

say also, *مَا فِي بَنِي فُلَانٍ مِنْ يَضْبُطُ رَبَاعَتَهُ* † *غَيْرُ فُلَانٍ* i. e. [There is not among the sons of such a one he who manages thoroughly, or soundly,] his case, or affair, or business, or concern, in which he is occupied [except such a one]. (S.) And [hence,] *هُوَ ذُو رَبَاعَةٍ* and *هُوَ عَلَى رَبَاعَةٍ* † *قَوْمِهِ* *He is the chief of his people.* (Ham p. 313. [See also *رَبَاعَةٌ* below.]

رَبْعَةٌ A quick pace of a camel, in which he goes along beating the ground with his legs: (TA:) or the most vehement running: (K:) or the most vehement running of camels: (S and K:) or a kind of running of camels which is not vehement. (K.) = See also *رَبْعٌ*, last signification, in two places. — See also its pl., *رَبْعَاتٌ*, voce *رَبْعَةٌ*, in two places.

رَبْعَةٌ: see its pl., *رَبْعَاتٌ*, voce *رَبْعَةٌ*, in two places.

رَبْعَةٌ: see *رَبْعَةٌ*.

رَبِيعٌ Of, or relating to, the *رَبِيعُ*; (S, Mṣb, K;) i. e., the season so called; [and the rain, and the herbage, so called;] a rel. n. irregularly formed. (Mṣb.) — Born in the [season called] *رَبِيعٌ*; applied to a young camel: born in the beginning of the breeding-time; [which means the same;] so applied. (TA.) — And hence, (TA.) † A son born in the prime [or spring-time] of his father's manhood; (S, TA;) because the *رَبِيعُ* is the beginning, and the most approved part, of the breeding-time: (TA:) pl. *رَبِيعُونَ*. (S, TA.) Saad Ibn-Malik says, (TA.)

* *إِنَّ بَنِي صَبِيَّةٍ صَبِيثُونَ* *
* *أَفْلَحَ مَنْ كَانَ لَهُ رَبِيعُونَ* *

[Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.] (S, TA.) — A palm-tree (*سَبْطٌ*, i. e. *نَخْلَةٌ*) of which the fruit ripens in the end of the summer, or hot season; AHn says, because then is the time of the [rain called] *وَسْمِيٌّ*. (TA.) — The Arabs say, *صَرْفَانَةٌ رَبِيعِيَّةٌ* [A hard kind of date that would ripen in the season called *رَبِيعٌ* (meaning autumn) that is cut in the summer and eaten in the winter-season]. (TA.) — *نَاقَةٌ رَبِيعِيَّةٌ* A she-camel that brings forth [in the season called *رَبِيعٌ*,] before others. (TA.) — *رَبِيعِيَّةٌ* [used as a subst., or as an epithet in which the quality of a subst. is predominant, for *مِيرَةٌ رَبِيعِيَّةٌ*,] signifies The *مِيرَةٌ* [or corn brought for provision, or the bringing thereof,] in the beginning of winter: (S, K:) or the *مِيرَةٌ* of the [season called] *رَبِيعٌ*; which is the first *مِيرَةٌ*; next after which is the *صَيْفِيَّةٌ*; and next after this, the *دَنْئِيَّةٌ*; and next after this, the *رَمَضِيَّةٌ*. (TA.) [See art. *مِيرٌ*.] — Also, the same, [used in like manner, for *عِمْرٌ رَبِيعِيَّةٌ*,] Camels that bring provision of corn in the [season called] *رَبِيعٌ*; or, which means the same, in the beginning of the year: pl. *رَبِيعَاتٌ*. (TA.)

— And [used in the same manner, for *غَزْوَةٌ رَبِيعِيَّةٌ*,] A warring, or warring and plundering, expedition in the [season called] *رَبِيعٌ*. (TA.) — *رَبِيعِيٌّ* also signifies † The first, or beginning, or former part, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and *رَبِيعِيَّةٌ* likewise, the beginning of breeding, and of summer. (TA.) — *رَبِيعِيٌّ الطَّعَانِ* † The sharpest kind of thrusting, or piercing. (Th, TA.)

رَبِيعِيَّةٌ fem. of *رَبِيعِيٌّ*: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.]

رَبَاعٌ: see an ex. in the phrase *هُمَّ عَلَى رَبَاعِهِمْ*, voce *رَبْعَةٌ*. = *رَبَاعٌ*, (S, Mṣb, K,) like *ثَمَانٌ* (S, K) and *بَيَانٌ* [in the CK *ثَمَانٌ* and *بَيَانٌ* and *شَنَاجٌ* and [pls. like] *جَوَارٍ*, which are the only words of this form, (K,) and *رَبَاعٌ*, (Kr, K,) accus. of the former *رَبَاعِيًّا*, (S, Mṣb, K,) and fem. *رَبَاعِيَّةٌ*, (S, K,) Shedding its tooth called the *رَبَاعِيَّةُ*, q. v.; applied to the sheep or goat in the fourth year, and to the bull and cow and the solid-hoofed animal in the fifth year, and to the camel in the seventh year: (S, Mṣb, K:) [see 4:] pl. [of pauc.] *أَرْبَاعٌ* (Az, K) and [of mult.] *رَبْعٌ* (Az, S, Mṣb, K) and *رَبْعٌ*, (Th, Az, K,) but the former is the more common, (Az,) and *رَبْعٌ* (IAar, K) and *رَبْعَانٌ* (S, Mṣb, K) and *رَبَاعٌ* and *رَبَاعِيَّاتٌ*. (K.) You say, *رَكِبْتُ بَرْدُونًا رَبَاعِيًّا* [I rode a hackney shedding his *رَبَاعِيَّةُ*, or in his fifth year]. (S, Mṣb, K.) — Hence, *رَبْعٌ رَبَاعِيَّةٌ* † Vehement and youthful war. (TA.)

