

or uttered gibberish or jargon, to him: (see R. Q. 1 in art. زمر:)] and **فِيمَا بَيْنَهُمْ** (S, K) **تَرَاتَبُوا** (S, K) among themselves. (S) They so spoke [&c.] (S, K) among themselves. (S.) A poet says, (S,) namely, **تَارَافَهُ**, (TA,)

* **أَصْوَاتُهُمْ كَتَرَاتِينِ الْفُرْسِ** *

[Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians]. (S.) — You say also, **رَطَّنَ بَشَى**, meaning He alluded to a thing, not mentioning its name explicitly, or unequivocally. (JM.)

3: see above, first sentence.

6: see 1, in two places.

رَطُونٌ: see the next paragraph.

رَطَانَةٌ, (so in my copies of the S, [like the former of the two inf. ns. of **رَطَّنَ**], and so in copies of the K,) or **رَطَانَةٌ**, (so accord. to the TA, as from the K,) and **رَطُونٌ** (S, K,) accord. to A₉, *Camels when they are many*, (TA,) or, accord. to Fr, *camels when they are such as are termed رَفَاتٍ* [pl. of **رَفَقَةٌ**], and have their owners with them: (S, TA:) or *camels when they are many, and are such as are termed رَفَاتٍ*, and have their owners with them: (K:) and accord. to A₉, they are also termed **طَحَانَةٌ** and **طَحُونٌ**: by **رَفَاتٍ** being meant those upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being a **رَفَقَةٌ**. (TA.)

مَا الَّذِي تَرْتُنُّ بِهِ and **رَطِينَاكَ** means **مَا الَّذِي تَرْتُنُّ بِهِ** [i. e. What is that to which thou alludest, not mentioning it explicitly?]: (JM:) or **رَطِينَاكَ** **مَا رَطِينَاكَ** and sometimes without **تَشْدِيدٍ**, means **What is [this] thy speech?** (K.)

رطى

4. **أَرَطَتِ الْأَرْضُ** *The land produced the kind of trees called أرطى* [or **أَرطَى**; as also **أَرَطَّتْ**, belonging to art. **ارط**, q. v.]. (S.)

رَوَاطٍ Sands producing the trees called **أَرطَى** or **أَرطَى**. (M.)

أَرطَى [or, as some say, **أَرطَى**]: see art. **ارط**: (K:) it is of the measure **أَفْعَلٌ** [or **أَفْعَلٌ**] for one reason, and **فَعْلَى** [or **فَعْلَى**] for another reason: for they say **أَدِيمٌ مَارُوطٌ** as well as **مَرطَى**, meaning *A hide tanned with the leaves of the tree called أرطى*.

مَرطَى: see **أَرطَى**, above.

رع

1. **رَعٌ** *The being still*, syn. **سُكُونٌ**, [a signification contr. to one borne by two other words in this art.,] (IA₉, K,) is the inf. n. of **رَعَتَ** **الرَّيْحُ**, aor. **رَعَى**, [probably a mistake for **رَعَى**, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] *The wind was, or became, still*. (TK.)

Bk. I.

R. Q. 1. **رَعَرَعَهُ** He (God) caused him [a child, or boy, as is implied in the S,] to grow. (S, Z, K.) — **رَعَرَ دَابَّتَهُ** He (a horseman) rode his beast to train it when it was in the first stage of training and as yet refractory. (O, TS, K.) In In the L we find **إِذَا نُرْتَكُنَ رِيضًا**, [meaning when it was not trained, **رِيضًا** being here used in the sense of **مَرُوضَةٌ**,] in the place of **رِيضًا**, which is the reading in the O and TS and K. (TA.) — [See also **رَعَرَعَهُ**, below.]

R. Q. 2. **تَرَعَّرَعُ** He (a child, or boy,) became active (**تَحَرَّكَ**), and grew, grew up, or became a young man, (S, K,) and some add, **وَكَبِرَ** [and became big, or attained to full growth]. (TA.) [See its part. n., below.] — **تَرَعَّرَعَتِ السِّنُّ** *The tooth became loose, and wobbled, or moved about*. (K.) — **الْمَاءُ يَتَرَعَّرَعُ فِي وَجْهِ الْأَرْضِ**, [or rather, **عَلَى وَجْهِ الْأَرْضِ**,] *The water is in a state of commotion, or agitation, upon the surface of the ground*. (TK.) And **تَرَعَّرَعُ السَّرَابُ** *The mirage was in a state of commotion, or agitation: being likened to water*. (TA.)

رَعَاعٌ *Young men of the lowest, or basest, or meanest, sort, or of the refuse of mankind; or low, ignoble, mean, or sordid, young men, such as serve for the food of their bellies: (S, K:) or the lowest, basest, or meanest, sort, or refuse, of mankind, or people: or a medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, thereof: (M₉b:) and رَعَاعُ النَّاسِ the lowest, basest, or meanest, sort, or refuse, of mankind, or of the people; the medley of men, or of such men: (TA:) n. un. with ة: (M₉b, TA:) Az mentions his having read in the handwriting of Sh **الرَّعَاعُ** **الزَّجَاجُ**, like **الزَّجَاجُ**, [in form, app. meaning **الرَّعَاعُ**, like **الزَّجَاجُ**, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning *the refuse, and weak, of mankind, or of the people, who, when frightened, fly*. (TA.) — [The n. un.] **رَعَاعَةٌ** signifies [also] *One without heart and without intellect or intelligence*. (AA, K.) — And **أَنْزَعَتْ** (**أَنْزَعَتْ**, **أَنْزَعَتْ**, **أَنْزَعَتْ**) because always as though frightened. (Abu-l-'Omeythil.)*

رَعَاعٌ: see **رَعَاعٌ**.

