

animal on which to ride. (S.) [See also 2.] — *أُرْكَبْنِي خَلْفَهُ* [He mounted me, or made me to ride, behind him]. (A.) And *أُرْكَبْنِي مَرَكِبًا فَارِحًا* [He mounted me on a quick, brisk, sharp, or strong, beast]. (A.) — [Hence, *ارْكَبُهُ أَمْرًا* + He made him to venture upon, embark in, or undertake, an affair. And *ارْكَبُهُ ذَنْبًا* + He made him to commit a sin, or crime, or the like.]

5. *ترَكَّبَ* It had one part of it put, or set, upon another; as also *تراكَّبَ* (K:) [it was, or became, set, or fixed, in another thing: it was, or became, composed, constituted, or put together: see 2.] You say, *ترَكَّبَ الفِصَّ فِي الخَاتَمِ* [The stone was set in the signet-ring]: and *ترَكَّبَ النَّصْلَ فِي السَّهْمِ* [The arrow-head was fixed in the shaft]. (S.)

6. *تراكَّبَ*: see 1: and 5. You say, *تراكَّبَ السَّحَابُ* The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also *تراكَّبهم*. (TA.)

8: see 1, in eight places.

10. *استركَّبَهُ فَأَرْكَبَهُ* [He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one]. (A.)

رَكْبٌ: see *رَاكِبٌ*, in three places.

رَكْبٌ The *عَانَةُ* (ISk, Mṣb, K:) or the place of growth of the *عَانَةُ* (S, K,) or of the hair of the *عَانَةُ* (Mgh:) [i. e. it signifies the pubes; either as meaning the hair of the mons Veneris, or the mons Veneris itself: generally the latter; and this is often meant by the term *عانة* alone:] or the part that slopes down from the belly, and is beneath the *ثَنَّة* [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Mṣb, K) itself: (TA:) or the external portion thereof: (K:) or the *رَكْبَانِ* are the roots of the two thighs, upon which is the flesh of the pudendum, (K, TA,) or upon which are the two portions of flesh of the pudendum: (TA:) the *رَكْب* is masc.: (Mṣb:) it is common to the man and the woman, (S, Mgh, Mṣb, K,*) accord. to Fr: (S, Mṣb:) or peculiar to the woman, (S, Mgh, K,) accord. to Kh: (S:) El-Farezdaq makes it plainly common to both, saying,

* *حِينَ أَلْتَقَى الرَّكْبُ المَحْلُوقُ بِالرَّكْبِ* *
[When the shaven pubes met the pubes]: (TA: [and a similar ex. is given in the S and Mṣb, as cited by Fr:]) the pl. is *أُرْكَابٌ* (S, Mgh, Mṣb, K) and *أُرَاكِبٌ* (K); the latter being pl. of the former; but in some copies of the K *أُرَاكِبٌ*, like *مَسَاجِدُ*. (TA.) = Also *Whiteness in the رَكْبَةُ* [or knee]. (TA.)

رَكْبَةٌ A single ride, or act of riding: pl. *رَكْبَاتٌ*. (IAth, L.) — [Hence,] one says, *هُوَ* [i. e. *يُرْكَبُ رَأْسَهُ* He goes at random, heedlessly, or in a headlong manner, &c., (see 1,)] and *هُم يَمْشُونَ الرَّكْبَاتِ* [They go at

random, &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase *تَمْشُونَ الرَّكْبَاتِ*, occurring in a trad., meaning *تَرْكَبُونَ رُؤُوسَكُمْ* [Ye go at random, &c.], in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration, IAth says that *رَكْبَةٌ* [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. *الرَكْبَاتِ* is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in *تمشون*: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is *تَمْشُونَ تَرْكَبُونَ الرَّكْبَاتِ*. (L.)

