

## رَعْب — رَطْن

or uttered gibberish or jargon, to him: (see R. Q. 1 in art. زم.) and تَرَاطَنُوا (S, K.) فِيمَا بَيْنَهُمْ (S) They so spoke [&c.] (S, K.) among themselves. (S.) A poet says, (S,) namely, Tarafeh, (TA.)

\* أَصْوَاتُهُمْ كَتَرَاطِينٌ † الْفُوسْ \*

[Their voices were like the barbarous, or vicious, or rather the foreign, speech, among themselves, of the Persians]. (S.) — You say also, رَطْنٌ بَشِّيٌّ: 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.

رَطْنُونْ: see the next paragraph.

رَطَانَةٌ (so in my copies of the S, [like the former of the two inf. ns. of رَطْنَنْ] and so in copies of the K,) or رَطَانَةٌ, (so accord. to the TA, as from the K,) and رَطْنُونْ (S, K,) accord. to As, Camels when they are many, (TA,) or, accord. to Fr, camels when they are such as are termed رِفَاقٌ [pl. of رِفْقَةٌ], and have their owners with them: (S, TA:) or camels when they are many, and are such as are termed رِفَاقٌ, and have their owners with them: (K:) and accord. to As, they are also termed طَحَانَةٌ and طَحُونْ: by 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 رِفَقةٌ. (TA.)

ما الذي تَرْطَنْ به means رُطِينَاكَ and ما رُطِينَاكَ [i.e. What is that to which thou alludest, not mentioning it explicitly?]: (JM:) or ما رُطِينَاكَ هذه, and sometimes without teshdeed, means What is [this] thy speech? (K.)

## رَطْنِي

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

رَوَاطٌ Sands producing the trees called أَرْطَى or أَرْطَى. (M.)

أَرْطَى [or, as some say, أَرْطَى]: see art. ارط: (K:) it is of the measure أَفْعُل [or أَفْعُلْ] for one reason, and فَعْلَى [or فَعْلَى] for another reason: for they say أَدِيرَ مَارُوطٌ مَارُوطٌ, meaning A hide tanned with the leaves of the tree called ارطى.

مَرْطَى: see أَرْطَى, above.

## رَعْ

1. رَعْ The being still, syn. سُكُونٌ, [a signification contr. to one borne by two other words in this art.,] (IAṣr, K,) is the inf. n. of رَعَتْ, aor. رَعَى, [probably a mistake for رَعَى, 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. رَعَّرَعَةٌ He (God) caused him [a child, or boy, as is implied in the S,] to grow. (S, Z, K.) — دَاهِيَةٌ 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 In the L we find إِذَا لَمْ تَكُنْ رِيَاضًا, [meaning when it was not trained, رِيَاضًا being here used in the sense of مَرْوَضَةٌ,] in the place of إِذَا كَانَتْ رِيَاضًا, which is the reading in the O and TS and K. (TA.) — [See also رَعَّرَعَةٌ, below.]

R. Q. 2. تَرَعَّرَعَ He (a child, or boy,) became active (تَحَرَّكَ), and grew, grew up, or became a young man, (S, K,) and some add, وَكَبَرَ [and became big, or attained to full growth]. (TA.) [See its part. n., below.] The tooth became loose, and wabbled, or moved about. (K.) عَلَى وَجْهِ الْأَرْضِ — The water is in a state of commotion, or agitation, upon the surface of the ground. (TK.) And تَرَعَّرَعَ 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: (Mṣb:) 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: (Mṣb, TA:) Az mentions his having read in the handwriting of Sh الرَّعَاعُ الزَّاجِ [in form, app. meaning

+ الرَّعَاعُ, like الزَّاجِ, 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.].

رَعْرَعٌ: { رَعَاعٌ; رَعَاعَةٌ; رَعَاعَ: } each in three places.

رَعَّرَعَةٌ [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.)

رَعَّرَعَةٌ: see the next paragraph.

رَعَاعٌ 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 رَعَّرَعَ 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 رَعَّرَعَ: (TA:) or a youth, or young man, of goodly proportions, (S, K,) with beauty of youthfulness; (K;) as also رَعَّرَعَ (S, K) and رَعَّرَعَ: (Ibn-'Abbād, K:) or arriving at the age of puberty; (TA;) as also رَعَّرَعَ and رَعَّرَعَ: (Kr:) or who has become active, (Tṣr̄k,) and big, or of full growth: (TA:) [see also مُتَرَعِّرَعٌ] the pl., (S, TA,) i.e. of [and رَعَّرَعَ] رَعَاعَ and رَعَاعَ: (S, TA.) — A coward. (El-Muārijj, K.) — A certain plant: [perhaps the *inula Arabica*; now called رَعَاعَ أَيُوب; 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 رَعَاعَ (TA.)

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

## رَعْ

1. رَعَبَ, aor. رَعَبَ, (Mṣb, K,) inf. n. رَعَبٌ (K, TA) and رَعَبَ, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Mṣb, TA,) and the inf. n. is رَعَبٌ; (Mṣb;) and رَعَبَ and رَعَبَ, like عنَى; 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: (Mṣb, 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.) — رَعَبَ said of a valley, [like رَعَبَ,] aor. رَعَبَ, + It became filled with water. (L.) — رَعَبَتِ الْحَمَامَةُ — رَعَبَتِ الْحَمَامَةُ, aor. رَعَبَتِ, (K,) inf. n. تَرَعَبَ; (A, TA;) + The pigeon raised, and poured forth loudly, or vehemently, its cooing cry. (A, \* K, TA.) You say + حَمَامَةٌ تَرَعَبَتِ Pigeons, or a pigeon, having a loud, or vehement, cooing. (A.) — And رَعَبَ, aor. رَعَبَ, [inf. n. رَعَبٌ,] + He composed, or uttered, rhyming prose. (K.) — رَعَبَةٌ, (S, A, Mṣb, K,) aor. رَعَبَةٌ, (A, K,) inf. n. (A, MA) and رَعَبَةٌ, (MA,) He caused him, or made him, to fear, or be afraid; frightened, or terrified, him: (S, A, Mṣb, K;) or he filled his bosom and heart with fear: or he put him in the utmost fear, or terror: (TA:) and رَعَبَةٌ signifies the same, (Lb, K,) inf. n. تَرَعَبَتِ and تَرَعَبَتِ; (K;) and so does ارْعَبَهُ, accord. to Ibn-Talḥah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the Mṣb; but this is disallowed by IAṣr and Th and J. (TA.) — [Hence,] رَعَبَ, aor. رَعَبَ, [inf. n. رَعَبٌ,] signifies also He threatened. (K, \* TA.) — Also, aor. رَعَبَ, (K,) inf. n. رَعَبٌ, (TA,) He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise. (K, \* TA.) — Also, [like رَعَبَ,] (S, A, Mṣb, K,) aor. رَعَبَ, (K,)