(Lḥ, M, Ḳ. [See also دَبَّرَ القَوْمُ, in the first paragraph.]) مَا قَبَلَ and مَا أَقْبَلَ مِنَ الجَبَلِ وَمَا أَدْبَرَ — مِنْهُ وَمَا دَبَرَ signify the same [i. e. *What is in front, of the mountain; and what is behind*]. (JK.) ادبر also signifies *He made* a man *to be behind him.* (M.) — And *It*, (the saddle, Ṣ, Ḳ, or a burden, M, TA,) and *he*, (a man, Ṣ, Mgh,) *caused* a camel, (Ṣ, M, Mgh,) or a horse or the like, (Ḳ,) *to have galls*, or *sores, on the back; galled the back.* (M, Mgh, Ḳ.*) — And *His camel became galled in the back.* (Ṣ, Ḳ.) — See also 1, last signification. — It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner*, i. e.,] *when* (T) *the* فَتْلَة [or *twisted slip formed by slitting* (see إِدْبَارَة)] *of the ear of a she-camel*, (T, Ḳ,) *it being slit*, (T, [but for اذا نحرت in the TT and TA, from which this is taken, I read إِذَا بُحِرَتْ, an emendation evidently required,]) *turns towards the back of the neck:* (IAạr, T, TT, Ḳ,* TA:) and أَقْبَلَ is said in like manner when this فتلة is turned towards the face. (IAạr, T, TT, TA. [See also 3.]) — It signifies also عَرَفَ دَبِيرَهُ مِنْ قَبِيلِهِ, (IAạr,) or عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ; (Ḳ;) said of a man. (IAạr. [See دَبِير.]) — Also *He*, (Ḳ,) a man, (TA,) or *it*, a company of men, (Ṣ, M,) *entered upon* [*a time in which blew*] *the wind called* الدَّبُور. (Ṣ, M, Ḳ.) — And *He journeyed on the day called* دُبَار, i. e. *Wednesday.* (Ḳ, TA.) — And *He became possessed of much property* or *wealth*, or *of many camels* or *the like.* (Mṣb,* Ḳ.)

5: see 2, in nine places. — عَرَفَ الأَمْرَ تَدَبُّرًا means *He knew the thing at the last*, (M, Mgh,) *after it had past.* (Mgh.) Jereer says, (M,)

* وَلَا تَتَّقُونَ الشَّرَّ حَتَّى يُصِيبَكُمْ *
* وَلَا تَعْرِفُونَ الأَمْرَ إِلَّا تَدَبُّرَا *

[*And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past*]. (M, Mgh.*) [See also 10.] And in like manner, تَدَبَّرَ الكَلَامَ [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. تدابروا *They turned their backs, one upon another.* (A'Obeyd, T.) — And hence, (A'Obeyd, T,) † *They severed themselves, one from another,* (A'Obeyd, T, Ṣ, M, Ḳ,) *and avoided*, or *shunned, one another;* (A'Obeyd, T;) *became at variance, one with another;* (A;) *regarded*, or *treated, one another with enmity*, or *hostility:* (M, A:) or it is only said of the sons of one father, or ancestor. (M.) — † *They spoke* [*evil*], *one of another, behind the other's back.* (TA.) — † *They abstained from*, or *neglected, aiding*, or *assisting, one another.* (TA in art. خذل.)

10. استدبرهُ *contr. of* استقبلهُ. (Ṣ,* Mṣb, Ḳ.*) [As such it signifies *He turned his back towards him*, or *it.*] You say, استدبر القِبْلَةَ *He turned his back towards the kibleh.* (MA.) — [As such also,] *He came behind him.* (TA.) You say, استدبرهُ فَرَمَاهُ (A, TA) *He came behind him and cast*, or *shot, at him.* (TA.) — [As such also, *He saw it behind him: he looked back to it: he saw it*, or *knew it, afterwards:*] *he saw*, (M, Ḳ,) or *knew*, (TA,) *at the end of it*, namely, an affair, or a case, *what he did not see*, (M, Ḳ,) or *know*, (TA,) *at the beginning of it:* (M, Ḳ:) [or rather] *he knew it at the end* of an affair, or a case; namely, a thing that he did not know at the beginning of it. (T, A.) You say, اِسْتَدْبَرَ مِنْ أَمْرِهِ مَا لَمْ يَسْتَقْبِلْ *He knew at the end of his affair*, or *case, what he did not know at the beginning* of it. (A.) And إِنَّ فُلَانًا لَوِ اسْتَقْبَلَ مِنْ أَمْرِهِ مَا اسْتَدْبَرَهُ لَهُدِيَ لِوَجْهِ أَمْرِهِ *Verily such a one, had he known at the beginning of his affair*, or *case, what he knew at the end* thereof, *had been directed to the right way of executing his affair.* (T.) [See also 5.] — استدبرهُ عَلَى غَيْرِهِ *He appropriated it to himself exclusively, in preference to others:* (AO, Ḳ:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aạshà says, describing wine,

* تَمَزَّزْتُهَا غَيْرَ مُسْتَدْبِرٍ * عَلَى الشَّرْبِ أَوْ مُنْكِرٍ مَا عُلِمْ *

i. e. [*I sipped it*] *not appropriating* [it] *to myself exclusively* [*in preference to the* other *drinkers, nor denying what was known*]. (AO, TA.)

