

shallow water and the like, (Lth, K,) upon the surface of the earth. (Lth, JK, K.) — Also, (Ks, JK, Mṣb, K,) aor. and inf. n. as above, (Ks, Mṣb,) said of water, (Ks, JK, Mṣb, K,) and of blood, (Mṣb,) *It poured out, or forth.* (Ks, Mṣb, K.) — *هُوَ يَرِيْقُ بِنَفْسِهِ*, (JK, S, K,) inf. n. *رِيْقٌ* (S, K) and *رِيْقٌ*, (TA,) † *He gives up his spirit; or gives away his life; syn. يَجُودُ بِهَا*; (JK, S, K;) at death: (S, K:) mentioned by Ks. (TA.)

2. *رَبَّقَهُ الشَّرَابَ* *I gave him to drink the mine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. *اراقه* *He poured it out, or forth.* (Mṣb, K.) See art. *روق*.

5: see 1, first sentence.

6. *يَتَرَاوِقَانِ الْمَاءَ* and *يَتَرَاوِقَانِهِ* (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. *روق*.)

رِيْقٌ *A shining, or glistening,* (K, TA,) of a sword [&c.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr, *فَإِذَا بَرِيْقُ سَيْفٍ مِنْ وَرَائِي* [*And lo, the shining, or glistening, of a sword behind me*]: thus written by El-Wāḳidee: if the reading *بَرِيْقٌ* [from *بَرَقَ*] had been transmitted, it would be evidently reasonable. (IAth, TA.) — And *i. q.* *بَاطِلٌ* [as meaning *False, or vain, speech or conduct*]. (K.) One says, *أَقْصِرْ عَنِ رَيْقِكَ* [*Desist thou from thy false, or vain, speech or conduct*]. (TA.) — *رِيْقُ اللَّيْلِ*, with fet-ḥ [to the ر], *The mirage*. (TA.) — *رِيْقٌ* also signifies *Water*: (K:) or *water that is drunk in the state of fasting, in the early morning, or first part of the day*; (TA;) [and] so *رَائِقٌ*, which is [said to be] not applied [in this sense] to anything but water: you say *مَاءٌ رَائِقٌ*. (S.) [But see *رَائِقٌ*.] — And *خُبْرٌ رِيْقٌ* (IDrd, K) and *رَائِقٌ* (Aṣ, JK, K) *Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury.* (Aṣ, JK, IDrd, K.) — See also *رِيْقٌ*: both are also mentioned in art. *روق*, q. v.

رِيْقٌ *Saliva; syn. رَضَابٌ*; (S, K, TA;) i. e. (TA) *the water of the mouth*; (JK, Mṣb, K, TA;) *its*: (TA:) or *the water of the mouth in the early morning, or first part of the day*; (Lth, TA: [but this rendering is often inapplicable:]) or *the water of the mouth while it is therein; for when it has gone forth from the mouth it is termed بَصَاقٌ and بَزَاقٌ and بَسَاقٌ*: (K in art. *بصق*;) and *رَيْقَةٌ* signifies the same, in poetry: (Mṣb, TA:) or this has a more particular meaning; (S, Mṣb, K;) [i. e. it means *somewhat of saliva; or a little saliva*:] the pl. is *أَرِيْقَاتٌ* [a pl. of pauc.] (S, K, TA) and *رِيْقَاتٌ* [a pl. of mult.]. (TA.) [Hence,] one says, *أَبْلِعْنِي رِيْقِي* [*Suffer thou me to swallow my saliva; give thou me time to swallow my saliva*: (K and TA in art. *بلع*;) or † *grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing.* (Ḥar p. 164.) [And *أَبْتَلَعَ رَيْقَهُ* *He swallowed his saliva*: meaning † *he restrained his anger*:

see 1 in art. *بلع*.] And *شَرِبَ عَلَى الرَّيْقِ* [*It was drunk in the state of fasting; before breakfast*]: (S, K:) and in like manner *أَكَلَ* [*It was so eaten*]. (K.) And *هُوَ عَلَى الرَّيْقِ*, (AO, S, K,) or *عَلَى رَيْقِهِ*, (TA,) and *هُوَ رِيْقٌ*, (AO, S, K,) of the measure *فِيْعَلٌ*, (S,) and *رَائِقٌ*, (K,) i. e. [*He is fasting; he has not breakfasted*]. (TA.) And *عَلَى رَيْقِ نَفْسِي* (ISk, S) and *رَائِقًا*, (S, TA,) and *رَائِقًا* and *رَائِقًا*, *I came to him [fasting,] not having eaten anything.* (ISk, S, TA.) [Hence also *رَيْقُ الشَّمْسِ*, likewise called *رَيْقُ الشَّيَاطِينِ* and *مُخَاطُ الشَّمْسِ* and *لُعَابُ الشَّمْسِ* and *مُخَاطُ الشَّيْطَانِ*; † *The fine filmy cobwebs termed gossamer*: see arts. *لعب* and *مخط*.] — Also *Strength*: and *the remains of life, or of the spirit, or of the soul*: syns. *قُوَّةٌ* and *رَمَقٌ* [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, *كَانَ هَذَا الْأَمْرُ وَبِنَا رَيْقٌ* [*This event happened when there was in us strength*]. (TA.)

