

together; (T, M, K;) because he creeps about between them, and hides himself: (T:) i. q. جِرَاحَةٌ دَبُّوبٌ (M, in TA, art. دَبِيتُ) — دَبِيتُ + A wound that flows with blood. (K.) And دَبُّوبٌ + A thrust, or stab, that makes the blood to flow. (K.) = + A deep cave, or cavern. (K.)

دَبِيبٌ inf. n. of دَبُّ [q. v.]. (T, S, M, &c.) See also دَبِّبٌ. — And see also دَابَّةٌ, and دَبَّةٌ.

دَبَّاءٌ and دَبَّةٌ The gourd: (M, K:) or round gourd: or dry gourd: but this is said by Ibn-Hajar to be a mistake of En-Nawawee; and he asserts it to be i. q. يَقْطِينٌ [q. v.]: or it is the fruit of the يَقْطِينِ: (TA:) n. un. of the former with ة. (M, K.) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ة being considered by them augmentative: accord. to Z and others, its proper art. is دَبِي: and some also allow its being written and pronounced دَبِي: this is mentioned by Kz and 'Iyād as a dial. var. of دَبَّاءٌ. (TA.) [See an ex. voce رِشَاءٌ, in art. رِشَو.]

دَبِيٌّ There is not in the house any one: (S, M, *K:) دَبِيٌّ being from دَبَّيْتُ; i. e. مَن يَدْبُ; and it is not used in any but a negative phrase. (Ks, S.) [See also دَبَّيْحٌ and دَبَّيْحٌ.]

دَبَّاءَةٌ A locust while smooth and bare, before its wings have grown. (Mentioned in the TA in this art, but not there said to belong to it. [See art. دَبِي.] — [See also دَبَّاءٌ, of which it is the n. un.]

دَبَّابٌ An animal that is weak, and creeps along, or walks slowly: fem. with ة. (TA from a trad.)

دَبَّابَةٌ fem. of دَبَّابٌ. (TA.) — [Also, as a subst., The musculus, or testudo;] a machine (M, *Mgh, *K, TA) made of skins and wood, (TA,) used in war; (M, Mgh, K, TA;) men entering into [or beneath] it, (Mgh, TA,) it is propelled to the lower part of a fortress, and they make a breach therein (M, Mgh, K, TA) while within the machine, (M, K, TA,) which defends them from what is thrown upon them from above: (TA:) it is also called ضَبْرٌ. (Mgh.)

دَبْدَبٌ The walk of the long-legged ant. (M, K.) In the T it is said that دَبْدَبَةٌ signifies The long-legged ant [itself: but this is perhaps a mis-transcription]. (TA.)

دَبْدَبَةٌ [inf. n. of R. Q. 1, q. v.] — Any quick motion, or pace, performed with short steps: (M:) and any sound like that of solid hoofs falling upon hard ground: (M, K:) a certain kind of sound [like the tramp of horses, as is indicated by an ex.]: (S:) or cries, shouts, noises, or clamour: (A:) and دَبْدَابٌ [is its pl., and] signifies a sound like دَبُّ دَبُّ; an onomatopœia. (T.) — [A kind of drum;] a thing resembling a طَبَلٌ: pl. دَبْدَابٌ. (Mgh, Mghb. [See also دَبْدَابٌ.] = Milk such as is termed رَائِبٌ, upon which

fresh is milked: or the thickest of milk; as also دَبْدَبِيٌّ. (K.) = See also دَبْدَبٌ.

دَبْدَبِيٌّ see the next preceding paragraph.
دَبْدَابٌ A drum; syn. طَبَلٌ. (M, K. [See also دَبْدَبَةٌ.]

دَبْدَابٌ Very clamorous; (IAar, T, K;) as also جَبَابٌ: (IAar, T:) or both signify very evil, or mischievous, and clamorous. (Az, in TA, art. جَب) — And A bulky, or corpulent, man. (K.)

