

arts, on the authority of the Deewán of the Hudhalees.] — **طَبَّهُ** also signifies † *He enchanted him, or fascinated him*: (O:) and **طَبَّ** † *he (a man, S, A) was enchanted, or fascinated.* (S, A, O. [See also **طَبَّ**, below.]) — **طَبَّ السَّقَاءَ**, aor. **طَبَّ**, (S, TA,) inf. n. **طَبُّ**; (K, TA;) and † **طَبَّهُ**, with tesheed to denote muchness, (S, TA,) inf. n. **تَطْبِيْبٌ**; (K, TA;) *He covered the seams of the water-skin, or milk-skin, with a طبَّابَةٌ [q. v.]: (S, K, TA:) and طَبَّ الخُرْزُ he covered the seams with a طبَّابَةٌ: (TA:) [and المَزَادَةُ طَبَّبتُ she (a girl, or young woman,) put [or sewed] a piece of skin called طَبَّابٌ and طَبَّابَةٌ, upon the place of junction [of each] of the two extremities of the loop-shaped handles of the مزادة [or leathern water-bag]; as though she rectified the مزادة thereby. (A.)*

2: see the last sentence above, in two places. — **تَطْبِيْبٌ** also signifies *The inserting a بَيْقَةٌ [or gore] for the purpose of widening دِيْبَاجٌ [or silk brocade]: (K, TA:) or, as in the A, one says of a tailor, طَبَّبَ الثَّوْبَ, meaning he added, in the garment, a بَيْقَةٌ [or gore], in order that it might become [more] wide. (TA.) — Also The hanging a سَقَاءٌ [or milk-skin] (S, K, TA) to a pole (عَمُودٌ, S, this is the right word, not عَوْدٌ [as in copies of the K], TA) of the tent, (S,) and then agitating it to produce the butter: (S, K, TA:) but Az says, I have not heard تطبيب explained in this sense except on the authority of Lth, and I think that it is تطبيب. (TA.)*

3. **مُطَابَّةٌ** signifies † *The seeking, or labouring, to find the means of accomplishment [of an affair, like as the physician seeks to find the means of curing a disease]; syn. مُدَاوَرَةٌ. (K, TA.) One says, أَنَا أَطَابْتُ هَذَا الْأَمْرَ مِنْذُ حِينِ كَيْ أَبْلَعُهُ † [I have been seeking, or labouring, to find the means of accomplishing this affair, that I might attain to it]. (A, TA.)*

4. **مَا أَطْبَهُرُ** *How [knowing, or] skilful, or expert, are they!* (Meyd, in explaining a prov. cited below, voce **طَبَّ**.)

5. **تَطَبَّبَ** *He applied himself to the science of physic: (TA:) [or he applied himself to the science of physic but did not know it well: (see the part. n., below:)] or he practised physic: and he professed physic. (KL.) — And تَطَبَّبَ لَهُ He inquired of [or consulted] the physicians for him. (TA.)*

10. **اسْتَطَبَّ لَوْجَعِهِ** *He asked, or sought, a medical prescription for his pain, or disease. (S, A, Mṣb, K.) — And جَاءَ يَسْتَطَبُّ لِإِبِلِهِ † He came asking, or seeking, for his she-camels, a gentle stallion, that would not injure them. (A.)*

R. Q. 1. **طَبَّطَبَ**, (Lth, K, TA,) inf. n. **طَبَّطَبَةٌ**, (Lth, TA,) said of a valley, or water-course, (Lth, K, TA,) *It flowed with water so that one heard it to make a sound like طَبَّ طَبَّ: (Lth,*

*TA:) or it made a sound (K, TA) with the water. (TA.) طَبَّطَبَةٌ signifies The sounding of water (IAḡr, S, K, TA) when in a state of commotion and collision, (IAḡr, TA,) and of the like, (S, TA,) and of the dashing of a torrent. (K.) And † **تَطَبَّطَبَ** *It made a sound, or noise, [like طَبَّ طَبَّ,] said of water and the like, (S,) and of a woman's breast: (TA:) a poet says,**

• إِذَا طَحَنَتْ دُرْنِيَّةً لِعِيَالِهَا •
• تَطَبَّطَبَ ثَدْيَاهَا فَطَارَ طَحِيْنُهَا •

[When a woman of Durnà grinds for her family, her breasts make a sound by their collision, and her flour flies away]. (S, TA.) = **طَبَّطَبَ الْمَاءَ** *He put the water into a state of commotion. (TA.)*

