

by rule should be **مَرْتَبِي**. (M.) And **مَرْتَبِي** [signifies the same, (see this word, in art. **رَبَا**), and in like manner, accord. to ISd,] is from **الرَّيْبَةُ**, irreg., being with **ء**. (M in art. **رَبِي**.)

رَبِي

1. **رَبِيْتُ** **الْمَيِّتِ** (S, M, Mṣb, K,) aor. **أَرَبِيهِ** (Mṣb,) inf. n. **مَرَبِيَةٌ** (S, M, Mṣb, K) and **مَرَبَاةٌ** and **رَبَاةٌ** and **رَبَاةٌ** and **رَبِيٌّ**; (M, K;) and **رَبَوْتُهُ**; (S, M in art. **رَبُو**,* and K;) *I wept for, or over, [or bewailed,] the dead man, and [eulogized him, or] enumerated his good qualities or actions;* (S, K;) as also **رَبَيْتُهُ**, inf. n. **رَبِيَّةٌ**; and **رَبَيْتُهُ** (K:) and also *I composed verses on the dead man;* (S, K;) [*composed an elegy, a dirge, or an epicedium, on him;*] *eulogized him in verse:* (TA:) or *I eulogized the dead man, and wept for him or over him;* as also **رَبَيْتُهُ**: (M:) or, accord. to Lth, **رَبِيٌّ** **فَلَانًا**, aor. **يَرَبِيهِ**, inf. n. **رَبِيٌّ** and **مَرَبِيَّةٌ**, signifies *he wept for, or over, such a one after his death;* and **رَبَاهُ**, inf. n. **رَبِيَّةٌ**, *he eulogized him after his death:* (T:) or **رَبَيْتُ** and **رَبَيْتُ** signify *I felt, or expressed, pity, or compassion, for the dead man.* (Mṣb. [See also **رَبِيٌّ** in what follows.]) You say also, **رَبَيْتُ الْمَرْأَةَ زَوْجَهَا**, (IAqr, T,) or **بَعَلَهَا**, (M,) aor. **تَرَبِيهِ** (IAqr, T, M) and **تَرَبَوُهُ**, (IAqr, T, and M in art. **رَبُو**), inf. n. **رَبَاةٌ** [&c.]; (T;) and **رَبَيْتُهُ**, aor. **تَرَبَيْتُهُ**, inf. n. **رَبَاةٌ** [&c.]; (Lh, M;) and **رَبَوْتُهُ**; (M;) [*The woman wept for, or over, her husband, &c., he being dead:*] and ISk mentions an Arab woman's saying **رَبَيْتُ زَوْجِي بِأَيَّاتٍ**; pronouncing the verb with **ء**. (S. [See 1 (last sentence) in art. **رَبَا**].) And you say, **رَبِيٌّ لَهُ** *He was, or became, tender, pitiful, or compassionate, towards him.* (S, M, K.) And **مَا يَرَبِي فُلَانٌ لِي** *Such a one does not lament, complain, or express pain or grief, for me; nor does he care for me:* and **لَا أَرَبِي لَهُ** [*Verily I do not lament, &c., for him*], inf. n. **مَرَبَاةٌ** and **رَبِيٌّ**. (T.) — **رَبَيْتُ عَنْهُ** and **رَبِيٌّ** (AA, Lh, T, S, M, K,) aor. **أَرَبِيْتُ**, inf. n. **رَبَاةٌ**, (AA, T, S, K,) *I mentioned a story, or tradition, received from him:* (AA, T, S, K:) and (K) *I retained in my memory a story, or tradition, received from him:* (Lh, M, K:) but the phrase that is well known is **نَبَيْتُ عَنْهُ خَبْرًا**, meaning "I bore information, or tidings, from him:" (M:) and **رَبَوْتُ عَنْهُ حَدِيثًا** also has the second of these meanings; (M and K* in art. **رَبُو**;) or the first of them: (K in that art. :) but the phrase that is well known is **نَبَوْتُ عَنْهُ خَبْرًا**: (M in that art. :) accord. to El-'Oḳeylee, you say, **رَبَوْنَا بَيْنَنَا حَدِيثًا** and **رَبَيْنَاهُ** [i. e. *We mentioned among us a story, or tradition*]; and **رَبَيْنَاهُ** means the like thereof. (T.) — **رَبِيٌّ**, (IAqr, M, K, [and accord. to the TA, **رَبِيٌّ**, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. **رَبِيٌّ**, by rule **رَبِيٌّ**, (IAqr, M,)

He was, or became, affected with what is termed رَبِيَّةٌ, (IAqr, M, K,) in all the senses of this word. (K.) — [A meaning assigned to **رَبَا** by Golius belongs to **رَبَا**, q. v.]

2: see 1, in three places.

5: see 1, in three places.

[8. **ارْتَبِي**. The meanings assigned to this verb by Golius belong to **ارْتَبَا**, q. v.]

رَبِيَّةٌ *A pain in the knees and [other] joints:* (S:) or *a pain in the joints, and in the arms and legs, or hands and feet, or fore and hind legs:* (M, K:) or *a swelling, (M, K,) and a [malady such as is termed] غَلَاغ*, (M,) *in the legs of a beast:* (M, K:) or *anything that prevents a person from rising and going away, or going quickly, occasioned by old age or pain:* (M, K,* TA: **الْإِنْبَعَاثُ** in the K is a mistake for **الْإِنْبَعَاثُ**: TA:) pl. **رَبِيَّاتٌ**. (S.) — Also, and **رَبِيَّةٌ**, *Weakness.* (Th, M, K. [او **ضَعْفٌ** in the CK is a mistake for **الضَعْفُ**].) — And *Foolishness, or stupidity.* (Th, M, K.) And you say, **فِي أَمْرِهِ رَبِيَّةٌ** *In his affair is a flagging, or remissness, or languor.* (M.)

