذْبُونُ**, (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 Bq in ii. 6:) so termed from **عَذَبَ** “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 Bq 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 العَذَابِ** [Travel is a portion of that which is difficult, &c.; or of torment]: (Mṣb:) in the Kur xxiii. 78, it means *hunger, or famine*: (Zj, O, TA:) the pl. is **أَعْدَابٌ**: (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 **عَادِبٌ**, 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. **عَدَابَةٌ**. (K, TA.)

عَادِبٌ 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 **عَادِبٌ** 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 **عَادِبٌ** is **عَادِبُونَ**, like as **سُجُودٌ** is a pl. of **سَاجِدٌ**: and the pl. of **عَذُوبٌ** is **عَذُوبٌ**, and, accord. to

- **عُضْفٌ مُهْرَتَةٌ الأَشْدَاقِ صَارِيَةٌ**
- **مِثْلُ السَّرَاحِيْنِ فِي أعْنَاقِهَا العَذْبُ**

[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, Mṣb, &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, Mṣb, K.) — And *The end, or extremity, of a whip*; (Mgh in art. **ثَمْرٌ**, and Mṣb;) its *tail*; also called its **ثَمْرَةٌ**: (Mgh ubi suprâ:) or its **عِلَاقَةٌ**, (TA in the present art.,) which means the [suspensory] *thong in the handle thereof*: (TA in art. **عَلَقٌ**;) or [it may have both of these significations, for it is said that it is] *one of the عَذْبَاتِ* of a whip. (S, O.) — *The end, or extremity of anything*. (A, K.) — *The extremity of the tongue*; (S, O, Mṣb;) its [tip or] *narrow extremity*: (TA:) pl. **عَذْبَاتٌ**. (Mṣb.) One says, **الحَقُّ عَلَى عَذْبَاتِ ألسِنَتِهِمْ** [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*