R. Q. 2. **تَطَبَّطَبَ**: see the next preceding paragraph.

طَبَّ: see **طَبَّ**. = It is also an inf. n. used as an epithet: see **طَبِيْبٌ**. (Mṣb.) — And, (S, A, Mṣb, K,) as such, i. e. an inf. n. used as an epithet, or by original application, but the former is app. the case, and some have mentioned likewise † **طَبَّ** and † **طَبَّ**, (MF, TA,) † *Knowing, or possessing knowledge, (S, A, Mṣb, TA,) respecting a thing, or of a thing; (A, Mṣb, TA;) and so † طَبِيْبٌ: (TA:) and (TA) † skilful, or expert; (T, K;) as also † طَبِيْبٌ: (T, S, K;) and † gentle; (Nh, TA;) and so too † طَبِيْبٌ. (TA.) One says, فَلَانٌ طَبَّ بِنَدَا † *Such a one is knowing with regard to, or is one possessing knowledge of, such a thing. (TA.) And الْقَوْمُ طَبُونٌ, or, as some relate it, الْقَوْمُ مَا أَطْبُونُ, is a prov.: the former means † The people, or party, are knowing, or skilful, or expert: and [Meyd says,] I know not any way in which the latter is explainable unless † أَطْبُ be syn. with طَبَّ, like أَحْشَنُ and خَشِنٌ, &c., and ما a connective. (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a طَبِيْبٌ [or physician], the Prophet replied, † طَبِيْبُهَا الَّذِي خَلَقَهَا, meaning † *He who has knowledge respecting it is He who created it. (TA.) And El-Marrár El-Fak'asee says,***

• تَدِينُ لِمَزْرُورٍ إِلَى جَنْبِ حَلْقَةٍ •
• مِنَ الشِّبِّهِ سَوَاهَا يَرْفِقِي طَبِيْبُهَا •

† [She obeys a plaited nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness]: (S, L:) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass. (L.) [Hence,] **طَبَّ** † *A stallion [camel] expert in covering, (S, Mṣb, K, TA,) as also † طَبِيْبٌ; (Mṣb;) that knows the she-camel that is pregnant from her that is not, and her that desires the stallion from her that is covered without desire, and the motion of the fetus in the womb, &c.: (TA:) or † that is gentle, and does not injure the female that he*

covers. (A, TA.) And † بَعِيرٌ طَبَّ † A camel that is mindful, or careful, as to the place of his foot, (A, K, TA,) where to tread with it: or that does not place his foot save where he sees. (TA.)

طَبَّ: see the next paragraph: = and see also **طَبَّ**.

طَبَّ (S, A, O, Mṣb, K) and † **طَبَّ** and † **طَبَّ** (S, A, O, K) *Medical, therapeutical, or curative, treatment, (A, O, Mṣb, K,*) of the body, [i. e. the physicking thereof,] (A, K,) and likewise of the soul. (K.) — [And Knowledge]. قَرُبٌ طَبَّ [Knowledge is near], or, as some relate it, قَرَبٌ طَبَّ, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase نَعْمَرُ رَجُلًا, (Meyd, O, TA,) is a prov.: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve: (Meyd, O, K, TA:) it is like the saying, أَنْتَ عَلَى الْجَحْرِبِ [q. v.]: (Meyd, TA:) and is related on the authority of Ibn-Háni. (TA.) — And Skill, or expertness. (T, ISd, Meyd, TA.) This is said in the T to be the primary signification. (TA. [But see طَبِيْبٌ.]) — And † Gentleness; gentle treatment or conduct. (K, TA.) — And † Enchantment, or fascination: (S, O, K, TA: but only طَبَّ is mentioned in this sense in the S and O:) used in this sense as ominating cure. (AO, O, TA.) — And طَبَّ signifies also Desire, or appetite; syn. شَهْوَةٌ: and will, or wish; syn. إِزَادَةٌ. (K.) — And † State, condition, or case; syn. شَأْنٌ. (K, TA,) and دَابٌّ: (A, TA:) [or by the latter of these two words may be meant what here follows:] custom, habit, or wont. (S, K, TA.) One says, † مَا ذَاكَ بِطَبِيْبِي † *That is not my custom, habit, or wont. (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce إِنَّ, page 107, col. iii.] = See also طَبَّ.**

طَبَّةٌ: see **طَبَّابَةٌ**, in two places.

طَبَّةٌ *An oblong piece, or portion, of a garment, or of a piece of cloth, (S, A, TA,) as also † طَبِيْبَةٌ; (A;) and likewise of skin: or a square piece of the latter: and a round piece in a مَزَادَةٌ and a سَفْرَةٌ and the like: (TA:) pl. طَبَبٌ: (S:) and, as also † طَبَّابَةٌ, (Ag, S, TA,) † a streak in sand and clouds, (Ag, TA,) or a streak of sand or clouds: (S:) or طَبَّةٌ and † طَبَّابَةٌ and † طَبِيْبَةٌ signify an oblong piece, or portion, of a garment or piece of cloth, and of skin, and † of land or ground, and † of clouds: (K:) or, all three words, a long strip of a garment or piece of cloth, and of skin, and † of sand, and † of clouds: (TA:) and † a long and narrow tract of land abounding with plants or herbage: (AHn, TA; and A in explanation of the first word:) pl. [of the first] طَبَبٌ and [of the same, or of the third, or a coll. gen. n. of which the second word is*