

this is the primary signification: (TA:) and hence, (TA,) † a place of alighting or abode, (Sh, S, Mṣb, K, TA,) of a people, or company of men; (Mṣb;) a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be; as also † مرتب, and † مرتب: (TA:) and † a house, wherever it be: (S, Mgh, K:) [in Egypt, a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase:] pl. [of mult.] رباع and ربوع (S, Mgh, Mṣb, K) and [of pauc.] رباع and ربوع (S, Mṣb, K:) and the pl. of † مرتب is مراتب. (S.) You say, مَا أَوْسَعَ رَبْعَ بَنِي فُلَانٍ † How ample, or spacious, is the place of alighting, or abode, of the sons of such a one! (S, TA.) — Hence, also, † The people of a place of alighting or abode; (Sh, Mṣb, TA;) the people of a house or tent: (Abou-Málik, TA:) a company of men or people: (K:) a large number: (IB:) pl. as above: (Mṣb:) ربوع signifies the people of places of alighting or abode: (Sh:) and also tribes. (TA.) You say, أَكْثَرَ اللَّهُ رَبْعَكَ † May God multiply the people of thy house or tent. (TA.) And هُمُ الْيَوْمَ رَبْعٌ † They now, or to-day, [are a large number; or] have become many, and have increased. (TA.) — [Hence, also,] † A bier; or a bier with a corpse upon it; syn. نَعَش. (K, TA: [in the CK نفس.]) So in the saying, حَمَلْتُ رَبْعَهُ † [I bore, or carried, his bier, or his bier with his corpse upon it]. (TA.) — † The extremity of a mountain. (TA.) [App. because travellers often stop and rest there.] = Also i. q. † رَبْعَةٌ, (L, Mṣb, K,) which signifies, (S, L, &c.,) as also † رَبْعَةٌ, and † مَرْبُوعٌ, (L, Mṣb, K,) or مَرْبُوعٌ, (S, Mgh, L,) and † مَرْتَبِعٌ, (S, L, K,) and † مَرْبَاعٌ, (L, K,) and † مَرْبَاعٌ, (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the “Mo-heet” as an epithet to a rope, TA,) applied to a man, (S, L, &c.,) Of middling stature; (Mṣb;) neither tall nor short; (S, L;) between tall and short: (K:) and so, applied to a woman, † رَبْعَةٌ (S, Mgh, L, Mṣb, K) and † رَبْعَةٌ, (L, Mṣb,) though originally applied to a man, like خَمْسَةٌ &c.: (L:) the pl. of رَبْعٌ is رَبْعُونَ: (Fr:) and that of † رَبْعَةٌ is رَبْعَاتٌ, applied to men and to women, (S, Mgh, L, K,) and رَبْعَاتٌ also; (IAq, Fr, L, K;) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ى for that radical; (S, O, K;) or the medial radical is movent in this instance because رَبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

ربع (S, Mgh, Mṣb, K) and † ربوع (S, Mṣb, K,) the former a contraction of the latter, (Mṣb,) [which is the more chaste, but the former is the more common,] A fourth part; (S, Mṣb, K;) one of four parts; (Mgh;) as also † ربوع (Mṣb,

K,) like عَشِيرٌ; (TA;) and † مَرْبَاعٌ, like مَعْشَرٌ: (Ktr, and S:) or the last signifies, (Mṣb, K,) or signifies also, (S,) the fourth part of the spoil, which the chief used to take (S, Mṣb, K) in the Time of Ignorance: (K:) the pl. of رَبْعٌ and † رَبْعٌ is أَرْبَاعٌ [a pl. of pauc.] (Mṣb, TA) and رَبُوعٌ [a pl. of mult.]: (TA:) and that of † رَبْعٌ is رَبْعٌ. (K.) — الرباع الهاشمي The same as the صاع; because the قفيز is twelve times what is termed مَد: but الرباع الحجاجي is the same as the مَد, which is a quarter of what is termed الصاع الحجاجي. (Mgh.) [In Egypt, the رَبْع is the fourth part of a وِيَّة, q. v.] — أَرْبَاعُ الرَّأْسِ The [four] regions of the head. (TA.)