رَبَاعٌ [Four and four: four and four together: or four at a time and four at a time:] is a deviation from the original form, (S, K,) or *أَرْبَعَةٌ*; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see *ثَلَاثٌ*),] it is imperfectly decl.: (K:) but the dim. is *رَبِيعٌ*, perfectly decl. (S voce *ثَلَاثٌ*, q. v.) [See exs. voce *ثَلَاثٌ*.] In the Kur iv. 3, El-Aamash read *وَرَبِيعٌ* instead of *وَرَبَاعٌ*. (IJ, K.)

أَفْدَاحٌ رَبِيعٌ A she-camel that yields four [pl. of *قَدَحٌ*] of milk. (IAar.) = See also *الرَّبَاعَةُ*.

رَبِيعٌ: see *رَبْعٌ*, in two places. = It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting *Two months*, (S, Mṣb, K,) [next] after *صَفْرٌ*; (S, K;) and they say, (Mṣb,) one should only say, in speaking of them, *شَهْرُ رَبِيعِ الْأَوَّلِ* and *شَهْرُ رَبِيعِ الْآخِرِ*; (S, Mṣb, K:) [but in the margin of the copy of the S which I have here followed, I find it stated that in the handwriting of the author the former is *شهر ربيع الاول* (with a single kesreh, and with no syll. sign to the *اول*); and in another copy of the S I find *شهر ربيع الاول* and

[with the addition of *شهر*: but it is allowable to say also *شهر ربيع الاول* and *شهر ربيع الآخر*: the word *شهر* is necessarily added in order to discriminate between the months thus called and the season called *ربيع*: Az says, the Arabs mention all the months without the word *شهر* except the two months of *ربيع* and the month of *رمضان*: and they say also *شهرًا ربيعًا* and *شهور ربيعًا* and *أشهر ربيعًا* and *شهور ربيعًا*: (Mṣb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Mṣb in art. *جمد*.) It has a twofold application also to seasons; *الرَّبِيعُ الْأَوَّلُ* being *The season in which the truffles and the blossoms come*, (S, Mṣb, K,) and this is [also called] *رَبِيعُ الْكَلْبَاءِ* [the *rabeeq* of the herbage, properly called the spring of Arabia]; (S;) and *الرَّبِيعُ الثَّانِي* *The season in which fruits ripen*; (S, Mṣb, K;) [also called *رَبِيعُ التَّمَارِ*;] but some people call this *الرَّبِيعُ الْأَوَّلُ*; (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call *الرَّبِيعُ الثَّانِي*; but all of them agree that the *خَرِيف* [or autumn] is called *الرَّبِيعُ*: AHn says, the two divisions of the winter [by which he means the half-year commencing at the autumnal equinox] are called *رَبِيعَانٌ*; the former being *رَبِيعُ الْمَاءِ وَالْأَمْطَارِ* [the *rabeeq* of the water and the rains, in which the rain called *الْوَسْمِيُّ*, which is termed the first of the rains, commences]; and the second being *رَبِيعُ الثَّنَاتِ* [or *رَبِيعُ الْكَلْبَاءِ* the *rabeeq* of the herbage], because the herbage therein attains to its last stage: and he adds, that *رَبِيعٌ* is applied by the Arabs to the whole winter, [meaning, again, the half-year commencing at the autumnal equinox,] because of the moisture, or rain: (TA:) or *the year consists of six seasons*; (so in the K; but in the S, “and I heard Abu-l-Ghouth say, the Arabs make the year to be six seasons;”) *two months thereof are called* *الرَّبِيعُ الْأَوَّلُ*; and two months, *صَيْفٌ*; and two months, *قَيْظٌ*; (S, K;) and *two months*, *رَبِيعٌ*, (so in a copy of the S,) or *رَبِيعٌ اِثْنَانِي*, (so in another copy of the S, [but in the margin of this latter, I find it stated that in the handwriting of the author it is *رَبِيعٌ اِثْنَانِي*, without tenween,]) or *الرَّبِيعُ الثَّانِي*; (K;) and two months, *شَتَاءٌ*. (S, K.) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yahya Ibn-Kibaseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, *الرَّبِيعُ الْأَوَّلُ*, which the vulgar call *الْخَرِيفُ* [The autumn]; then *الْشَتَاءُ* [the winter]; then *الْقَيْظُ*, which is *الرَّبِيعُ الْآخِرُ* [or *الثَّانِي*, i. e. the spring]; then *الرَّبِيعُ الثَّانِي* [the summer, or hot season]: all this is what the Arabs in the desert say: *الْخَرِيفُ* which is with the Persians the *أَيْلُولُ* [September O. S.]; and the *شَتَاءُ*, on the third of *كَانُونِ الْأَوَّلِ* [December O. S.]; and the *صَيْفٌ*