

the words "or other" and "unless" because it is further said,] *عبر* are not those that bring corn for their owners; but these are called *رَكَاب*: (L, TA:) the pl. is *رُكَب*, (S, K,) accord. to A'Obeyd, (TA,) and *رَكَابَات* and *رَكَائِب*; (K:) or, accord. to IAar, *رُكَب* is not pl. of *رَكَاب*; and others say that it is pl. of *رُكُوب*, signifying any beast on which one rides, [an epithet] of the measure *فَعُول* in the sense of the measure *مَفْعُول*; (TA;) but called by ISd a subst.; (TA voce *جَزُوز*;) and *رُكُوبَة* is a more special term than *رُكُوب*. (TA in the present art.) — [Hence,] *رَكَاب السَّعَاب* † [The bearers of the clouds; i. e.] the winds. (A, K.) Umeiyeh says,

\* تَرَدَّدَ وَالرِّبَاحُ لَهَا رَكَابٌ \*

[It (referring to a cloud) goes to and fro (تَرَدَّدَ) being for تَرَدَّدُ), the winds being its bearers]. (TA.) — Also [The stirrup of a horse's saddle;] a well-known appertenance of a horse's saddle; (S;) the same with respect to a horse's saddle as the *غُرْزُ* with respect to a camel's: pl. *رُكَب*. (K.)

*رُكُوب* and *رُكُوبَة*: see *رَكَاب*: both signify A beast that is ridden: (S:) or a she-camel that is ridden: (K:) or the latter has this meaning: and is metaphorically applied to anything ridden: (Mgh:) or the former signifies any beast that is ridden: and the latter is a name for everything that is ridden; applied to one, and to a pl. number: (TA:) or the former signifies ridden, as a fem. epithet: and the latter, one specially appointed for riding; and that is constantly kept to work; of beasts (K, TA) of any kind: (TA:) and the latter and *رُكْبَانَة* and *رُكْبَانَة* and *رُكْبَانَة* (K) and *رُكْبَانَة* and *رُكْبَانَة* (K) and TA in art. *حَلَب*, [see *حَلُوب* in several places,] a she-camel that is ridden; or that is broken, trained, or rendered submissive or manageable: (K:) or *رُكُوب* has this last signification, accord. to AZ: and its pl. is *رُكَب*: (TA:) the pl. of *رُكُوبَة* being *رُكَائِب*: (TA voce *جَزُوز*;) and *رُكْبَانَة* signifies [also] a she-camel fit to be ridden; (S, TA;) like as *حَلْبَانَة* signifies fit to be milked: the *ل* and *ن* are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see *حَلُوب*.] You say, *مَا لَهُ حَلُوبَة وَلَا حَمُولَة وَلَا حَمُولَة وَلَا حَمُولَة* He has not a she-camel to ride, nor one to carry burdens, nor one to be milked. (S, TA.) — Also *بَعِيرٌ رُكُوبٌ* A camel having marks of galls, or sores, on his back, produced by the saddle. (TA.) — And *طَرِيقٌ رُكُوبٌ* A road ridden upon, (S, TA,) and trodden so as to be rendered even, or easy to be travelled. (TA.) — See also *رَكَاب*.

*رَكِيبٌ* One who rides with another; a fellow-rider. (K.) *رَكِيبُ السَّعَاةِ*, mentioned in a trad., and there promised a place in Hell, means He who accompanies tyrannical *عَمَّال* [or collectors of the poor-rates]. (TA.) — See also *مُرُكَبٌ*.

*رُكِبَ مِنْ نَخْلٍ* (K) and *رُكِبَ مِنْ نَخْلٍ* (TA) Palm-trees planted in a row by a rivulet, or not by a rivulet. (K, TA.) — Also *مَشَارَة*, (K,) i. e. *سَاقِيَة* [or channel of water for irrigation]: (TA:) or a rivulet between [two pieces of sown ground such as are termed] *دَهْرَان*: (K:) or between two gardens of palm-trees and grape-vines: (so accord. to the text of the K in the TA:) or what is between two gardens of palm-trees and grape-vines: (so accord. to the CK and my MS. copy of the K:) or grape-vines between two rivers or rivulets: (TA:) or a place of seed-produce: (K:) or a clear, or cleared, piece of land, in which one sows: (T:) pl. *رُكَب*. (K.) — [Hence,] *أَهْلُ الرُّكَيْبِ* The people who stay, or dwell, by water; syn. *الْحَضَارُ*. (TA.)

*رَاكِبٌ* dim. of *رُكُوب*. (TA.) See *رَاكِبٌ*.

*رُكُوبَة*: see *رُكُوب*.

*زَيْتٌ رُكْبَانِيٌّ* [Olive-oil:] so called because brought on camels from Syria. (S, A, \* K.)

*رُكُوبٌ* and *رُكْبَانٌ*, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) Who rides much; a great rider: and so *رُكْبَانَة* applied to a woman. (TA.) — [Hence,] *رُكْبَانٌ لِلْأُمُورِ* † A man who surmounts, or masters, affairs; [or who often does so; or accustomed to embark in, or undertake, or to surmount, or master, them; or who often embarks in, or undertakes, them, and therefore surmounts, or masters, them;] by his knowledge, and repeated experience, and good judgment. (K and TA in art. *طَلَع*.)

