

3. **جَبَابٌ** The act of *vying*, or *contending for superiority, in goodness, or beauty, &c.*, (K,) as, for instance, in grounds of pretension to respect or honour, and in lineage: (TA:) and **مَجَابَةٌ** the *vying, or contending for superiority, in goodness, or beauty, &c.*, (TA,) and in food: (K:) but [SM says,] I know not whence this addition, respecting food, is derived. (TA. [See, however, what follows, from the A.]) You say, **جَابَيْتُ فِجْبَيْتَهُ** *He vied with me, or contended with me for superiority, and I overcame him.* (TA.) And **جَابَتِ الْمَرْأَةُ صَاحِبَتَهَا** *The woman vied, or contended for superiority, with her fellow, and surpassed her in beauty.* (TA.) And **جَابَهُ فِي الْقَرَى فِجْبَهُ** *He vied with him, or contended with him for superiority, in the entertainment of guests, and he overcame him therein.* (A.)

4. **اجْتَبَ** It (camels' milk) *had, or produced, what is termed جَبَابٌ* [q. v.]. (K.)

5. **تَجَبَّبَ** He *clad himself with a جَبَّةٌ* [q. v.]. (MA.) [And so, app., **اجْتَبَّبَ**, explained by Golius, on the authority of Ibn-Maaroof, as signifying *He put on a vest, or tunic.*]

8: see 1, in three places: — and see also 5.

R. Q. 1. **جَبَّبَ** He *dealt, or trafficked, in جَبَابٌ* [pl. of **جَبَابَةٌ**, q. v.]. (TA.)

R. Q. 2. **تَجَبَّبَ** i. q. **اَتَشَّقَّ**; (S, TA;) i. e. *He prepared what is called جَبَابَةٌ*: (TA:) or *he put what is called جَبَابَةٌ* [q. v.]. (AZ, TA.)

جَبٌّ A well: (A, K:) or a well not cased with stone or the like: (S, A, Mṣb, K:) or a well containing much water: or a deep well: (A, K:) or of some other description: (A:) or a well in a good situation with respect to pasture: or one that people have found; not one that they have dug: (K:) or a well that is not deep: (Lth, TA:) or a well that is wide, or ample: (El-Kilábeeyeh, TA:) or a well that is cut through rock, or smooth rock, or stones, or smooth stones, or hard and smooth and large stones: (Abou-Hábeeb, TA:) of the masc. gender; (Mṣb, TA;) [not fem. like **بئر**;] or masc. and fem.: (Fr, Mṣb:) pl. [of pauc.] **أَجْبَابٌ** (Mṣb, K) and [of mult.] **جَبَابٌ** and **جَبَابَةٌ**. (S, Mṣb, K.) — A well that is dug wherein a grape-vine is planted; like as one is dug for the shoot of a palm-tree: pl. **جَبَابٌ**. (Ish, TA.) — The inside of a well, from its bottom to its top, whether cased with stone or the like or not. (Sh, TA.) — The **جُرْنُ** of a well [app. meaning *A hollowed stone, or stone basin, for water, placed at the mouth of a well: or, perhaps, a hollowed stone placed over the mouth; for many a well has such a stone, forming a kind of parapet.*] (Zeyd Ibn-Kuthweh, TA.) — [A kind of leathern bag;] a **مَزَادَةٌ** of which one part is sewed to another, (K, TA,) wherein they used to prepare the beverage termed **نَبِيدٌ**, until, by use, it acquired strength for that purpose; mentioned in a trad., forbidding the use of it; and also called **مَجْبُوبَةٌ**. (TA.) — The *spathe, or*

envelope, of the spadix, or flowers, of the palm-tree; also called جَبٌّ: the former word was unknown to A'Obeyd: both occur, accord. to different readings, in a trad., where it is said that a charm contrived to bewitch Mohammad was put into the **جَبِّ**, or **جَبِّ**, of a **طَلْعَةٌ**: accord. to Sh, (TA,) it means the *inside* of a **طَلْعَةٌ** [which latter here app. signifies, as it does in some other instances, the spathe, not the spadix, of a palm-tree]; (K, TA;) in like manner as the inside of a well, from its bottom to its top, is called **جَبٌّ**: the pl. is **جَبَابٌ**. (TA.) Hence the well-known prov., **جَبَابٌ فَلَا تَعَنَّ أَبْرًا** [They are merely envelopes of the flowers of palm-trees; therefore weary not thyself to effect fecundation]; applied to a man in whom is little or no good; meaning he is like the spathes of the palm-tree in which are no flowers; therefore weary not thyself by attempting to make him good; **لَا تَعَنَّ** being for **لَا تَعَنَّ**. (MF.)

