

it (a thing) to be رَدِيء [or bad, &c.]. (TA.) — And رَدَا signifies *He did a thing, or a deed, that was رَدِيء [or bad, &c.]: or he met with, or experienced, (أَصَابَ) a thing that was رَدِيء. (M, K.)* = رَدَا عَلَى غَيْرِهِ *It exceeded another thing; as also رَدِيء: (M:) [or the latter only:] accord. to IAqr, one says رَدَا عَلَى السِّتِينَ with , (M,) and, accord. to Lth, رَدَا عَلَى السِّتِينَ (TA,) and, [accord. to F,] رَدَا عَلَى مَائَةٍ (K,) meaning *He exceeded [the age of sixty, and fifty, and a hundred]: (M, K, TA:) but Az says رَدَا with , [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A'Obeyd, one says رَدَيْتُ. (M. [It is added, however, in the M, that رَدَا may perhaps be also used in poetry in the same sense without the prep. عَلَى.]**

5. رَدَوْا *They helped, aided, or assisted, one another. (Lth, M, TA.)*

رَدَا *A buttress, or the like, by means of which a wall is strengthened and supported. (T.) [This is the primary signification. See also رَد, in art. رَد.] — [Or] the primary meaning is *A thing by means of which one is helped, aided, or assisted; such as the رَدْف [or thing by which one is rendered warm, or protected from the cold wind]. (Bd' in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — A helper, an aider, or an assistant. (T, S, M, Mgh, Mshb, K.) You say, رَدَا لِفُلَانٍ رَدْفًا *Such a one is an aider and a strengthener to such a one. (T.) — And i. q. مَادَّة [app. as meaning *An accession; or a thing that is added, whatever it be, to another thing]. (M, K.) — And i. q. عَدْل [i. e. *A burden that balances another burden on the other side of a beast]; (T, TA;) so called because one such رَد supports another: (TA:) and a heavy عَدْل: (T, K, TA:) pl. رَدَاة. (T, TA.)*****

رَدَاة: see art. رَدِيء.

رَدِيء, applied to a thing, (T, S, M, Mshb,) and to a man, (M, TA.) *Bad, corrupt, vicious, depraved, or the like; (S, M, Mshb, K;) of no rank, or estimation; low, ignoble, vile, or mean; (Mshb;) disapproved, disliked, hated, or abominable: and weak, and impotent, so as to be in want or need: and accord. to the Mshb, one says also رَدِيء; [there said to be a dial. var. ;] but this is asserted by IDrst, in the Expos. of the Fq, to be erroneous, and peculiar to the vulgar: (TA:) pl. رَدَاة, with two hemzels, (M, K,) applied to a people, or company of men. (M.)*

رَدَاة *Worse, and worst; more, and most, corrupt &c.]*

رَدَاة *A stone which a strong man can hardly lift with both his hands; (TA;) as also رَدَاة. (Ish, TA in art. رَدِيء.)*

ردب

رَدَب *A well-known مِكْيَال [or measure with which corn is measured], (T,) a large مِكْيَال,*

(S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Mshb;) not correctly called a مِكْيَال for they do not measure with it, but with the وَيْبَة: (IB, TA:) it comprises, رَيْضَم, [so in the M, but in copies of the K وَيَضَم, which signifies that it is also pronounced with damm,] as they say, (M,) or it takes, (T,) twenty-four times the measure called صَاع, (T, M, Mshb, K,) of wheat, (T,) i. e. sixty-four times the measure called مَن, (T, Mshb,) the مَن here meant being the مَن of our country, (Az, [app. meaning El-'Irāk,]) and the صَاع being that of the Prophet: (Mshb;) or six وَيْبَات: (K:) the رَدَب of Egypt is six وَيْبَات; the وَيْبَة being four أَرْبَاع; the رُبْع, four أَقْدَاح; and the قَدْح, two hundred and thirty-two دَرَاهِم: (Es-Suyootee in his "Husn el-Mohádarah:") the half of the رَدَب is called قَنْقَل: (T:) the word رَدَب is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced رَدَب:] the pl. is أَرَادِب. (Mshb.) El-Akhtal says,

