

or uttered gibberish or jargon, to him: (see R. Q. 1 in art. زمر:) and **فِيمَا بَيْنَهُمْ** (S, K) **تَرَاظَنُوا** (S, K) among themselves. (S) They so spoke [i.e.] (S, K) among themselves. (S.) A poet says, (S,) namely, **تَرَاظَنُوا**, (TA.)

**أَصْوَاتُهُمْ كَتَرَاظِنِ الْفُؤُسِ**

[Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians]. (S.) — You say also, **رَطْنٌ بِشَيْءٍ**, meaning He alluded to a thing, not mentioning its name explicitly, or unequivocally. (JM.)

3: see above, first sentence.

6: see 1, in two places.

**رَطُونٌ**: see the next paragraph.

**رَطَانَةٌ**, (so in my copies of the S, [like the former of the two inf. ns. of **رَطْنٌ**] and so in copies of the K,) or **رَطَانَةٌ**, (so accord. to the TA, as from the K,) and **رَطُونٌ**, (S, K,) accord. to Aḡ, **Camels when they are many**, (TA,) or, accord. to Fr, **camels when they are such as are termed رَفَاقٌ** [pl. of **رُفْقَةٌ**], and have their owners with them: (S, TA:) or **camels when they are many, and are such as are termed رَفَاقٌ**, and have their owners with them: (K:) and accord. to Aḡ, they are also termed **طَحُونٌ** and **طَحَانَةٌ** and **رَفَاقٌ** being meant those upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being a **رُفْقَةٌ**. (TA.)

**مَا الَّذِي تَرَطْنُ بِهِ** and **رَطِينَاكَ** and **مَا رَطِينَاكَ** [i. e. What is that to which thou alludest, not mentioning it explicitly?]: (JM:) or **رَطِينَاكَ** and **رَطِينَاكَ** and sometimes without teshdeed, means **What is [this] thy speech?** (K.)

رطى

4. **أَرَطَتِ الْأَرْضُ** The land produced the kind of trees called **أَرَطَى** [or **أَرَطَى**; as also **أَرَطَتِ**, belonging to art. **ارط**, q. v.]. (S.)

**رَوَاطٍ** Sands producing the trees called **أَرَطَى** or **أَرَطَى**. (M.)

**أَرَطَى** [or, as some say, **أَرَطَى**]: see art. **ارط**: (K:) it is of the measure **أَفْعَلٌ** [or **أَفْعَلٌ**] for one reason, and **فَعْلَى** [or **فَعْلَى**] for another reason: for they say **أَدِيمٌ مَارُوطٌ** as well as **مَرُوطٌ**, meaning **A hide tanned with the leaves of the tree called ارطى**.

**مَرُوطٌ**: see **أَرَطَى**, above.

رع

1. **رَعٌ** The being still, syn. **سَكُونٌ**, [a signification contr. to one borne by two other words in this art.], (IAḡr, K,) is the inf. n. of **رَعَتَ** **الرَّيْحُ**, aor. **رَعَّ**, [probably a mistake for **رَعَّ**, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] **The wind was, or became, still**. (TK.)

Bk. I.

R. Q. 1. **رَعَّرَهُ** He (God) caused him [a child, or boy, as is implied in the S,] to grow. (S, Z, K.) — **رَعَّرَ دَابَّتَهُ** He (a horseman) rode his beast to train it when it was in the first stage of training and as yet refractory. (O, TS, K.) In the L we find **إِذَا لَمْ تَكُنْ رِيضًا**, [meaning when it was not trained, **رِيضًا** being here used in the sense of **مَرُوضَةٌ**], in the place of **رِيضًا**, which is the reading in the O and TS and K. (TA.) — [See also **رَعَّرَهُ**, below.]

R. Q. 2. **تَرَعَّرَ** He (a child, or boy,) became active (**تَحَرَّكَ**), and grew, grew up, or became a young man, (S, K,) and some add, **وَكَبِرَ** [and became big, or attained to full growth]. (TA.) [See its part. n., below.] — **تَرَعَّرَتِ السِّنُّ** The tooth became loose, and wobbled, or moved about. (K.) — **الْمَاءُ يَتَرَعَّرُ فِي وَجْهِ الْأَرْضِ**, [or rather, **عَلَى وَجْهِ الْأَرْضِ**], **The water is in a state of commotion, or agitation, upon the surface of the ground**. (TK.) And **تَرَعَّرَ السَّرَابُ** † **The mirage was in a state of commotion, or agitation: being likened to water**. (TA.)

**رَعَاعٌ** Young men of the lowest, or basest, or meanest, sort, or of the refuse of mankind; or low, ignoble, mean, or sordid, young men, such as serve for the food of their bellies: (S, K:) or the lowest, basest, or meanest, sort, or refuse, of mankind, or people: or a medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, thereof: (Mḡb:) and **رَعَاعُ النَّاسِ** the lowest, basest, or meanest, sort, or refuse, of mankind, or of the people; the medley of men, or of such men: (TA:) n. un. with **ة**: (Mḡb, TA:) Az mentions his having read in the handwriting of Sh **الرَّعَاعُ** **الزَّجَاجُ** [in form, app. meaning **رَعَاعٌ**, like **الزَّجَاجُ**, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning **the refuse, and weak, of mankind, or of the people, who, when frightened, fly**. (TA.) — [The n. un.] **رَعَاعَةٌ** signifies [also] **One without heart and without intellect or intelligence**. (AA, K.) — And **An ostrich**; (Abu-l-'Omeythil, K;) because always as though frightened. (Abu-l-'Omeythil.)