دَبْر The *location*, or *quarter, that is behind* a thing. (Ḳ. [In the CḲ, for خَلْف is put خَلَف.]) Hence the saying, (TA,) جَعَلْتُ كَلَامَهُ دَبْرَ أُذُنِي † *I turned away from his speech, and feigned myself deaf to it:* (T, Ṣ:) *I did not listen to his speech, nor care for it*, or *regard it.* (M, Ḳ,* TA.) You say also, جَعَلَهُ دَابِرَ أُذُنِهِ ‡ *He turned away from him, avoided him*, or *shunned him.* (T,* A.) — See also دَبَرِيّ. — Also, [like إِدْبَار, inf. n. of 4,] † *Death.* (Ḳ.) — And † *Constant sleep:* (M, Ḳ:) it is like تَسْبِيخ. (M.) — *I. q.* دِبَار; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are دَبْرَة and دِبَارَة; which signify *A* مَشَارَة [explained in the TA as meaning a *channel of water;* but it seems to be here used as meaning *a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation*, as explained in art. شور, and as is indicated by its Persian equivalent here following,] *in*, (Ṣ,) or *of*, (Ḳ,) *land that is sown or for sowing;* (Ṣ, Ḳ;) *called in Persian* كُرْد: (Ṣ:) and دِبَار signifies *small channels for irrigation between tracts of seed-produce;* (Ḳ;) and its sing. is دَبْرَة: (TA:) [Mṭr says,] دَبْرَة is *syn. with* مَشَارَة; in Persian كَرْدَه [app. a mistranscription for كُرْد as above]; and the pl. is دَبْر and دِبَار: (Mgh:) [ISd says,] دَبْرَة signifies *a small channel for irrigation between tracts of land sown or for sowing:* or, as some say, *i. q.* مَشَارَة: and the pl. is دِبَار: it is also said that دِبَار signifies *i. q.* كُرْدَة; and its n. un. is دِبَارَة: and دِبَارَات signifies *rivulets that flow through land of seed-produce;* and its sing. is دَبْرَة: but I know not how this is, unless دَبْرَة have دِبَار for its pl., and this have ة added to it, as in فِحَالَة, and so دبارات be a pl. pl., i. e. perfect pl. of دِبَارَة: AḤn says that دَبْرَة signifies *a patch of ground that is sown;* [as is also said in the Ḳ;] and the pl. is دِبَار. (M.) — Also *A piece of rugged ground in a* بَحْر [i. e. *sea* or *large river*], *like an island, which the water overflows* [*at times*] *and from which* [*at times*] *it recedes.* (M, Ḳ.) — And *A mountain;* (T, Ḳ;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T,* Ḳ,* TA,) مَا أُحِبُّ أَنَّ لِي دَبْرًا ذَهَبًا وَأَنِّي آذَيْتُ رَجُلًا مِنَ المُسْلِمِينَ [*I would not that I had a mountain of gold and that I had harmed a man of the Muslims*]: (T, Ḳ:) but [SM says that] this is a confounding of two readings; which are, أَنْ يَكُونَ دَبْرٌ لِي ذَهَبًا and دَبْرًا مِنْ ذَهَبٍ: (TA:) another reading is دَبْرًا مِنْ ذَهَبٍ. (TA in art. دبر.) — See also دِبْر. — Also, (Ṣ, M, Ḳ, &c.,) and دِبْر, (AḤn, M, Ḳ,) *A swarm of bees:* and *hornets*, or *large wasps;* syn. زَنَابِير: (Ṣ, M, Ḳ:) and the *like thereof, having stings in their hinder parts:* (B:) it has no sing., or n. un.: (Aṣ, M:) or the n. un. is دَبْرَة or دِبْرَة; of which the dim. دُبَيْرَة occurs in a trad.: (TA:) pl. [of pauc.] أَدْبُر (Ḳ) and [of mult.] دُبُور: (Aṣ, Ṣ, Ḳ:) and دَبُور, with fet-ḥ to the first letter, signifies *bees;* and has no proper sing. (M.) 'Âṣim Ibn-Thábit El-Anṣárce was called حَمِيُّ الدَّبْرِ [*The protected of hornets*, or *bees*], because his corpse was protected from his enemies by large hornets, (Ṣ,) or by a swarm of bees. (M, Mgh* in art. حمى.) — دَبْر also signifies The *young ones of locusts;* (AḤn, Ḳ;) and so دِبْر. (AḤn, M, Ḳ.)

دُبْر: see دَبْر: and دَبَرِيّ; the latter in two places. — See also 4, first sentence.

دِبْر: see دَبْر, last sentence but two, and last sentence. — Also, (Ṣ, M, Ḳ,) and دَبْر, (M, Ḳ,) *Much property* or *wealth;* or *many camels* or *the like;* (Ṣ, M, Ḳ;) *such as cannot be computed*, or *calculated:* (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] مَالٌ دِبْرٌ and مَالَانِ دِبْرٌ and أَمْوَالٌ دِبْرٌ: (Ṣ, M:) this mode of usage is best known; but sometimes دُبُور is used as its pl.: (M:) in like manner you say مَالٌ دَثْرٌ: and you say also رَجُلٌ ذُو دِبْرٍ, (Ṣ, TA,) and رجل دبر, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning *a man having large possessions in land* or *houses* or *other property.* (Fr, Ṣ, TA.)

دَبْر [app. signifies *A tract of the western sky at sunset:* for] the Arabs said, إِذَا رَأَيْتَ الثُّرَيَّا بِدَبْرٍ فَشَهْرُ نِتَاجٍ وَشَهْرُ مَطَرٍ وَإِذَا رَأَيْتَ الشِّعْرَى بِقَبْلٍ فَمَجْدُ فَتًى وَحِمْلُ جَمَلٍ, meaning *When thou seest the Pleiades near to setting with sunset, then* [*is a month which*] *is a time of breeding* of camels, *and* [*a month which is*] *a time of rain: and when thou seest Sirius* [*near to rising*] *with sunset*, [*then is the glory of the generous man, and* the time for *the burden of the full-grown he-camel;* for] then is the most intense degree of cold, when none but the generous and noble and