رَعَاعَةٌ n. un. of **رَعَاعٌ** [q. v.].

رَعَرَ } see **رَعَرَ**; each in three places.
رَعَرَعُ }

رَعْرَعَةٌ [originally an inf. n. of R. Q. 1] *A state of beautiful youthfulness, and activity, of a boy*. (TA.) — *A state of commotion, or agitation*, (IDrd, K,) *of clear water*, (K,) or *of clear shallow water*, (IDrd,) *upon the surface of the ground*. (IDrd, K.)

رَعْرَعَةٌ: see the next paragraph.

رَعْرَاعٌ *The tall reed or cane, or tall reeds or canes, (K, TA,) in the place of growth thereof, while fresh: so accord. to Az, as heard by him*

from the Arabs. (TA.) — And hence, as some say, or, accord. to others, from **رَعْرَعَةٌ** in the latter of the two senses assigned to it above, *A boy who has attained to youthful vigour, and justness of stature; as also رَعْرَعٌ: (TA:) or a youth, or young man, of goodly proportions, (S, K,) with beauty of youthfulness; (K;) as also رَعْرَعٌ (S, K) and رَعْرَعٌ: (Ibn-'Abbád, K:) or arriving at the age of puberty; (TA;) as also رَعْرَعٌ and رَعْرَعَةٌ: (Kr:) or who has become active, (**تَحَرَّكَ**), and big, or of full growth: (TA:) [see also **مُتَرَعَّرَعٌ**:] the pl., (S, TA,) i. e. of **رَعْرَعٌ** [and رَعْرَعٌ] and رَعْرَاعٌ, (TA,) is رَعْرَاعٌ. (S, TA.) — *A coward*. (El-Muärrij, K.) — *A certain plant: [perhaps the inula Arabica; now called رَعْرَاعٌ or, as Forskål (in his Flora Aegypt. Arab., pp. lxxiii. and 150,) designates the plant now thus called, inula dysenterica:] some say that this word is formed by transposition from رَعْرَاعٌ. (TA.)**

مُتَرَعَّرَعٌ applied to a boy, (Mgh, TA,) *Almost, or quite, past the age of ten years: (Mgh:) or active; syn. مُتَحَرَّكَ. (TA.)* [See its verb, R. Q. 2; and see also رَعْرَاعٌ.]

رعب

1. **رُعِبَ**, aor. **رَعِبَ**, (M₉b, K,) inf. n. **رُعْبٌ** (K, TA) and **رُعْبٌ**, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (M₉b, TA,) and the inf. n. is **رُعْبٌ**; (M₉b;) and **رُعِبَ**; and **رُعِبَ**, like **عُنِيَ**; both mentioned by 'Iyād and Ibn-Kurkool, and the last by ISk also; (TA;) and **ارْتَعِبَ**; (K;) *He feared; he was afraid or frightened or terrified: (M₉b, K, TA:) or his bosom and heart were filled with fear: or he feared in the utmost degree; was in a state of the utmost terror. (TA.)* — **رَعِبَ** said of a valley, [like **زَعِبَ**,] aor. **رَعِبَ**, † *It became filled with water*. (L.) — **رَعِبَتِ الْحِمَامَةُ**, aor. **رَعِبَتْ**; and **رَعِبَتْ** (K,) inf. n. **رَعْبٌ**; (A, TA;) † *The pigeon raised, and poured forth loudly, or vehemently, its cooing cry*. (A, *K, TA.) You say **رَعِبَتْ لَهُ حِمَامَةٌ** † *Pigeons, or a pigeon, having a loud, or vehement, cooing*. (A.) — And **رَعِبَ**, aor. **رَعِبَ**, [inf. n. **رَعْبٌ**,] † *He composed, or uttered, rhyming prose. (K.)* — **رَعِبَ** (S, A, M₉b, K,) aor. **رَعِبَ**, (A, K,) inf. n. **رَعْبٌ** (A, MA) and **رَعِبَ**, (MA,) *He caused him, or made him, to fear, or be afraid; frightened, or terrified, him: (S, A, M₉b, K:) or he filled his bosom and heart with fear: or he put him in the utmost fear, or terror: (TA:) and رَعِبَ signifies the same, (Lb, K,) inf. n. **رَعْبٌ** and **رَعَابٌ**; (K;) and so does **رَعِبَهُ**, accord. to Ibn-Talḥah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the M₉b; but this is disallowed by IA₉ and Th and J. (TA.) — [Hence,] **رَعِبَ**, aor. **رَعِبَ**, [inf. n. **رَعْبٌ**,] signifies also *He threatened. (K, *TA.)* — Also, aor. **رَعِبَ**, (K,) inf. n. **رَعْبٌ**, (TA,) *He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise. (K, *TA.)* — Also, [like **زَعِبَ**,] (S, A, M₉b, K,) aor. **رَعِبَ**, (K,)*