

p. 213 in explanation of the pl.) *unexpectedly*: (TA:) pl. as above. (M.) — See also 1, last sentence. — Also † *Disobedience, and resistance, and hatred, or dislike, (T, TA,) and crookedness, (T,) and disagreement, on the part of a wife. (T, TA.)*

دَرَبٌ: see دَرَبٌ, in three places.

دَرِبَةٌ *A ring by aiming at which one learns to pierce or thrust [with the spear] (S, M, K) and to shoot: (T, *M, K:) said by Aṣ to be with ء: (S:) and also called وَتِيرَةٌ. (S in art. وتر.) 'Amr Ibn-Maḍdee-Kerib says,*

* ظَلَلْتُ كَأَنِّي لِلرِّمَاحِ دَرِبَةٌ *
* أَقَاتِلُ عَنْ أَبْنَاءِ جَرْمٍ وَفَرَّتِ *
[I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled]. (T, S, M. [See also Ham p. 75, where it is written دَرِبَةٌ.]) — Also *A camel, (T, S,) or other thing, (S,) or anything, (M, K,) by which one conceals himself (T, S, M, K) from the wild animals, (T,) or from the objects of the chase, (S, *M, K,) in order that they may be circumvented, (T, S, M, K,) so that when the man is able to shoot, or cast, he does so: (T, S:) like ذَرِيعَةٌ: (S in art. ذرع:) accord. to AZ, it is with ء, (S,) because the دَرِبَةُ is driven (تُدْرَأُ, i. e. تُدْفَعُ,) towards the objects of the chase: (T, *S:) but IATH says that it is دَرِبَةٌ, without ء; and that it signifies *an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots, or casts, at them: (TA:) the pl. of دَرِبَةٌ is دَرَايَا and دَرَائِي with two hemzchs, each of them extr. [with respect to analogy]. (M, TA.)**

دَرِيٌّ: }
دَرِيٌّ: } see what next follows.

دَرِيٌّ: } like خَمِيرٌ and دَرَا عَلَيْنَا فَلَانٌ (S) or سَيِّئٌ (K,) from دَرِيٌّ (S) and دَرِيٌّ (M, K,) the only instance of the measure فَعِيلٌ except مَرِيئٌ; (K;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دَرِيٌّ;] but A'Obeyd says that when it is pronounced with the first letter maḍmoomah it is دَرِيٌّ, without ء, a rel. n. from دَرَبٌ, of the measure فَعِيلٌ, [and the like is said in the K, though دَرِيٌّ is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فَعِيلٌ; and that he who pronounces it [دَرِيٌّ] with ء means that it is [originally of the measure] فَعُولٌ, like سُبُوخٌ, and that one of its vowels is changed to kesr because it is deemed difficult of pronunciation; and Akh mentions also دَرِيٌّ, with ء, of the measure فَعِيلٌ, with fet-ḥ to the first letter, (S, TA,) on the authority of Kaṭādeh and AA; (TA;) † *A star that shines, or glistens, (S, K, TA,) intensely:*

(S:) or a star that is impelled in its course from the east to the west: (M:) accord. to IAṣr, [a shooting star;] a star that is impelled (يُدْرَأُ) against the devil [or a devil; for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]: (T, TA:) and said by some to signify one of the five planets: (TA in art. در:) pl. دَرَائِيٌّ; (T, S, M;) said by Fr to be applied by the Arabs to the great stars of which the names are not known. (S.)

دَرَائِيٌّ *Coming from a place, or from a distant place, unexpectedly: (M, TA: but only the pls. of the word in this sense are there mentioned:) an enemy showing open hostility, or coming forth into the field to encounter another in battle: and a stranger: (T:) pl. دَرَاءٌ (T, M, TA) and دَرَاءٌ. (M, TA.) People say, نَحْنُ فُقَرَاءٌ دَرَاءٌ [We are poor men, come from a distant place, or strangers]. (T, TA.) — See also 1, last sentence. — [Hence,] metaphorically used by Ru-beh as meaning † *Swollen with anger. (M, TA.)**

تُدْرَأَةٌ (K,) and السُّلْطَانُ ذُو تُدْرَأٍ (S, M, *K,) accord. to different relations of a trad. in which it occurs, (TA,) *The Sultān is possessed of apparatus [of war], (عُدَّة, S, and so in some copies of the K,) or might, (عِز, so in other copies of the K,) and power, to repel his enemies: (S, M, *K:*) accord. to IATH, ذُو تُدْرَأٍ signifies impetuous, not fearing or dreading; and so, having power to repel his enemies: (TA:) it is used in relation to war and contention. (M.) You say also, هُوَ ذُو تُدْرَأٍ and تُدْرَأِيٌّ and هُوَ ذُو تُدْرَأِيٍّ and تُدْرَأِيٌّ (TA in art. دره, q. v.)*

تُدْرَأَةٌ: see the next preceding paragraph.

