

(دَابَّة), (A,) It became broken, or trained. (S, A,* K, TA.) — [And hence,] ارتاضت القوافي للشاعر [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10. استراض: see 4, in five places. — Also † It (water) stagnated, or remained, or collected, in a place. (TA.) — And † It (a place, S, M, K) was, or became, wide, ample, or spacious. (S, M, Mṣb, K.) — And [hence (see its part. n. below)] استراضت النفس † The mind was, or became, dilated, free from straitness, cheerful, or happy. (K, TA.)

رُوض: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رُوضَة (S, M, A, Mṣb, K) and رِيضَة (AA, A, K) and رِيضَة (TA) [seem to be best rendered, in general, A meadow; meaning, a verdant tract of land, somewhat watery; or (as in Johnson's dictionary) ground somewhat watery, not ploughed, but covered with grass and flowers: and sometimes, a garden: accord. to the following explanations:] verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side; not otherwise: or, accord. to Aboo-Ziyád El-Kilábee, a tract of plain land, producing [late-trees of the kind called] سدر; which may be of the extent of Baghdád: and also, of herbs, or leguminous plants, and fresh green herbage: (M:) or this last [only]: (S:) or a tract of plain land, in which are جرائم [perhaps here meaning ants' nests, as these are generally found in soft soil,] and soft hillocks, in the low, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent: (M:) or a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects; so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رُوضَة is mostly applied to a place where beasts pasture at pleasure: some say that it signifies a land having waters and trees, and sweet, or pleasant, flowers: (TA:) or a place that is pleasant with flowers; said to be so called because the waters that flow thither rest there: (Mṣb:) it is said in the 'Ináyeh, that رُوض [perhaps a mistake for رُوضَة] signifies a garden; and in common conventional language, one having rivers, or rivulets: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that having water does; though not in common conventional language: (TA:) accord. to Th, رُوضَة signifies a beautiful garden: (M:) the pl. of رُوضَة is رُوض, (S, M, K,) [or rather this is a coll. gen. n.,] and رِياض, (S, M, A, Mṣb, K,) originally رِوَاض, (S,) and رِيضَان, (Lth, M, K,) originally رِوَضَان, (TA,) or rather رِيضَان is pl. of رُوض, (M,) and رُوضَات, (M, Mṣb,) in the dial. of Hudheyl رُوضَات: (Mṣb:) Az says that the رِياض of the hard and stony and rugged tracts in the desert are low level places, in which the rain-water stagnates, or remains, or collects, and

which consequently produce various kinds of herbage, that do not quickly dry up and wither: that sometimes a رُوضَة contains thickets of wild سدر: and sometimes it is a mile in length and breadth: but such as are very wide are termed رُوضَة. (TA.) It is said in a prov., مِنْ أَحْسَنُ مِنْ قِيَعَانِ [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, رُوضَة أَتَانَا عِنْدَكَ فِي رُوضَة [I, in thy presence, am as though I were in a meadow, or garden]: and رُوضَة مَجْلِسُكَ رُوضَة مِنْ رِياضِ الْجَنَّةِ [Thy sitting-place is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Mohammad is related to have said, "Between my grave, or between my house, and my pulpit is a رُوضَة of the رِياضِ of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a رُوضَة of the رِياضِ of Paradise. (M.) [See another tropical meaning of رِياضِ الْجَنَّةِ voce رَتَع, last sentence.] — رُوضَة also signifies † Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it. (K,* TA. [In the مَسَاكِنِ and الإحَادَاتِ are erroneously put for رُوضَة]) — Also, (K,) or رُوض, (S, M,) † About the half of a فِرْبَة [or water-skin] (S, M, K) of water: (S:) and the former, † as much of water as covers the bottom of a watering-trough. (S, M, A.)

رُوضَة: see رُوضَة. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَاوِضٌ A breaker, or trainer, (M, Mṣb, K,) of colts, (K,) or of beasts (دَوَاب): (M, Mṣb:) pl. رِوَاضٌ and رِوَاضٌ (S, M, K) and رِوَاضٌ. (M.)

