

ربى

1. رَبَّعَهُ, aor. ٤ (S, Mṣb, K) and ٤, (S, K,) inf. n. رَبَّيْتُ, (JK, S, Mṣb,) *He put his head* (i. e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Mṣb) *into the رَبَّعَةَ*, (S, K,) or *into the رَبَّيْتُ*: (Mṣb:) or, accord. to the M, *he made fast, or bound or tied fast or firmly, him, or it, in the رَبَّعَةَ*: (TA:) or *he made fast, or bound or tied fast or firmly, his* (a sheep's or goat's) *neck with the رَبَّيْتُ, or cord*: (JK:) and رَبَّعَهُ, inf. n. تَرَبَّيْتُ, *he made fast, or bound or tied fast or firmly, him, or it, in the رَبَّيْتُ* [pl. of رَبَّيْتُ or of رَبَّعَةَ]. (TA.) — [Hence,] رَبَّعَهُ فِي الْأَمْرِ (Mṣb, K,) aor. ٤, inf. n. رَبَّيْتُ, (Mṣb,) † *He made him to fall into the thing, or affair.* (Mṣb, K.) — رَبَّيْتُ also signifies *The act of making fast; or binding, or tying, fast, or firmly; and so رَبَّيْتُ*; (K;) each as an inf. n. of رَبَّعَهُ. (TK.)

2. رَبَّيْتُ [He prepared the أَرْبَاقِ, pl. of رَبَّيْتُ]. One says, رَبَّيْتُ الضَّانَ فَرَبَّيْتُ رَبَّيْتُ, i. e. [The ewes have secreted milk in their udders: therefore] *prepare thou the أَرْبَاقِ: prepare thou the أَرْبَاقِ* for they will bring forth soon: (S, K:) because they [begin to] *secrete milk in their udders عَلَى رَأْسِ الْوَلَدِ* [i. e. at the time of bringing forth, or when about to produce the young]. (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَبَّيْتُ, with ن, (S, K,) meaning "wait thou:" because they show signs of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَبَّيْتُ, with م. (K. [See arts. رَمَق and رَبَّق]) — One also says, رَبَّيْتُ أَثْنَاءَ الْحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T in art. ثَنَى) — See also 1. — رَبَّيْتُ الْكَلَامَ *I interlarded, or embellished, the speech, or discourse, with falsehood; as also رَبَّيْتُهُ; syn. لَبَّيْتُ بِهِ; (JK;) [or لَبَّيْتُهُ; for] تَلَبَّيْتُ الْكَلَامَ signifies تَلَبَّيْتُهُ; (Ibn-'Abbád, K;) as also تَوَمَّيْتُهُ. (Ibn-'Abbád.)*

5. تَرَبَّعْتُهُ مِنْ عُنُقِي, (JK,) or تَرَبَّيْتُ الشَّيْءَ, (Ibn-'Abbád, K,) † *I hung the thing upon my neck.* (JK, Ibn-'Abbád, K, TA.)

8. اَرْتَبَقَ *He* (a kid) *had his head put into the رَبَّعَةَ.* (S.) — [Hence,] اَرْتَبَقَ فِي حَبَاتِي *He* (a gazelle, S, K) *became caught in my snare.* (Lh, JK, S, K.) — And اَرْتَبَقْتُ فِي حَبَاتِهِ † *I became caught in [the snare of] his deceit.* (TA.) — And اَرْتَبَقَ فِي الْأَمْرِ † *He fell into the thing, or affair.* (Mṣb, K.) — اَرْتَبَقْتُ نَفْسِي *I tied, bound, or made fast, him, or it, for myself.* (TA.)

رَبِّي *A cord having in it a number of loops wherewith lambs, or kids, are tied, or made fast; any one of which loops is termed رَبَّعَةً* (S, Mṣb, K) and رَبَّعَةً: (K:) or *a cord which is doubled in the form of a ring, into which is put the head of a sheep or goat, and which is then tied, or made fast: so, says Az, I have heard from the*

Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رَبَّيْتُ (S, Mṣb, K) and رَبَّيْتُ [of pauc.] اَرَبَّيْتُ. (S, K.) — Hence, (TA,) خَلَعَ رَبَّعَةَ, (S, Mṣb, TA,) occurring in a trad., (S,) † *He cast off the tie of El-Islám, (Mṣb, TA,) with which he had bound himself, (TA,) [from his neck.]* (Mṣb, TA. [See also خَلَعَ]) And لَكُمُ الْعَهْدُ مَا لَمْ تَأْكُلُوا الرِّبَاقِ, also occurring in a trad., (S,) meaning † [The covenant is yours] *as long as ye sever not the tie with which ye are bound; this tie being likened to the رَبَّيْتُ upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رَبَّيْتُ, and severing it; for thereby the beast becomes free from the tie.* (TA.) And in a trad. of 'Omar, خُجُوا بِالذَّرِيَّةِ لَا تَأْكُلُوا أَرْبَاقَهَا وَتَذَرُوا أَرْبَاقَهَا فِي أَعْنَاقِهَا [Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks]: he likens the obligations imposed upon them to اَرَبَاقِ. (TA.) One says also, حَلَّ رَبَّعَتَهُ, meaning † *He removed from him his anxiety:* (K, TA:) and so قَطَعَ رَبَّعَتَهُ. (TA.)