**رَعَاعٌ**: see **رَعَاعٌ**.

**رَعَاعَةٌ** n. un. of **رَعَاعٌ** [q. v.].

**رَعَّرَ** } see **رَعَّرَ**; each in three places.  
**رَعَّرَ** }  
**رَعَّرَ** }

**رَعْرَعَةٌ** [originally an inf. n. of R. Q. 1] **A state of beautiful youthfulness, and activity, of a boy**. (TA.) — **A state of commotion, or agitation**, (IDrd, K,) of clear water, (K,) or of clear shallow water, (IDrd,) upon the surface of the ground. (IDrd, K.)

**رَعْرَعَةٌ**: see the next paragraph.

**رَعْرَاعٌ** The tall reed or cane, or tall reeds or canes, (K, TA,) in the place of growth thereof, while fresh: so accord. to Az, as heard by him

from the Arabs. (TA.) — And hence, as some say, or, accord. to others, from **رَعْرَعَةٌ** in the latter of the two senses assigned to it above, **A boy who has attained to youthful vigour, and justness of stature**; as also **رَعْرَعٌ**: (TA:) or a youth, or young man, of goodly proportions, (S, K,) with beauty of youthfulness; (K;) as also **رَعْرَعٌ** (S, K) and **رَعْرَعٌ**: (Ibn-'Abbád, K:) or arriving at the age of puberty; (TA;) as also **رَعْرَعٌ** and **رَعْرَعَةٌ**: (Kr:) or who has become active, (**تَحَرَّكَ**) and big, or of full growth: (TA:) [see also **مُتَرَعَّرِعٌ**:] the pl., (S, TA,) i. e. of **رَعْرَعٌ** [and **رَعْرَعٌ**] and **رَعْرَاعٌ**, (TA,) is **رَعْرَاعٌ**. (S, TA.) — **A coward**. (El-Muarrif, K.) — **A certain plant**: [perhaps the *inula Arabica*; now called **رَعْرَاعٌ**; or, as Forskål (in his *Flora Aegypt. Arab.*, pp. lxxiii. and 150,) designates the plant now thus called, *inula dysenterica*:] some say that this word is formed by transposition from **رَعْرَاعٌ**. (TA.)

**مُتَرَعَّرِعٌ** applied to a boy, (Mḡh, TA,) **Almost, or quite, past the age of ten years**: (Mḡh:) or active; syn. **مُتَحَرِّكٌ**. (TA.) [See its verb, R. Q. 2; and see also **رَعْرَاعٌ**.]

رعب

1. **رَعِبٌ**, aor. **رَعَبٌ**, (Mḡb, K,) inf. n. **رُعِبٌ** (K, TA) and **رَعِبٌ**, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Mḡb, TA,) and the inf. n. is **رُعِبٌ**; (Mḡb;) and **رَعِبٌ**; and **رُعِبٌ**, like **عُنِيَ**; both mentioned by 'Iyād and Ibn-Kurkool, and the last by ISk also; (TA;) and **ارْتَعَبَ** (K;) **He feared; he was afraid or frightened or terrified**: (Mḡb, K, TA:) or **his bosom and heart were filled with fear: or he feared in the utmost degree; was in a state of the utmost terror**. (TA.) — **رَعِبَ** said of a valley, [like **رَعِبَ**], aor. **رَعَبٌ**, † **It became filled with water**. (L.) — **رَعِبَتِ الْحَيَامَةُ**, aor. **رَعَبٌ**; and **رُعِبَتِ** (K,) inf. n. **رُعَيْبٌ**; (A, TA;) † **The pigeon raised, and poured forth loudly, or vehemently, its cooing cry**. (A, K, TA.) You say **رُعَيْبٌ لَهُ حَمَامَةٌ** † **Pigeons, or a pigeon, having a loud, or vehement, cooing**. (A.) — And **رَعِبَ**, aor. **رَعَبٌ**, [inf. n. **رُعِبٌ**] † **He composed, or uttered, rhyming prose**. (K.) — **رُعِبَ** (S, A, Mḡb, K,) aor. **رَعَبٌ**, (A, K,) inf. n. **رُعِبٌ** (A, MA) and **رُعِبٌ**, (MA,) **He caused him, or made him, to fear, or be afraid; frightened, or terrified, him**: (S, A, Mḡb, K:) or **he filled his bosom and heart with fear: or he put him in the utmost fear, or terror**: (TA:) and **رُعِبَ** signifies the same, (Lb, K,) inf. n. **رُعَيْبٌ** and **رُعَابٌ**; (K;) and so does **ارْعَبَهُ**, accord. to Ibn-Talḡah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the Mḡb; but this is disallowed by IAḡr and Th and J. (TA.) — [Hence,] **رَعِبَ**, aor. **رَعَبٌ**, [inf. n. **رُعِبٌ**], signifies also **He threatened**. (K, TA.) — Also, aor. **رَعَبٌ**, (K,) inf. n. **رُعِبٌ**, (TA,) **He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise**. (K, TA.) — Also, [like **رُعِبَ**] (S, A, Mḡb, K,) aor. **رَعَبٌ**, (K,)