رِيضٌ, originally رِيُوضٌ, (S,) [in its primary sense seems to be syn. with رُوضٌ. — And hence it signifies] † Clement, or forbearing. (Mṣb.) — [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) In the first stage of training, as yet refractory: (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) that has not received training, nor become skilled in going, or pace, (A, L,) nor become submissive to its rider: (L:) and a she-camel not trained: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, refractory; contr. of ذَلُولٌ; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] رِيضَةٌ قَصِيدَةٌ [An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed: (TA:) or رِيضَةٌ قَصِيدَةٌ means † an ode not well, or not skilfully, composed. (A.) And رِيضٌ أَمْرٌ [An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated. (A, TA.)

رِيضَةٌ as a subst.: see رُوضَة
مَرَاضٌ Hard ground in the lower, or lowest,

part of a plain, or of soft ground, which retains water: pl. مَرَايِضٌ and مَرَاضَات. (Az, K.)

مَرُوضٌ, (S, K,) and its fem., with ة, (S, Mṣb,) A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Mṣb,) broken, or trained. (S,* Mṣb, K.) See also رِيضٌ.

أَرْضٌ مُسْتَرُوضَةٌ Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect: and نَبَاتٌ مُسْتَرُوضٌ plants which have attained their utmost size and height. (M.) — أَفْعَلُ ذَاكَ مَا دَامَتِ النَّفْسُ مُسْتَرِيضَةً [Do thou that while the mind is free from straitness, cheerful, or happy, (S, M,* Mṣb, TA, [in the second of which, however, the نفس is strangely made masc.,]) is from استراض said of a place, as explained above. (S.) — مُسْتَرِيضٌ is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Homeyd El-Arḳaṭ, (AHn, M, IB,) to poetry, and to the metre termed رَجَز; (S, M;) as meaning † Easy; practicable. (M, TA.)

رُوع

1. رَاعَهُ, (IAqr, Az, S, Mṣb, K,*) aor. يَرُوعُ, (Mgh,) inf. n. رُوعٌ (Mṣb, TA) and رُوعٌ and رُوعٌ, (IAqr, TA,) [He, or it, affected his heart, i. e. heart, or mind, with fright, or fear;] fear of it (namely an affair or event) reached his رُوع; (Az, TA;) he, or it, (a man, S, or an affair or event, IAqr, TA, or a thing, Mṣb,) frightened him; put him in fear; made him afraid; (S, Mgh, Mṣb, K;) as also رُوعَهُ, (S, Mṣb, K,*) inf. n. تَرُوعٌ: (TA:) or its beauty and abundance or multitude frightened him: (Lth, TA:) and † the latter also, it frightened him by its abundance or multitude, or its beauty. (TA.) Hence the saying, in a trad., إِذَا شَمِطَ لِإِنْسَانٍ فِي عَارِضِيهِ, فَذَلِكَ الرَّوْعُ, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the warning of death. (TA.) You say also, [using the pass. form,] رُوعٌ, aor. يَرُوعُ, (TA,) inf. n. رُوعٌ, (S, K,) He was, or became, frightened, or afraid; or he feared; (S,* K,* TA;) as also ارتاع, and ترُوع. (S, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رُوعٌ, He was, or became, frightened at it, or afraid of it; or he feared it. (TK. [But I know of no authority on which this is founded, except a prov. (cited in art. جَعَر), in which some read رُوعِي instead of رُوعِي.] To a man, you say, لَا تَرُوعْ [Be not thou frightened;] fear not thou; let not fear overtake thee: and to a woman, لَا تَرَاعِي. (S, TA.) And hence the saying, in a trad., لَنْ تَرَاعُوا مَا رَأَيْنَا مِنْ شَيْءٍ, [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, مِنْهُ, ارتاع and لَهْ He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it. (TA.) — † [It affected his رُوع, i. e. heart, or