دَابَّةٌ [originally a fem. part. n.], for نَفْسٌ دَابَّةٌ, (M,) [or the ة is added لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of subst.,] Anything that walks [or creeps or crawls] upon the earth; as also دَبِيبٌ: (S: see دَبَّةٌ:) an animal that walks or creeps or crawls (دَبِبٌ); (M, A, K;) discriminating and not discriminating: (M:) any animal upon the earth: (Mghb:) it is said in the Kur [xxiv. 44], وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ [And God hath created every دَابَّةٍ of water (meaning of the seminal fluid); and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four]: here, as دَابَّةٌ applies to a rational and an irrational creature, the expression فَمِنْهُمْ is used; for which, if it applied only to an irrational creature, فَمِنْهُمْ or فَمِنْهُنَّ would be used: moreover, the expression مَنْ يَمْشِي is used, though دَابَّةٌ applies originally to an irrational creature, [or rather a beast, and a reptile,] because the different classes of beings are spoken of collectively: (M:) and this passage of the Kur refutes the assertion of him who excludes the bird from the significations of this word: (Mghb:) in the last verse but one of ch. xxxv. of the Kur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is a beast that is ridden: (S, M, A, K:) especially a beast of the equine kind; i. e. a horse, a mule, and an ass: (Kull:) or particularly a بَرْدُونٌ [meaning hackney, or horse for ordinary use and for journeying: (M:) but as particularly applied, when used absolutely, to a horse and a mule, it is an adventitious conventional term: (Mghb:) it is applied to a male and a female: (M, A, Mghb, K:) and is properly an epithet: (M:) pl. دَوَابٌ: (Mghb, TA.) The dim. [signifying Any small animal that walks or creeps or crawls upon the earth, a small beast, a small reptile or creeping thing, a creeping insect, and any insect, and also a mollusk, a shell-fish (as in an instance cited voce مَحَارَةٌ in art. حُور) and the like,] is دَوَابَّةٌ, (Zj, T, Mghb,) in which the ي is quiescent, but pronounced with إِشْمَارٌ [i. e. a slight approximation to the sound of keś], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and دَوَابَّةٌ also has been heard, with the ي changed into ل, anomalously. (Mghb; and L in art. هَد, on the authority of ISd.) —

دَابَّةُ الْأَرْضِ [The Beast of the Earth] is an appellation of one of the signs of the time of the resurrection: (S, M, K:) or the first of those signs. (K.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (وَبْر), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihameh, or between Eş-Şafa and El-Marweh, (M,) or at Mekkeh, from Jebel Eş-Şafa, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Eş-Taif; (K;) or from three places, three several times. (M, K.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it "This is an unbeliever." (K.) — See also أَرْضَةٌ.

دَبُّوبٌ see دَبِيبٌ.
دَوَابَّةٌ }
دَوَابَّةٌ } dims. of دَابَّةٌ, q. v.
دَوَابَّةٌ }

أَدْبٌ Having down (K, TA) upon the face: (TA:) or having much hair: (M, K:) and having much وَبْرٌ [or fur]: (M:) it is applied to a man: (M:) and to a camel, (M, K,) in the second of these senses, (K, TA,) or in the third sense, or as meaning having much fur upon the face; (TA;) or i. q. أَدْبٌ: (M:) and occurs in a trad. written أَدَّبَ, (M, K,) to assimilate it in measure to a preceding word, namely, حَوْبٌ: (M:) the fem. is دَبَّاءٌ; with which دَبَّابَةٌ is syn.; (M, K;) signifying a woman having hair upon her face: (TA:) or having much hair upon the جَبِينِ [or part above the temple]. (M, TA.)

مَدْبٌ and مَدَبٌ The track, or course, of a torrent, (S, M, K, *) and of ants: (S, K:) pl. لَهُ أَثْرٌ كَأَثَرِهِ. (TA.) One says, of a sword, مَدَابٌ. (TA.) [It has diversified wavy marks like the track of ants and the tracks of little ants]. (TA.) The subst. is with keś; and the inf. n., with fet-h; accord. to a rule constantly obtaining, (S, *K, *TA,) except in some anomalous instances, (TA,) when the verb is of the measure فَعَلَ (S, K, TA) or فَعَلَّ, (TA,) and its aor. is of the measure يَفْعُلُ. (S, K, TA.) [Here it should be observed that مَجْرِيٌّ, given as the explanation of مَدْبٌ and مَدَبٌ in the K, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the K, to assign to them both the same signification.]

أَرْضٌ مَدْبَةٌ A land abounding with دَبِيبَةٌ [or bears]. (T, S, M. *)

مَدْبَةٌ, like مَعْظَمَةٌ, (TA,) or مَدْبَبٌ, (so in a