

رير

1. رَارَ *His* (a man's) *marrow became thin.* (TA.)

4. ارار مَخَهُ *He*, (God, S, K,) and *it*, (emaciation, TA,) *made his marrow to become thin.* (S, K, TA.)

رَارَ: see what next follows.

رِير and رَارَ (Fr, S, K) and رِير (AA, K) *Marrow in a melting or fluid state, (K,) and corrupt, by reason of emaciation: (TA:) or thin: (AA:) or corrupt, and in a melting or fluid state, by reason of emaciation: (Fr, S:) or in a melting or fluid and thin state, by reason of emaciation and severe dearth or drought: (TA:) or what was fat, in the bones, and has become black and thin water. (Lh, K.)*

\* وَالسَّاقُ مِثْيَ بَادِيَاتِ الرَّيْرِ \*  
[And my shanks (lit. shank) are such that the melting marrow, &c., in them is manifest] means my emaciation is manifest: the poet says باديات because by السَّاقُ he means السَّاقَانُ; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بادرات. (S.) — رِير also signifies *The water that comes forth from the mouth of a child.* (K.)

Quasi ريس

رِيَّاسُ: see رِيَّاسُ, voce رَأْسُ.

رِيَّسَ: see رِيَّسَ, in two places.

ريش

1. رَاشَهُ, aor. يَرِيشُ (S, A, Mgh, K) inf. n. رِيشٌ (S, Mgh, TA,) *He feathered it*, namely, an arrow; *stuck the feathers upon it: (S, A, K:) or he repaired it, or put it into a right state, by putting the feathers upon it: (Mgh:) or he repaired, or put into a right state, its feathers: (Mgh:) and رِيشُهُ (K,) inf. n. تَرِيشٌ (TA,) signifies the same; (K;) and so ارتاشُهُ (TA.) It is said in a prov., فَلَانٌ لَا يَرِيشُ وَلَا يَبْرِي [lit., Such a one neither feathers nor pares arrows]; meaning, † *Such a one neither profits nor injures.* (TA.) — † *He fed him, and gave him drink, and clad him; namely, a friend: (K:) † he clad him, and aided him; namely, a poor man; because such is like a bird with a clipped wing: (TA:) † He (God) restored him, from a state of poverty, to wealth, or competence: (TA:) † he strengthened his wing, [or power,] by beneficence to him: (A:) † he rectified, or made good, or amended, his state, or condition, (S, K,) and profited him: (K:) † he did that which was a means of good to him: or he caused him to attain good: (Mgh:) † he did good to him: † he strengthened him, and aided him to obtain his subsistence. (TA.) In the saying of Dhu-r-Rummeh,**

\* رَأْسُ الْغُصُونِ شَكِيرَهَا \*

† [Their shoots clad the branches: or surpassed in length the branches:] it is said to mean كَسَا:

or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans:] you say, رَاشَهُ اللَّهُ مَالًا † *God gave him property.* (TA, from a trad.) — رَاشٌ (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He became feathered.* — And hence,] † *He collected ريش, meaning, property, and أثاث [or household goods, or furniture and utensils, &c.]. (K, TA.) — And He (a man) became rich, or in a state of competence: (Fr:) and † تَرِيشٌ † he became wealthy, or abundant in wealth. (Bd in vii. 25.) [See also 8]. — He (a bird) shed many feathers. (TA.)*

2: see 1, first sentence.

5: see 8, in two places: and see 1, last sentence but two.

8. ارتاشُ † *He became strengthened in his wing, [or power,] by being an object of beneficence; as also † تَرِيشٌ (A:) he became in a good state, or condition: (S:) he attained good: (Mgh:) he obtained good, and the effect thereof was seen upon him; as also † the latter verb. (TA.) [See also 1, last sentence but two.] — ارتاشُهُ: see 1, first sentence.*

رَاشٌ *A bird whose feathers have grown. (TA.) — [And hence,] † A man possessing property and clothing; as also † أَرِيشٌ (TA.) — See also the next paragraph.*