قَوْمٌ إِذَا اسْتَبَحَ الْأَضْيَافَ كَلِمَهُمْ
قَالُوا لِأَمْسِهِمْ بُولِي عَلَى الشَّارِ
وَالخُبْزِ كَالعَنْبِرِ الْهِنْدِيِّ عِنْدَهُمْ
وَالقَمِيحِ سَبْعُونَ إِرْدَبًا بَدِيدِنَارِ

[Persons who, when the guests induce their dog to bark, (see art. نَبِيح,) say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy irdebbs for a deenár]: the former of these two verses [whereof the latter only is cited in the S] is said by Aq and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground. (M, K.)*

رَدْبَة *A wide بَأْوَعَة [or sink-hole] made of baked clay: (T, K:) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And Any pipe of baked clay: pl. إِرْدَبَات: see دَاخِنَة.] — And i. q. قَرْمِيْدَة [which may mean *A large baked brick, or a thing made of baked clay]: (M, TA:) or large baked bricks; (S, K, TA;) which are called قَرْمِيْد. (S, TA.)**

ردج

1. رَدَج, aor. َ, inf. n. رَدَج, *He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَدَج. (TA.) = رَدَج, inf. n. رَدَجَان, i. q. دَرَج, inf. n. دَرَجَان: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)*

رَدَج *What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,)*

before it eats: like عَفِي in relation to a child: (S, K:) pl. أَرْدَاج. (TA.)

أَرْدَاج pl. of رَدَج: (TA:) = and used by Ru-beh for أَرْتَدَج, q. v. (K.)

أَرْتَدَج (Lh, S, K) and إِرْتَدَج (K) and يِرْتَدَج (Lh, S) *Black skin [or leather], (S, K,) of which boots are made: termed by Ru-beh, in the following hemistich, أَرْدَاج:*

كَأَنَّمَا سُرُونَن فِي الْأَرْدَاجِ

[As though they were clad in trousers of ارندج: (K:) accord. to A'Obeyd, originally Pers., (S,) arabicized, (K,) from رَنْدَة: (S, K:) one should not say رَنْدَج: (ISK, S:) accord. to Lh, i. q. دَارَش: or, he adds, as some say, a skin [or leather] different from that termed دَارَش: or i. q. زَاخ, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

لَمْ تَدْرِ مَا نَسَجَ الْبِرْتَدَجُ قَبْلَهَا

[She knew not what is the weaving of برندج before it], it is said that he imagined برندج to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] يِرْتَدَج also signifies *A certain black dye; (L;) the black [or blacking] with which boots are blacked: or زَاخ [i. e. vitriol]. (K.) — Az mentions ارندج and برندج as quadrilateral-radical words. (TA.)*

يِرْتَدَج: see the next preceding paragraph, in four places.

ردح

1. رَدَحَ الْبَيْتَ, (S, K,) aor. َ, (K,) inf. n. رَدَح, (TA,) *He inserted an oblong piece of cloth, (S, K,) such as is termed رَدْحَة, (TA,) in the hinder part of the tent; as also اردحه: (S, K:) or both signify he widened the tent: (A:) or he lowered, or let down, the curtain (رَدْحَة, or سِتْرَة,) at the hinder part of the tent. (L, and so in some copies of the K.) — Also (thus in the S, but in the K "or") He put a thick coating, or covering, of clay, or mud, upon the house, or structure; and so اردحه. (S, K.) — رَدَح also signifies *The spreading a thing upon the ground, so that it becomes even; and so تَرْدِيح [inf. n. of رَدَح]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the spreading a thing so that its back [or upper surface] becomes even with the ground. (TA.) — And رَدَحَ He threw him down prostrate. (L.) = رَدَحَتْ, aor. َ, inf. n. رَدَاحَة, She (a woman) was, or became, such as is termed رَدَاح, i. e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make. (TA.)**

2: see the preceding paragraph.