*عَلَاهُ الرُّكْبَانُ* † The nightmare, or incubus, came upon him. (A.)

*رُكْبَانَة*: see the latter part of the next paragraph.

*رَاكِبٌ* Riding; or a rider: (Mgh, Mgh, K:) or properly only a rider upon a camel: (ISk, S, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify a rider upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say *رَاكِبٌ جَمَلٍ* and *رَاكِبٌ حِمَارٍ* &c.: (L:) accord. to ISk, you term a rider upon an ass *فَارِسٌ عَلَى حِمَارٍ*, (S, TA,) and a rider upon a mule *فَارِسٌ عَلَى بَغْلٍ*; (TA;) but 'Omarah says, I do not call the owner or rider of the ass *فَارِسٌ*, but *حِمَارٌ*; and the reason of his saying so is manifest, for *فَارِسٌ* is an epithet of the measure *فَاعِلٌ* from *الْفَرَسُ* "the horse," meaning "an owner, or a rider, of the horse:" (S, TA:) the pl. is *رُكْبَانٌ* (S, K) and *رُكْبَانٌ* (S, \* Mgh, Mgh, K) and *رُكُوبٌ* (Mgh, K) and *رُكْبَانَة*, (K,) or this last is a mistake for *رُكْبَانَة* [q. v.], (MF, TA,) and *رُكُوبٌ*, (Akh, Mgh, K, TA,) as some say; (TA;) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of *رَاكِبٌ*; (TA;) and signifies riders upon camels; (K;) or owners of camels on a journey, or travellers upon camels; (S;) consisting of ten

or more: (S, K:) and sometimes it signifies riders upon horses: (IB, K:) or riders upon horses and camels: (IB, L, TA:) or a company of riders upon horses; or upon horses and camels: (TA:) [or, accord. to Kh, riders upon any beasts: (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Kur viii. 43, *الرُّكْبَانُ* may signify the riders upon horses, or the riders upon camels, or the army composed of both these: (TA:) the pl. of *رُكِبَ* is *رُكَبٌ*, (S, K,) [a pl. of pauc.] and *رُكُوبٌ*. (K.) Accord. to IB, you do not say *رُكْبَانٌ* nor *رُكْبَانٌ*: but it is said that *رُكْبَانٌ* and *رُكْبَانٌ* &c. are allowable. (L.) An instance of *رُكْبَانٌ* as distinguished from *فُرْسَانٌ* occurs in a verse cited as one of the exs. of the preposition *بِ*. (TA.) *رُكْبَانٌ* [properly signifying A small company of riders upon camels, &c.,] occurs as meaning collectors of the poor-rates: it is the dim. of *رُكُوبٌ*; and shows that this latter is not a pl. [properly speaking] of *رَاكِبٌ*; for, were it so, the word used as its dim. would be *رُكُوبُونَ*. (TA.) [See also *رُكْبَانَة*, and *رُكْبَانٌ*.] — [Also A person on board of a ship or boat: pl. *رُكْبَانٌ*.] You say *رُكْبَانُ السَّفِينَةِ* (S, TA) The persons on board of the ship, or boat: and *رُكْبَانُ الْمَاءِ* the voyagers upon the water: and Ibn-Ahmar has used in this sense the pl. *رُكْبَانٌ*; but it is said that this is not allowable; nor is *رُكُوبٌ*; nor *رُكِبٌ*. (TA.) — Also, and *رُكُوبٌ*, † A shoot germinating upon the trunk of a palm-tree, not having any root in the ground: (S:) or a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground; and so *رَاكِبَةٌ* and *رَاكُوبَةٌ* and *رُكْبَانَةٌ*. (K:) or, as some say, the last of these words is not thus applied, but means a woman "who rides much:" AHn, however, says that it signifies a palm-shoot, or the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother: and *رَاكِبٌ* is also explained in the L as meaning small palm-trees that grow forth at the lower parts of large palm-trees: (TA:) or it means a shoot of a palm-tree not cut off from its mother: (Ham p. 66:) accord. to Aq, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it *رَاكِبٌ* and *رَاكُوبٌ*: the pl. of this last [and of *رُكْبَانُ السَّبِيلِ*] is *رُكْبَانٌ*. (TA.) — *رُكْبَانُ السَّبِيلِ* † What first appear, or grow forth, from the grain, (A, K, TA,) i. e. the envelope of the grain, (TA,) of the ear of wheat. (K, TA.) — *رَاكِبٌ* also signifies † The head [or summit] of a mountain (جَبَل), as in [most of] the copies of the K; in some of which is found *حَبَلٌ* [or rope]. (TA.)

*رَاكِبَةٌ*: see the next preceding paragraph. — Also sing. of *رُكْبَانٌ* (TA) which signifies † Streaks [or layers] of fat, (A, K, TA,) overlying one another, (K, TA,) in the fore part of a