رِيشٌ [Feathers; plumage;] *a certain appertenance of birds, (S, A, Mgh, K,) well known, (A, Mgh,) constituting their clothing and ornament; (A, TA;) as also † رَاشٌ (Kt, K:) n. un. of the former with ة: (S, Mgh:) pl. [of pauc.] أَرِيَّاشٌ (S, K) and [of mult.] رِيَّاشٌ (IJ, K.) — Hence, (B,) † Clothing: (ISk, B:) or superb, or excellent, clothing; as also † رِيَّاشٌ (S, K:) or both signify what appears of clothing: (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and † the latter accord. to another reading: (TA:) and hence also, the former signifies † ornament; and beauty: (A, TA:\*) or † both signify † property; and plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life: (S:) or the former signifies † good; or prosperity; or wealth: (Mgh:) and † state; or condition: (TA:) and † the latter, † property: (Mgh:) and † goodness of state or condition; (A, TA;) or a goodly state or condition: (Mgh:) or the former signifies, (K,) and † the latter also, (TA,) † plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life; and the means of subsistence: (K, TA:) and † property which one has acquired for himself: and أثاث [or † household-goods, or furniture and utensils, &c.]: (TA:) the Benoo-Kiláb say that † the latter word means † household-goods of whatever kind, consisting of clothes, or stuffing for mattresses or the like, or outer garments: and sometimes it means † clothes, exclusively of other articles or kinds of property. (ISk, TA.) You say, إِنَّهُ لَحَسَنُ الرِّيَشِ † *Verily he is goodly in**

clothing, or apparel. (TA.) Respecting the saying, أَعْطَاهُ مَائَةَ بَرِيشٍ, it is said, (S, A, K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to As, [He gave him a hundred camels] with their saddles (S, A\*) and their coverings: (S:) or with their coverings and their cloths beneath the saddles. (K.)

رِيَّاشٌ: see رِيشٌ, (of which it is a syn. as well as a pl.,) in several places.

رَاشٌ: see مَرِيشٌ. — Also † *An agent between two persons, (A, Mgh, K,) namely, the briber and the acceptor of a bribe, (Mgh, K,) who composes their affair, (Mgh,) or who gives (يَرِيشُ) this one of the property of that. (A.) Such Mohammad cursed. (Mgh, TA.) [See رَاشٌ, in art. رَشُو.]*

أَرِيشٌ: see رَاشٌ.

مَرِيشٌ, applied to an arrow, *Feathered; or having the feathers stuck upon it; (S, A, K;) as also † مَرِيشٌ (A, K:) or having its feathers repaired, or put into a right state: (Mgh:) and † رَاشٌ signifies [the same: (see رَاشٌ:) or] having feathers; (K;) being like دَافِقٌ applied to water [in the sense of دَوْدَقٌ]. (TA.) Hence the saying, مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ [lit., He has not a featherless arrow nor a feathered one]; meaning, † he has not anything. (S.)*

مَرِيشٌ: see مَرِيشٌ. — Also, applied to the kind of garment called بُرْدٌ (A, K,) an epithet similar to مُسَبَّرٌ (A:) signifying † *Figured (Lh, K) with marks in the forms of feathers. (Lh.)*

ربط

رَبَّطَ: see what follows.

رَبِطَةٌ *Any [covering for the body such as is called] مَلَاةٌ not of two pieces (S, Mgh, Mgh, K) joined together (Mgh, TA) by sewing or the like, (TA,) but a single piece, (S, K,) all one web: (K:) it is said by Az to be, without exception, white: (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Mgh,) any garment, or piece of cloth, that is thin (Mgh, Mgh, K) and soft; (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also † رَابِطَةٌ (K:) and a napkin with which the hands are wiped after food: (TA, from a trad., expl. by Sufyán:) [in Har p. 294, q. v., it seems to be applied to a kind of woollen cloth used as a turban:] pl. † رِبَاطٌ [or this is rather a coll. gen. n. of which رِبِطَةٌ is the n. un.] and رِبَاطٌ (S, Mgh, K.) — You say, خَرَجَ مُشْتَمِلًا بِرِبِطَةِ الظُّلَمَاءِ † [He went forth enveloped with the mantle of darkness]. (TA.) And هُوَ يَجْرُ رِبَاطَ الْحَمِيدِ † [app. meaning He is prolix in praise]. (TA.) — The pl. رِبَاطٌ*