

تذأب † لها and تذأب للثأفة (S, M, K) (M, K) + He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one: (S:) or he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]. (M, K) — See also 1, in two places.

تذأب شئاً and تذأبه † He did a thing by turns; syn. تداوله: (M, K, TA: [in the CK, erroneously, تناوله:]) from الذئب [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10. استذأب النقد The نقد [or ugly sheep] became like wolves: a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.)

ذأب † غرأب ذأب † A large bucket with which one goes to and fro; thought by Aš to be from تذاأب † الرياح: (M:) or in much [or quick] motion, ascending and descending. (M, K.)

ذئب, also pronounced ذيب, without ء, (S, Mšb, K,) originally with ء, (T, S,) The wolf, wild dog, or dog of the desert; كلب البر: (M, A, K:) applied to the male and the female; (Mšb;) and sometimes, also, (Mšb,) the female is called ذئبة:

(S, M, Mšb, K:) pl. (of pauc., S, Mšb) الأذؤب, and (of mult., S, Mšb) ذئاب, (S, M, Mšb, K,) which may also be pronounced ذياب, with ي, because of the kesreh, (Mšb,) and ذؤبان (S, M, Mšb, K) and ذئبان. (TA.) — You say, الذئب يكتي أبا جعدة [The wolf is surnamed Aboo-Jaadeh]: i.e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) — And الذئب

يأدو الغزال [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) —

And هو ذئب في ثلثة [He is a wolf among a flock of sheep]. (A.) — And ذئبة معزى وظليم في ذئب [A she-wolf among the goats, and a he-ostrich when tried]: i.e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it “Fly,” says “I am a camel,” and when one says to it “Carry a burden,” says “I am a bird:” a prov. applied to a crafty and deceitful person. (TA.) — And أكلهم الصع والذئب [The hyena and the wolf devoured them]; meaning † dearth, or drought: and أصابهم سنة ضيع وذئب, meaning † A year that was one of dearth, or drought, befell them. (A.) — ذئبه لا يشبع. [His wolf will not be satiated], a phrase used by a poet, means † his tongue [will not be satisfied]; i.e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذئب يوسف [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — ذؤبان العرب, (S, M, A, K,) also pronounced ذؤبان, without ء, (TA.) [The wolves of the Arabs,] means † the thieves, (M, K,) or sharpers, (A,) and paupers, (A, K,) of the Arabs; (M, A, K;) or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — ذئاب الغضا The wolves of the ghadà, that frequent the trees so called, (TA,) is an appellation of the sons of Kaab Ibn-Malik Ibn-Handhalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) — ذئب الذئب [The wolf's disease] means † hunger; for they assert that the wolf has no other disease than hunger; (K, TA;) and they say أجوع من ذئب [More hungry than a wolf]; because he is always hungry: or † death; because [it is said that] the wolf has no other sickness than that of death; and hence they say أصح من الذئب [More sound than the wolf]. (TA.) [Hence the prov., رمأه الله بداء الذئب: see 1 in art. رمى. — الذئبان, in the dual form, [The two wolves,] is the name of † two white stars [app. ζ and η of Draco] between those called أطغار الذئب and those called الفرقدان: العواذذ [The claws of the wolf] is the name of † certain small stars before those called الذئبان. (K.) — عنب الذئب: see ثعلب. — See also the next paragraph.

ذئبة fem. of ذئب. (S, M, Mšb, K.) — Also † The [angular] intervening space between the دقتان [or two boards] of the [kinds of saddle called] سرج and رحل (S, K, TA) and غبيط, (TA,) beneath the place of juncture of the two curved pieces of wood; (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رحل and قتب and إكاف and the like; (M;) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the منسج (S, M, K) of the beast. (M, K.) A poet says,

وَقَتَبَ ذَيْبُهُ كَالْمِنْجَلِ * [And a قتب of which the ذئبة is like the reaping-hook]. (M.) [See قروبس.] Accord. to IAg, the ذئب [a coll. gen. n. of which ذئبة is the n. un.] of the [saddle called] رحل are The curved pieces of wood in the fore part thereof. (TA.) — Also † A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K,*) like the grains of the [species of millet called] جاورس, (K,) or smaller than those grains. (T, Mgh.)

ذؤبان pl. of ذئب. (TA.) — Also, accord. to AA, (S,) The hair upon the neck and lip of the camel: (S, K:) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وبر [after the greater part has fallen off or been shorn]. (S, K.) [See also ذؤبان in art. ذوب, and ذيبان in art. ذيب.]

ذؤاب: see the next paragraph.

ذؤابة (also pronounced ذؤابة, T and K in art. ذوب.) A portion [or lock] of hair, (S, A,) hang-

ing down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. ناصية; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the place whence that hair grows: (M, K:) or the hair that surrounds the دؤارة [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عقيصة: (Mšb:) and [a horse's forelock; or] hair (M, K) of the head, (M,) in the upper part of the ناصية, of the horse: (M, K:) pl. (in all its senses, M, TA) ذؤائب, (T, S, M, Mšb, K,) originally, (S, K,) or regularly, (T,) ذائب, changed to render it more easy of pronunciation, (T, S, K,) and ذؤابات also. (Mšb.) Hence, قتل ذؤابته [His pendent locks of hair were twisted;] meaning † he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — † Anything that hangs down loosely. (TA.) † The end of a turban, (A, Mšb,) that hangs down between the shoulders. (A.) † The end of a whip. (Mšb.) † Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of] the قبال [or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the قبال]: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to the شراك [or thong extending from the قبال above mentioned towards the ankle]; (A;) so called because of its waggling. (M.) † Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) † A skin, or piece of skin, that is hung upon the أخرة [or hinder part] of the [camel's saddle called] رحل; (S, M, K;) also termed عذبة. (TA.) A poet speaks, metaphorically, of the ذؤائب of palm-trees [app. meaning † Hanging clusters of dates]. (M.) And one says نار ساطعة الذؤائب † [A fire of which the flames rise and spread]. (A.) — Also † The higher, or highest, part of anything: (M, K:) and ذؤاب † is used as its pl., or [as a coll. gen. n., i.e.] as bearing the same relation to ذؤابة that سل does to سلة. (M.) You say, † علوت ذؤابة الجبل † [I ascended upon the summit of the mountain]. (A.) And العز والشرف ذؤابة العز والشرف † The highest degree of might and of nobility. (T, M.) And هو في ذؤابة قومه † He is among the highest of his people; taken from the ذؤابة of the head. (M.) And هم ذؤابة قومهم (T, A) and ذؤائبهم (A) † They are the nobles of their people: (A, T:) and من ذؤائب قريش † of the nobles of Kureysh. (TA.) And من الذؤائب لا من فلان ذؤائب † [Such a one is of the lowest of the people, not of the highest]. (A.) — ذؤائب الجوزاء is a name of † Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called تاج الجوزاء. (Kzw in his description of Orion.)