رَبَّعَةً: see the next preceding paragraph.

رَبَّعَةً: see رَبَّيْتُ, in four places. — Also *A thing woven of black wool, of the width of the تَكَّة [or band of the drawers or trowsers], in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck [or shoulder] of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the رَبَّيْتُ* [pl. of رَبَّعَةً] *upon the necks of their boys only as a preservative from the [evil] eye.* (T, TA.)

رَبَّيْتُ and رَبَّيْتُ *Evil in disposition:* applied to a man; and in like manner to a woman: mentioned by Aṣ; and in the K in art. عَبَق [where, in some copies, it is written رَبَّيْتُ]. (TA.)

رَبَّيْتُ, (TA,) or رَبَّيْتُ, (S, Mṣb, K,) applied to a lamb or kid (بَهْمَةٌ), (ISk, S, K,) or to a sheep or goat (شَاة), (Mṣb, TA,) *Having its head put into the رَبَّعَةَ*; (ISk, S, Mṣb, K, TA;) as also مَرَبُوقَةٌ (ISk, JK, S, Mṣb, K) and مَرَبُوقَةٌ. (JK, TA.)

أَمْرُ الرِّبَاقِ *Calamity, or misfortune:* (JK, S, K:) whence the prov., جَاءَنَا بِأَمْرِ الرِّبَاقِ عَلَى أُرْبُوقِ, (TA,) meaning *He brought us a great calamity, or misfortune:* (K in art. اَرَق:) Aṣ says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (جَمَلٍ أَوْرَقٍ); (S in that art., and TA;) اُرْبُوقِ being the dim. of أَمْرُ الرِّبَاقِ: (K in that art.): or *the viper:* (JK, Ibn-'Abbád, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the رَبَّيْتُ. (TA.)

رَبَّيْتُ *A cord with which a ewe, or goat, is tied* (K, TA) *by the neck.* (TA.)

مُطَرِّقٌ i. q. مُطَرِّقٌ [Silent: or lowering the eyes, looking towards the ground: &c.]. (JK, TA.)

مَرَبُوقَةٌ: see رَبَّيْتُ. — Also, [or خُبْزَةٌ مَرَبُوقَةٌ,] *A cake of bread, or one baked in ashes, into which fat has been put; syn. خُبْزَةٌ مُشْحَمَةٌ.* (K.)

مَرَبُوقَةٌ: see رَبَّيْتُ.

ربك

1. رَبَّكَ, (S, K,) [like لَبَّكَ,] aor. ٤, inf. n. رَبَّكَ, (S, TA,) *He mixed, or mingled, it.* (S, K.) — Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He made it good, or qualified it properly, namely, ثَرِيد [i. e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) and mixed it with some other thing.* (TA.) — And رَبَّكَ رَبَّكَ, (K, TA,) [and رَبَّكَ alone,] aor. and inf. n. as above, (TA,) *He made رَبَّكَ* [q. v.]. (K.) غَرَّانٌ فَارَبَّكَو لَهُ [He is hungry, therefore make ye رَبَّيْتُ for him], (S, K,) or, as IDrd relates it, فَارَبَّكَو لَهُ [i. e., "therefore mix ye بَكَالَةَ (a certain food) for him"], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisán-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, "What shall I do with him? Shall I eat him or shall I drink him?" so his wife said, غَرَّانٌ فَارَبَّكَو لَهُ: and when he was satiated, he said, "How are the infant and his mother?" (S, K:) the saying means, "he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child:" and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — And رَبَّكَ فَلَانًا, (Lth, K,) inf. n. as above, (Lth, TA,) *He threw such a one into mire.* (Lth, K.) = رَبَّكَ: see 8.

8. اَرْتَبَكَ *It was, or became, mixed, or mingled.* (S, K.) — *He* (a man) *stuck fast in mire.* (Lth, K, TA.) And † *He* (an animal of the chase) *struggled in the snare.* (K, TA.) — † *He* (a man, TA) *was, or became, in the condition of one whose affair, or case, is confused to him; as also رَبَّكَ*, aor. ٤, (K, TA,) inf. n. رَبَّكَ. (TA.) And اَرْتَبَكَ فِي الْأَمْرِ † *He* (a man) *was, or became, entangled in the affair, and could hardly, or not at all, escape from it.* (S.) And اَرْتَبَكَ فِي الْهَلَكَاتِ † *He fell into cases of perdition, and could hardly, or not at all, escape from them.* (TA from a trad. of 'Alee.) — اَرْتَبَكَ فِي كَلَامِهِ † *He reiterated in his speech, by reason of an impediment, or inability to say what he would; syn. تَتَعَّع.* (K, TA.)

11. اَرَبَّكَ رَأْيَهُ عَلَيْهِ, (K, TA,) inf. n. اَرَبَّكَكَ, (TA,) † *His opinion, or judgment, was, or became, confused to him.* (Ibn-'Abbád, K, TA.) — And اَرَبَّكَ عَنِ الْأَمْرِ † *He* (a man) *paused, or stopped, from the affair.* (Ibn-'Abbád, K.)

رَبَّكَ † *A man* (IDrd) *weak in art, artifice,*