جَبَّةٌ A well-known garment [or coat], (Mṣb, K, TA,) of the kind of those called **مَقَطَّعَاتٌ**: (TA:) accord. to 'Iyáq, a garment cut out and sewed: accord. to Ibn-Hajar and others, a double garment quilted with cotton; or, sometimes, if of wool, a single garment, not quilted with anything: (MF:) [most probably not so much resembling the modern garment more generally known by the same name (for a description and representation of which see my "Modern Egyptians," ch. i.) as a kind of **جَبَّةٌ** still worn in Northern Africa, described in this Lexicon voce **مَدْرَعَةٌ**: accord. to Golius, "*tunica ex panno gossipino, cui pallium seu toga imponitur, cum subductio panno et intercedente gossipio punctim consuta: Italis consona voce giuppa: si ita cum gossipio consuta non sit, دُرَاعَةٌ tunica illa gossipina dicitur.*"] pl. **جَبَبٌ** (Mṣb, K) and **جَبَابٌ**. (S, K.) — I. q. **دِرْعٌ** [A coat of mail; or any coat of defence]: (K:) pl. **جَبَبٌ**. (TA.) Er-Rá'ee says,

لَنَا جَبَبٌ وَأَرْمَاحٌ طَوَالٌ
بَيْنَ نَمَارِسِ الْعَرَبِ الشُّطُونَا

[We have coats of mail, or of defence, and long spears: with them we ply distant war]. (TA.) — The part of a spear-head into which the shaft enters: (S, K:) and the **تُعَلْبُ** is the part of the spear-shaft that enters into the head. (TA.) — [In the TA, **جَبَّةُ الرَّوْمِجِ** is also explained as meaning *The part of the spear-head that enters into the shaft*: but it seems that من has been inserted here by a mistake of the copyist; and that the true meaning intended is *the part of the spear-shaft into which the head enters*; though in general the shaft enters into the head.] — The part in which is the **مَشَاشَةٌ** [q. v.] of a horn. (Zeyd Ibn-Kuthweh, TA.) — The **حِجَاجٌ** [or bone that surrounds the cavity (see art. **حَجَجٌ**) of the eye. (K.)] — The contents (قَرْنُ) of the solid hoof: or the horny box (قَرْنُ) of the solid hoof: or the joint between the سَاقُ [which seems to mean here, as it does in many other instances, the hind shank,] and the thigh:

(K:) or the *shank-joint* of a horse or the like (**مَوْصِلُ الْوَطِيفِ** [commonly applied, as in the S and K voce **رَسْغٌ**, to the upper extremity of the pastern, i. e. the fetlock-joint, which seems to be the meaning intended in this instance,]) in the **ذِرَاعُ** [which here app. means the fore leg, not the arm]: or, accord. to As, the part where the **وَطِيفٌ** [or shank] is set into the hoof: (S:) or the part of the **رَسْغُ** [or pastern], of a horse, where the **وَطِيفٌ** [or shank] joins upon the **حَوْشِبُ** [which seems here to mean the upper pastern-bone]: or, as AO says, the part where a horse's **وَطِيفٌ** joins to the upper part of the **حَوْشِبُ**: or, as he says in another place, the place where each tibia and hind shank, of a horse, meet; [the hock-joint;] expl. by **مِلْتَقَى سَاقَيْهِ وَوَطِيفِي رِجْلَيْهِ**: and the place of junction of any two bones, except in the back-bone. (TA.) — Accord. to Lth, **بِطَانِيَّةٌ** [a word which I have not found anywhere but in this instance] of a horse or similar beast, extending to the hairs that surround the hoof. (TA.)

جَبَبٌ A cutting off of the hump of a camel: (K:) or a cutting in the hump of a camel: (TA:) [or the state of having the hump cut off; as seems to be indicated in the S:] or an erosion of the hump of a camel, by the saddle, so that it does not grow large. (K, TA.) — See also 2.

جَبَابٌ Butter, or what is produced by churning, of camels' milk; like as **زَبْدٌ** is what is produced by churning of cows' or sheep's or goats' milk: (Mṣb in art. **زَبْدٌ**;) what rises upon the surface, (T, S,) or what has collected together [or coagulated], (K,) of the milk of camels, resembling **زَبْدٌ**, (T, S, K,) which camels' milk has not: (S, K:) when a camel shakes about a skin of camels' milk, suspended to him, what is termed **جَبَابٌ** collects at the mouth of the skin. (T.)

جُبُوبٌ The earth, (Lh, K,) in general; (Lh;) sometimes written **جَبُوبٌ**, as a proper name, without the article, and imperfectly decl., like **شُعُوبٌ**: (TA:) so called because it is cut, i. e. dug; or because it cuts, i. e. disunders, the bodies of those buried in it: (Suh, TA:) and hence **جَبَابٌ** and **جَبَابَةٌ**, signifying a burial-ground; from **الْجَبُّ** and **الْجَبُوبُ**; accord. to Kh; but others derive these two words from **جَبِينٌ**: (TA:) or rugged land: (As, S, K:) or hard or rugged land, composed of rock, not of soil: (IAar, TA:) or earth, or dust: (Lh, K:) or the surface of the earth; (Ish, S, K;) whether plain or rugged or mountainous: (Ish:) a word without a pl.: (S:) also coarse, or big, lumps or clods of clay or mud; or of dry, or tough, or cohesive, clay or mud; plucked from the surface of the ground: (TA:) or crumbled clods of clay or mud; or of dry, or tough, or cohesive, clay or mud: (IAar, TA:) and with **ة**, a lump, or clod, of clay or mud; or of dry, or tough, or cohesive, clay or mud. (K.)

جَبَابِيٌّ: see what next follows.

جَبِيٌّ [app. a contraction of **جَبِيْبِيٌّ**, or **جَبَابِيْبِيٌّ**,] or **جَبَابِيٌّ**, A seller of **جَبَابٌ** [pl. of **جَبَابَةٌ**, q. v.]. (K.)