ربع The ظمء [or interval between two waterings, or keeping from water during that interval,] which is meant in the phrase رَبَعَتِ الْإِبِلُ [q. v.]: (S;) a certain ظمء of camels, respecting which authors differ: (TA:) it is when camels are kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, and come to the water on the fourth day [counting the day of the next preceding watering as the first]; (K;) or [in other words] their coming to the water one day, and leaving it two days, and then coming to it on the fourth day; or a period of three [whole] nights and four days [of which the first and last are incomplete]; as is indicated in the K: or, as some say, [but this at variance with common usage,] their being kept from the water four [nights (for the n. of number is here fem.)], and then coming to it on the fifth [day (for the n. of number is here masc.)]. (TA.) You say, وَرَدَّتِ الْإِبِلُ الرَّبْعَ see 4. (S.) And وَرَدَتْ إِبِلُهُ رَبْعًا see 4. (S.) And أَرْبَعُ الْإِبِلِ i. q. أَوْرَدَ الْإِبِلَ رَبْعًا [q. v.]. (TA.) — [Also, for سَيْرُ رَبْعٍ, A journey in which the camels are watered only on the first and fourth days.] — [In like manner,] with respect to fever, it signifies The seizing on one day and leaving two days and then coming again on the fourth day [counting the day of the next preceding fit as the first]. (S, K.) [The fever is termed] حُمَى الرَّبْعِ [The quartan fever;] the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on. (Mṣb.) And you say, جَاءَتْهُ الْحُمَى رَبْعًا, i. q. رَبَعَتْ عَلَيْهِ الْحُمَى [q. v.]. (K.) — Also The fourth young one, or offspring. (A in art. ثلث.)

ربوع see رباع. = ربوع A young camel brought forth in the [season called] ربيع [here meaning autumn], which is the beginning of the breeding-time: (S, Mṣb, K:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رباع [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (S, Mṣb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رَبْعَانٌ [like صِرْدَانٌ

pl. of صِرْدٌ]: (TA:) pl. fem. رَبْعَاتٌ (S, Mṣb, K, TA [in the CK, erroneously, رَبْعَاتٌ]) and رَبَاعٌ. (K.) Hence the saying, مَا لَهُ هَبْعٌ وَلَا رَبْعٌ He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof. (S, TA.) [See another ex. voce بُلْعٌ. — [Hence, also,] الربيع † A very small star in the midst of the عَوَائِدِ, which are in the head of التَّيْنِ [or Draco]. (Kzw.)

ربوع: see ربوع, in two places.

ربوعة: see ربوع, last signification, in three places. = [A small round basket, covered with leather, in which perfumes are kept by him who sells them;] the جُودَةُ of the عَطَّارِ; (S, Mgh, K;) which is a سَلِيَّةٌ covered with leather: (Mgh;) or a four-sided vessel, like the جُودَةُ: said by El-Iḡbahánee to be so called because originally having four طَائِقَاتِ [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — Hence, app., A chest in which the volumes of a copy of the Kur-án are kept; (Sgh, K;) called رَبْعَةُ الْمُصْحَفِ: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdád. (Sgh.) — Its application to A household utensil proper for women requires consideration. (Mgh.)

ربوعة The beasts' collecting of themselves together in the [season called] ربيع: [whence] a country, or region, is said to be طَيْبُ الرَّبْعَةِ [good for the beasts' collecting of themselves together &c.]. (TA.) — [Hence, app.,] تَرَكْنَاهُمْ عَلَى رَبْعَتِهِمْ We left them in their former, or first, or original, and right, or good, state, or condition. (TA.) رَبَاعَةٌ, also, and رَبَاعَةٌ, signify An affair, a business, or a concern, in which one continues occupied; or a case, a state, or a condition, in which one abides, or continues; (K, TA;) meaning a former, or first, affair, &c.; (TA;) and only relating to a good state or condition: (Yaḡkoob, K:) or one's way, course, mode, or manner, of acting, or conduct, or the like: (K:) or one's right, or good, state, or condition, (K, TA,) in which he has been before: (TA:) or his [tribe such as is termed] قَبِيلَةٌ: or [the portion thereof which is termed] فَخْدٌ: (K:) or هُمُ عَلَى رَبَاعَتِهِمْ (S, K,) and رَبَاعَتِهِمْ, and رَبَاعَتِهِمْ, and رَبَاعَتِهِمْ, and رَبَاعَتِهِمْ, (K,) means They are in their right, or good, state, or condition: (K, TA:) or they are occupied in their affair, or business, or concern, in which they were occupied before; or they are in their case, or state, or condition, in which they were before: (S, K:) or عَلَى رَبَاعَتِهِمْ (S, K,) and رَبَاعَتِهِمْ, (Fr, S, K,) signifies in their right, or good, state, or condition, and in their former, or first, case; or in their right, or good, state, or condition, and occupied in their former, or first, affair, or business, or concern: (S:) or it means in their places of abode. (Th, K.) You