رَكْبَةٌ a word of well-known meaning, (S, Mṣb,) [The knee; i. e., in a man,] the joint between the lower parts of the thigh and the upper parts of the shank: (A, K:) or [in a quadruped,] the joint between the metacarpus and the radius (*مَوْصِلُ الوَظِيفِ وَالذَّرَاعِ*): this is the right explanation: in the K, *مَوْصِعٌ* is erroneously put for *مَوْصِلٌ*: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the *رُكْبَتَانِ* of the fore legs of the camel are the two joints that [project forwards, in like manner as do, in the hind legs, those that] are next the belly [meaning the stifle-joints] when he lies down upon his breast with folded legs: the two joints that project behind [in the hind legs, namely, the hocks,] are called the *عَرْقُوبَانِ*: in every quadruped, the *رُكْبَتَانِ* are in the fore legs, and the *عَرْقُوبَانِ* are in the hind legs: and the *عَرْقُوبِ* is what is called *مَوْصِلُ الوَظِيفِ* [i. e. the upper joint of the metatarsus]: (TA:) or the *رُكْبَةُ* is the *مِرْقِ* [which in a man is the elbow, but here seems to mean the lower joint] of the *ذِرَاعِ* [or radius] of anything [i. e. of any beast]: (K:) [from its being said in the S and Mṣb that the *رُكْبَةُ* is "well known," I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term *رُكْبَةُ* is now universally applied to the knee of a man and to what we commonly call the knee of a horse and the like:] the pl. is *رُكْبٌ* (S, Mṣb, K,) i. e. the pl. of mult, and the pl. of pauc. is *رُكْبَاتٌ* and *رُكْبَاتٌ* (S.) Lh mentions the phrase *بَعِيرٌ مُسْتَوْفِحُ الرَّكْبِ* [meaning A hardneeed camel]; as though the term *رُكْبَةٌ* were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], *أَمْرٌ أَصْطَلَّتْ فِيهِ الرَّكْبُ وَحَكَّتْ* [An affair, or event, in which the knees knocked together, and in which the knee rubbed the knee]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) *بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ العَنْزِ* [Between his eyes is the like of the knee of the she-goat]. (A, L.) And of any two things that are alike, or

correspondent, *هُمَا كَرُكْبَتَيْ العَنْزِ* [They are like the two knees of the she-goat]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., *شَرُّ النَّاسِ مَنْ مَلَحَهُ عَلَى رُكْبَتِهِ* [The worst of men is he whose fat is upon his knee]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase *عَلَى رُكْبَتِهِ* is also used as meaning *The smallest thing makes him angry*: (TA:) and a poet says,

* لَا تَلْمِهَا إِنَّمَا مِنْ عَصَبَةٍ *
* مَلَحَهَا مَوْضُوعَةٌ فَوْقَ الرَّكْبِ *

[Blame her not; for she is of a set of people whose fat is placed above the knees: perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or [in the place of *عَصَبَةٍ*], meaning of women whose object of anxiety, or care, is fatness and fat: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. ملح.] = Also The lower part (أصل) of the plant *صَلْبَانَةٌ*, when it has been cut. (K.)

رُكْبَةٌ A mode, or manner, of riding. (S.) You say, *هُوَ حَسَنُ الرُّكْبَةِ* He has a good mode, or manner, of riding. (A, TA.) — [It is said in the K to be a subst. from *رُكْبَةٌ*; as though signifying A riding.]

رُكْبَةٌ A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (S,) but less in number than the company called *رُكْبٌ*: (S, K:) [and probably also a company of riders upon any beasts, but less than what is called *رُكْبٌ*:] accord. to MF, it is a pl. of *رَاكِبٌ*. (TA.) [See also *أُرْكُوبٌ*.]

رُكْبَةٌ and *رُكْبَةٌ*: } see *رُكُوبٌ*.
رُكْبُوتِي and *رُكْبُوتِي*: }

رُكْبَانَةٌ: see *رُكُوبٌ*, in two places.

رُكَابٌ [Travelling-camels, used for riding; i. e.] camels (S, K, TA) upon which people journey: (S, TA;) i. q. *مَطِيُّ* (Mṣb:) or camels fit for carrying: (Har p. 22:) it has no proper sing.: (S:) the word used for the sing. is *رَاحِلَةٌ* (S, Mṣb, K:) or, as ISh says, in the "Book of Camels," *رُكَابٌ* and *عَيْرٌ* are applied to camels that go forth for corn (*طَعَامٌ*) to be brought back upon them, both when they go forth and after they have come back: and the former term is applied also to camels upon which people journey to *Mehkel*, on which *مَحَامِلٌ* are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called *عَيْرٌ*, though bearing corn, [unless] if hired: [I insert