

there any cracks in the inner sides of the toes, &c.: see also نَبْذَة. (S, TA.)

ذَابِح [act. part. n. of 1]. سَعْدُ الذَّابِحِ (S, K,) or سَعْدُ الذَّابِحِ, (so in one copy of the S,) + Two bright stars, between which is the space of a cubit (ذِرَاعٌ), over against one of which (فِي نَحْرِ وَاحِدٍ) is a small star that, by reason of its nearness, is as though it [app. meaning the bright star, or the pair of bright stars,] were about to slaughter it; (S, K;) whence the appellation of الذَّابِحِ: (S:) the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شاة) of الذَّابِحِ, which he is about to slaughter: (Kzw:) it is one of the Mansions of the Moon; (S, Kzw;) [namely, the Twenty-second Mansion: see also art. سَعْد: some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make التَّوَهُّ to signify "the auroral rising" and those who make it to signify "the auroral setting:" see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] The Arabs [used to] say, إِذَا طَلَعَ الذَّابِحُ أَنَجَحَرَ النَّابِخُ + [When the dābiḥ rises aurorally, the bāḥer enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.]. (TA.) — † A mark made with a hot iron across the throat: or † the instrument with which it is made. (L, K.) — † Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.)

ذَابِحَة, of the measure فَاعِلَة in the sense of the measure مَفْعُولَة, [with ة affixed because the quality of a subst. is predominant in it,] Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.)

مَذْبَح The place of [the slaughter termed] الذَّبْح: (K:) i. e. the place, or spot of ground, where الذَّبْح is performed: and the part of the throat which is the place of الذَّبْح, which is that below the part beneath the lower jaw; (MF, TA;) or the حُلُقُوم [i. e. windpipe]. (Msb.) — † The chancel of a church; i. e. the part of a church that is like the محراب of a mosque: (A, \* K, \* Msb:) pl. مَذَابِح: (A, Msb, K:) the مَذَابِح are the محَارِبِ (S, A, K) of the Christians; (A;) so called because of the oblations (قُرَابِين) there offered; (S, TA;) the مَقَاصِرِ (K, TA) in churches, pl. of مَقْصُورَة; said to be the same as the محَارِبِ: (TA:) and the places, (A,) or chambers, (K,) of the books of the Christians. (A, K.) — † A trench (S, A, K) in the earth, measuring a span or the like [in width], (S, K,) such as is made by a torrent: (S, A:) the channel of a torrent in the lower part of the

face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river; as though it cleaved [the earth] or were cleft: (TA:) pl. مَذَابِح. (S, A, L.) You say, غَادَرَ الشَّيْلُ فِي الْأَرْضِ مَذَابِحَ, † [The torrent left in the ground trenches about a span wide]. (S.)

مَذْبَح A knife with which [the slaughter termed] الذَّبْح is performed: (Msb:) or a thing with which an animal is slaughtered in the manner termed ذَبْح, (T, K, \*) whether it be a knife or some other thing. (T.)

مَذْبُوح: see ذَبِيح. — [Hence,] † Clean, or pure; not requiring to be slaughtered; [as though it had been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) — See also 1, last sentence.