مُدْرِيٌّ: see 4.

مُدْرَأٌ *A thing with which one pushes, or thrusts; or pushes, or thrusts, away, or back. (TA.) [Applied in the present day, pronounced مُدْرَأًا, without ء, to A boat-pole.]*

ذَاتُ الْمُدْرَأَةِ *The she-camel of violent spirit. (TA.)*

دراقرن

دَرَاقِرْنٌ and دَرَاقِرْنٌ (K, and the latter is mentioned in one of my copies of the S,) the latter is that which is in common use, (TA,) *The peach; syn. خَوْخٌ: (AHn, IDrd, K; and so in a copy of the S:) and the apricot; syn. مَشْمَشٌ; (K;) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) IDrd says that the people of Syria call the former fruit دراقرن, which is an arabicized Syrian word, or [rather] Greek, [originally δωράκιον,] and El-Jawāleekce also mentions it among arabicized words. (TA.)*

درب

1. دَرَبٌ (T, *S, M, A, Mṣb, *K,) aor. دَرَبْتُ, (Mṣb, K,) inf. n. دَرَبٌ (T, M, Mṣb, K) and دَرِبَةٌ,

(S, *M, A, K,) or the latter is a simple subst.; (Mṣb;) and تَدْرَبٌ (M, A, Mṣb, *K,) and دَرَبٌ [which is generally regarded as a quadriliteral-radical word (see art. دروب)]; (S, K;) *He was, or became, accustomed, or habituated, to it; attached, addicted, given, or devoted, to it; (T, S, M, Mṣb, K;) and bold to do it, or undertake it: (Mṣb:) or he knew it, had knowledge of it, or was knowing in it. (A, TA.)* And عَلِيٌّ دَرَبٌ الصَّيْدِ *He (a hawk) was, or became, accustomed, or habituated, or trained, to the chase; and bold to practise it. (A.)*

2. دَرِبَةٌ (M, Mṣb, *K) and عَلَيْهِ and فِيهِ (M, K,) inf. n. تَدْرِبٌ (K,) *He accustomed, or habituated, him to it; made him to become attached, addicted, given, or devoted, to it. (M, Mṣb, *K.)* And دَرَبٌ (M,) or عَلِيٌّ الصَّيْدِ (T, S, A, *K, *) inf. n. as above, (K,) *He accustomed, or habituated, or trained, (T, S, M, A, K, *) a hawk, (T, S, A,) or an eagle, (K,) or a bird or beast of prey, (M,) to the chase; (T, S, M, A, K, *) and made it bold to practise it. (A.)* And دَرِبَتُهُ الشَّدَائِدُ *Difficulties, or hardships, exercised him so as to render him strong to endure them, and habituated, or inured, to them. (Lḥ, T, S.)* — And دَرَبٌ (IAṣr, T,) inf. n. as above, (IAṣr, T, K,) *He was, or became, patient in war in the time of flight. (IAṣr, T, K.)*

4. ادْرَبِ الْقَوْمَ *The people, or party, entered a land of the enemy pertaining to the territory of روم [or people of the Greek Empire]. (S.)* ادْرَبْنَا occurs in a trad. as meaning *We entered the دَرَبُ [q. v.]. (TA.)* — ادْرَبِ *He beat a drum; (IAṣr, T, TA;) as also دَرَبٌ and دَرَبٌ. (TA.)*

5. تَدْرَبٌ quasi-pass. of 2: (Mṣb:) see 1.

دَرَبٌ is not a word of Arabic origin: (Mṣb:) الدَّرَبُ is [the Arabic name of the ancient *Derbe*, near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these "Gates" are mentioned by El-Idreese as fortified, and guarded by troops who watched the persons going and coming:] a well-known place in الروم [or the territory of the Greek Empire], mentioned by Imra-el-Kays, [as El-Idreese also says,] in the words,

* بَنَى صَاحِبِي لَمَّا رَأَى الدَّرَبَ حَوْلَهُ *
[My companion wept when he saw the *درب* around him; knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] *Any place of entrance, (Kh, T, M, A, Mgh [in my copy of which it is written دَرَبٌ in all its senses], K,) or a narrow pass, (Mgh,) to [the territory of] الروم: (Kh, T, M, A, Mgh, K:) or such as is not open at both ends: such as is open at both ends being called دَرَبٌ: (K:) or a place of entrance between two mountains: (Mṣb:) or a narrow pass in mountains: and hence it has another meaning well known: (S:) [i. e.] the gate of a سَكَّة [here meaning street: misunderstood by Golius, who has consequently explained دَرَبٌ as having, for one of its meanings, "porta*