[*رَيْقَةٌ*, accord. to Freytag, as occurring in the Deewān El-Hudhaleeyeen, signifies *The beginning of youth*: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed *رَيْقَهُ*, meaning *رَيْقَةٌ*.]

رَيْقَةٌ: see *رَيْقٌ*. — *ذُو الرَيْقَةِ* is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

عَلَى الرَّيْقِ Anything eaten, or drunk, *عَلَى الرَّيْقِ* [i. e. in the state of fasting; before breakfast]. (K.) See also *رَيْقٌ*, in two places. — And see *رَيْقٌ*, likewise in two places. — Also † *Empty-handed*. (K.) You say, *جَاءَ رَائِقًا* † *He came empty-handed*. (JK.) — Also *Pure*; (Aṣ, K;) applied to musk, and to anything. (Aṣ, TA.) [Mentioned also in art. *روق*.] — Also said to signify *ثوب* [i. e. *app. meaning that it is an epithet applied to a garment as signifying Sprinkled with musk and then pressed, or kneaded*]. (TA.)

رِيْقٌ: see *رَيْقٌ*, in two places. — Also, (S,) and *رِيْقٌ*, (S, K,) which is a contraction of the former, sometimes used, (S,) and *رِيْقٌ*, (AO, K,) The first part, (S, K,) and the most excellent, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. *روق*, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. *عرض*, but with *رَوَقٌ* in the place of *رَيْقٌ*, from the TA, in which it is ascribed to El-Ba'eeth.]

رِيْقٌ: see the next preceding paragraph.

رِيْقَاتٌ, said in the T to be so called because containing the saliva of serpents, is explained in art. *تروق*. (TA.)

مَرَاتِقٌ [app. a n. of place from *رَائِقٌ* having for

its aor. *يَرِيْقُ* said of water; though anomalous; for by rule it should be *مَرِيْقٌ*]; The part, of the throat, which is the place of passage of the water. (T and TA in art. *درا*: see the last sentence of the first paragraph of that art.)

مَرِيْقٌ One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K:) occurring in a verse of Ru-beli: but Sgh says that it should by rule be *مَرَوِقٌ*. (TA.)

ريل

1. *رَالَ*, aor. *يَرِيلُ*, *He (a child) slavered.* (Ibn-'Abbād, O, K.) [See also art. *رول*.]

رِيَالٌ *Slaver*; (Ibn-'Abbād, K;) [like *رَوَالٌ*]; without ء. (TA.)

رير

1. *رِيرٌ* is syn. with *بَرَاخٌ*; (Lth, T, M, K;) and the verb is *رَامَرٌ*, aor. *يَرِيرُ*, [*He went away, or departed: and he quitted a place: and he ceased doing a thing*:] (Lth, T, TA:) *رِيرٌ* being the inf. n. (TA.) IAṣ used to say, in relation [or reply] to the saying *مَا مَرَمْتُ* [*I did not go away, &c., or I have not gone away, &c.*], or *بَلَى قَدْ رَمْتُ* [*Nay, I did go away, &c., or I have gone away, &c.*]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, *رَامَهُ*, aor. *يَرِيرُهُ*, (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it; syn. بَرَحَهُ*; (S;) or *فَارَقَهُ*; namely, his place. (Mgh.) And *رَمْتُ مِنْ عِنْدِ فُلَانٍ* and *رَمْتُ فُلَانًا* [*I went away from such a one*]: both meaning the same. (S.) And *لَا تَرِمُهُ* [*Go not thou away from him, or it; syn. لَا تَبْرَحُهُ*]. (S.) And *مَا رَمْتُ الْمَكَانَ* and *مَا رَمْتُ مِنْهُ* (M, K) *I went not from the place; syn. مَا بَرَحْتُ*. (K.) And *مَا رَمْتُ أَفْعَلَ ذَلِكَ* (M, *K, *TA) *I ceased not doing that; syn. مَا بَرَحْتُ*. (TA.) — And *i. q.* *تَبَاعَدٌ* [*The being, or becoming, distant, remote, far off, or aloof; &c.*]: (T, K:) [you say,] *مَا يَرِيرُ* [*He does not become distant, &c.*]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of *رَامَهُ*, aor. as above, meaning *He was, or became, distant, &c., from it*.] — And *An inclining, or a leaning, in the load of a camel, (K, TA,) by reason of excess and heaviness thereof.* (TA.) One says, *لِهَذَا الْعِدْلِ رِيرٌ عَلَى هَذَا* [*There is to this side-burden an inclining, or a leaning, by reason of an excess of weight over this: or,] a heaviness [exceeding that of this], by reason of which it inclines, or leans.* (TA.) [And accord. to the TK, you say of the load of a camel, *رَامَرٌ*, meaning *It inclined, or leaned*.] — And *The becoming drawn together, of the mouth of a wound, in order to heal; as also رِيْمَانٌ*. (K.) [Both are said in the TK to be inf. ns. of *رَامَرٌ*, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal*.] — *قَطَعَ بِهِ* *i. q.* *رِيرٌ بِهِ* [*He nas*