## ذبر

1. ذَبَرَ (T, S, M, A, K,) aor. ذَبَرَ (T, S, M, K) and ذَبَر, (S, M, K,) inf. n. ذَبْرٌ; (M, A, K;) and ذَبَّر, (M, A,) inf. n. تَذْبِيرٌ; (K;) He wrote (A'Obeyd, T, S, M, A, K) a writing, or a book; (A'Obeyd, T, S, M, A;) like ذَبَرَ: (A'Obeyd, T, S:) or both signify, (M,) or the former signifies also, (K,) he pointed, or dotted, (M, K,) it: (M:) or (M, but in the K "and,") he read it, or recited it, (IAqr, T, M, K, \*) with a low, or faint, voice; (M, K;) or easily; (M, A, each in relation to both verbs;) or quickly: (K:) all of the dial. of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبُرُ الشَّعْرَ How well he recites poetry, or the poetry, (K, TA,) without halting, or hesitating, therein! (TA.) And مَا أَحْسَنَ مَا يَذْبُرُ الْكِتَابَ! How well he reads, or recites, the book, or the writing, without pausing therein! (A.) — And ذَبَرَ, (IAqr, Th, T, M, K,) aor. ذَبَرَ, inf. n. ذَبْرٌ and ذَبَارَة, He knew, or learned, a tradition, well, soundly, or thoroughly; عَنْهُ from him: (IAqr, Th, T:) or he understood it: (M, K:) and he understood, and knew, or learned, well, soundly, or thoroughly, a writing, or a book. (TA.) [See 2 in art. دبر, last sentence.] Accord. to some, ذَبَرَ signifies Understanding, and knowledge; (T;) knowledge of a thing, and understanding thereof; (K, \* TA;) as also ذَبُور [another inf. n.]: (TA:) or ذَبُور signifies understanding with knowledge of a thing. (M.) It is said in a trad., of the people of Paradise, لَا ذَبْرَ لَهُ مَنْهُمْ الَّذِي لَا ذَبْرَ لَهُ (T, TA,) i. e. Of them is he who has no understanding: (TA:) or, accord. to IAqr, it means he who has no tongue with which to speak, by reason of his weakness. (T.) — And ذَبَرَ, aor. ذَبَرَ, (K,) inf. n. ذَبَارَة, (so in some copies of the K,) or ذَبَارَة, (so in other copies of the K, and accord. to the TA,) He looked, and did so well. (K, \* TA.) — ذَبَرَ He was angry: (T, K:) so accord.

to IAqr: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذَبَّر. (TA.)

2: see 1, in two places.

ذَبَر A writing, (Aq, T, K,) in the dial. of Himyer, written upon عِب [or leafless palm-sticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) and i. q. صَحِيفَة [a piece of paper, or skin, upon which something is written; or a writing, or book]: (K:) pl. ذَبَار. (Aq, T, K.) — كِتَابٌ ذَبَرٌ (M, A,) or ذَبَرٌ, like كَتَفَ, (K,) A writing, or book, easy to be read: (A, K:) or ذَبَر in this phrase is an inf. n. used in the place of the pass. part. n. مَذْبُورٌ [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) — Also A mountain; in the Abyssinian language: so accord. to one reading, but accord. to another reading ذَبَر, in a trad. cited in art. دبر. (TA.)

ذَبَر: see the next preceding paragraph.

ذَابِر Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAqr, T, K.)

مِزْبَر A reed-pen; like مِزْبَر. (TA.)

مَذْبَر A garment, or piece of cloth, figured with marks resembling writing, or otherwise; syn. مُمْتَر: (M, K:) of the dial. of El-Yemen. (M.)

مَذْبُور: see ذَبَر.

مَذَابِر, occurring in a trad., is explained by IAth as meaning Going away; if it be not a mistranscription [for مَذَابِر, which seems to be probably the case]. (TA.)

## ذبل

1. ذَبَلَ (T, S, M, Msb, K,) aor. ذَبَلَ, inf. n. ذَبْلٌ and ذَبُول; (S, M, Msb, K;) and ذَبَل; (S, Sgh, K;) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) It withered; i. e., lost its moisture; (Msb;) or became thin, or unsubstantial, after being succulent; (M;) i. q. ذَوَى. (S, K.) And in like manner it is said of a man: (M:) or ذَبُول [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodness, of youth. (Ham p. 478.) And said of a horse, (S, K,) inf. n. ذَبَلَ, (TA,) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (S, K.) You say also, ذَبَلَ فَوْه, inf. n. ذَبُول (T, TA) and ذَبَل, May his mouth, and his saliva, or spittle, dry up. (TA.) And ذَبَلَ مَا لَهُ ذَبَلٌ (M, K, [in the CK, erroneously, ذَبَلَة,]) i. e. [What aileth him?] may his stock (أَصْلُهُ) wither: meaning his body and his flesh: or, as some say, may his marriage, or coition, be ineffectual: (M, TA:) said in reviling: (TA:) as also ذَبَلَهُ. (TA in art. دبل.) One says also, in reviling, (TA,) ذَبَلْتُمْ ذَبِيلَهُ [and ذَبِيلَة, i. e. May a calamity, or misfortune, befall them: or]