رَبِيَّةٌ: see the next preceding paragraph.

رَبَاةٌ and **رَبَاةٌ**, epithets applied to a woman, (T, S, K,) *Who nails much (T,* K, TA) for her husband: or who weeps much for, or over, another, of those whom she holds in honour.* (TA.)

رَبَاةٌ: see what next precedes.

أَرَبِيٌّ *A man who does not perform an affair firmly, soundly, or thoroughly, (M, K, TA,) by reason of his weakness.* (TA.)

مَرَبَاةٌ (M, K) and **مَرَبِيَّةٌ** (S, M, Mṣb, K) [see 1: used as simple subst., *A lamentation for one dead; an elegy; a dirge; an epicedium:* pl. **مَرَبَاتٌ**.]

مَرَبِيَّةٌ: see what next precedes.

رَج

1. **رَجَّهْتُ**, (S, A, Mṣb,) aor. **رَجَّهْتُ**, (S, Mṣb,) inf. n. **رَجٌّ**, (S, Mṣb, K,) *He put it in motion, or in a state of commotion or agitation:* (S, A, Mṣb, K:) *he put it in a state of convulsion, or violent motion; or made it to shake, quake, or quiver:* (S, A, TA:) as also **رَجَّجَهُ**. (A.) Hence, in the Kur [lvi. 4], **إِذَا رَجَّتِ الْأَرْضُ رَجًّا** *When the earth shall be convulsed with violent convulsion.* (TA.) And **رَجَّجَ الْبَابَ** *He shook the door violently.* (TA from a trad.) — See also 8.

4. **أَرَجَّتْ** *She (a mare) was near to bringing forth, and the part on either side of her tail (صَلَاها) quivered, or quaked;* (K;) as also **أَرَجَّتْ**. (TA.) The part. n. applied to the mare in this case is **مَرَجٌّ** [without **ة**]. (K.)

8. **ارْتَجَّجْتُ**, (S, A, Mṣb,) inf. n. **ارْتَجَّجٌ**, (K,) *It was, or became, in a state of commotion or agitation;* (S, A, Mṣb,* K;) or *of convulsion, or*

violent motion; or it shook, quaked, or quivered; (S, A, K;) as also **تَرَجَّجَ**; (A, K;) and **رَجَّجَ**, inf. n. **رَجَّجَةٌ**; (S, K;) but they mention only the inf. n. of this verb; and so **رَجَّجَ**, inf. n. **رَجَّجٌ**: (K,* TA; but of this verb, also, only the inf. n. is mentioned:) **ارْتَجَّجَ** is quasi-pass. of **رَجَّجَ**; (T, A, Mṣb;) and is said of the sea, as meaning *it was, or became, in a state of commotion or agitation (S, Mṣb) with its waves;* and in like manner of other things: (S:) and **تَرَجَّجَ** signifies *it (a thing) went to and fro;* and is said of a woman's flesh; (S;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], **فَتَرْتَجُّ الْأَرْضُ بِأَهْلِهَا** *And the earth shall be in a state of commotion or agitation, with its inhabitants.* (TA.) See also 4. — [Hence,] **ارْتَجَّجَ الظُّلُمُ** + *The darkness became confused.* (Mṣb.) — And **ارْتَجَّجَ الكلامُ** + *The speech, or language, became confused;* mentioned by ISd in this art.: (TA:) or **ارْتَجَّجَ عَلَيْهِ الكلامُ**; *the speech, or language, became conflicting and confused to him.* (A.) [See also **ارْتَجَّجَ عَلَيْهِ** in the first paragraph of art. **رَجَّجَ**.]

R. Q. 1. **رَجَّجَ**, inf. n. **رَجَّجَةٌ**: see 1: — and see also 8. — **رَجَّجَةٌ** also signifies *The being fatigued, tired, weary, or jaded, (K, TA,) and weak [app. so as to shake, or totter].* (TA.)

R. Q. 2. **تَرَجَّجَ**: see 8, in two places.

رَجَّةٌ [app. *A confused, or murmuring, or rumbling, sound:*] *the confusion of the voices [or the confused voices] of a company of men: and the sound of thunder.* (TA.) **سَمِعْتُ رَجَّةَ صَدْرِهِ** [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

رَجَّةٌ *A state of confusion:* so in the phrase, **وَقَعَ فِي رَجَّةٍ** [*He fell into a state of confusion*]. (Mgh in art. **رَجَّجَ**.)

رَجَّجٌ *A state of commotion, agitation, convulsion, shaking, quaking, or quivering.* (TA.)

رَجَّاجٌ *Lean, or emaciated, sheep or goats, (S, K,) and camels:* (TA:) and **رَجَّاجَةٌ** *a lean, or an emaciated, ewe;* (S, K;) or *a weak ewe, that has no marrow in her bones.* (Az, TA.) And *Weak men, and camels;* (S, K;) and so **رَجَّاجٌ** applied to the latter, and to men as meaning *weak, without understanding, intellect, or intelligence.* (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

* **فَهُمْ رَجَّاجٌ وَعَلَى رَجَّاجٍ** *
[*And they are weak men, and upon weak beasts*]. (S.)

رَجَّاجَةٌ *The covert, or retreat, of a lion.* (TA.)

رَجَّاءٌ *A she-camel having a large hump:* (S:) or *having a large, and shaking, quaking, or quiver-*