

camel's hump: those in the hinder part are called رَوَادِفُ (A, K, TA,) of which the sing. is رَادِفَةٌ (TA.)

رَاكِبٌ and رَاكِبَةٌ: see رَاكِبٌ, latter part, in four places.

رُكْبٌ Large in the رُكْبَةُ [or knee]. (S, K.) — A camel having one of his knees larger than the other. (S, K.)

رُكُوبٌ A company of riders upon camels, (K,) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (S,) but more in number than the company called رُكْبٌ: (S, K:) pl. أَرَاكِبٌ. (TA.) [See also رُكْبَةٌ.]

مَرْكَبٌ an inf. n. of رَكِبَ. (A, K, TA.) — And also a noun of place [properly signifying A place of riding, &c.]. (TA.) [Hence, Anything upon which one rides; and upon, or in, which one is borne or carried:] one of the مَرَاكِبِ of the land; and [more commonly] of the sea: (S, K:) [i. e.] a beast [on which one rides]; (A, TA;) and a vessel, i. e. a ship or boat: (A, Mgh, Mṣb, TA;) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim:) مَرَاكِبٌ is the pl. (Mgh, Mṣb.) You say, نَعِمَ الْمَرْكَبُ الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَاءَتْ مَرَاكِبُ الْيَمَنِ The vessels, or the ships or boats, of El-Yemen came. (A.) — [And hence الْمَرْكَبُ as the name of † The principal star (α) of Pegasus; because in the place of the saddle.]

مَرْكَبٌ A colt that has become fit for being ridden. (TA.) And دَابَّةٌ مَرْكَبَةٌ A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.)

مَرْكَبٌ A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAḡr, TA:) or a man who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (K:) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.) [Also] Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ḥam p. 441.) — [Also Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together: see its verb, 2.] The stone [set] in the signet-ring is termed مَرْكَبٌ and رَكِيبٌ; and so the arrow-head [fixed] in the shaft: (S:) or رَكِيبٌ signifies, (K, TA,) as a subst., (TA,) a thing set (مَرْكَبٌ) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, TA.) = Also † Origin: and place of growth or germination or vegetation. (S, K, TA.) You say, فَلَانٌ كَرِيمٌ الْمَرْكَبُ † Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A.)*

ركد

1. رَكَدَ, (S, A, Mṣb,) aor. 2, (Mṣb,) inf. n. رُكُودٌ, (S, Mṣb, K,) It was, or became, still, or motionless; (S, A, Mṣb, K;) said of water: (S, A, Mṣb:) and fixed, or stationary. (K.) And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. Their wind became still, or calm], meaning † their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] † طَفِقَتْ رِيحُهُمْ تَتْرَاكِدُ † [their good fortune began to cease by degrees]. (A.) So too one says of the expressed juice of grapes, meaning It ceased to estuate. (L.) And of the heat, i. e. It remitted, or subsided. (L. [See also رَقَدَ.]) And رَكَدَتِ السَّفِينَةُ The ship became still, or motionless, (S, A, Mṣb, TA,) or aground. (TA.) And رَكَدَ الْمِيزَانُ The balance was, or became, in a state of equilibrium. (S, A, K.) And رَكَدَتِ الْبُتْرَةُ The sheave of the pulley was, or became, fixed: and also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ The sun was, or became, at its midday-height: (S:) or continued overhead; as though not quitting its place. (A.) And رَكَدَ الْقَوْمُ The people were, or became, still, motionless, or silent. (S, A.)

4. ارَكَدَهُ He rendered it still, or motionless; namely, water [&c.]. (Mṣb.)

6. تَرَكَدَ [app., in its proper sense, It became still, or motionless, by degrees]. See 1.

رُكُودٌ † A bowl that is full, (K,) or filled; (S;) or heavy; (A;) or filled and heavy. (L.) And نَاقَةٌ رُكُودٌ † A she-camel whose supply of milk is constant, (A, K,) unceasing. (K.)

رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say مَا رَاكِدٌ مَاءٌ Water that is not running: and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. رِيَاخٌ رَوَاكِدٌ. (A.) — [Hence,] الرُّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّوَكِدُ,] The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)

مَرَاكِدُ [pl. of مَرْكَدٌ, like مَرْكُزٌ,] Places in which a man, or some other thing, remains still, or motionless. (S, A, L.) And Much depressed parts of the earth. (L.) Usámeḥ Ibn-Ḥabēb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

* أَرْتَهُ مِنَ الْجَرَبَاءِ فِي كُلِّ مَوْطِنٍ *
* طَبَابًا فَمَثَوَاهُ التَّهَارَ الْمَرَاكِدُ *
[They (the ravines) showed him, in every spot where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day]. (S, L.) [J quotes this

verse, in the S, but with مَنَزِلٌ in the place of مَوْطِنٌ, and مَرَعَاهُ in the place of مَثَوَاهُ, as an ex. of مَرَاكِدٌ in the former of the senses explained above.]

ركز

1. رَكَزَ, (S, A, Mṣb, K,) aor. 2 (S, Mṣb, K) and 2, (K,) inf. n. رُكُزٌ, (S, A, Mṣb,) He stuck, or fixed, a spear, (S, A, Mṣb, K,) and a stick, (A,) or some other thing, (TA,) into the ground, (S, A, Mṣb, K,) upright; (TA;) as also رَكَزَ, (K,) inf. n. تَرَكَيزٌ. (TA.) You say also, رَكَزَ الْحَرُّ السَّنَى, aor. 2, inf. n. رُكُزٌ, The heat made the thorn-bushes fast in the ground [by hardening the soil]. (TA.) And رَكَزَ اللَّهُ الْمَعَادِنَ فِي الْجِبَالِ God fixed the metals, or minerals, in the mountains: (A, TA:) or caused them to exist therein. (K, TA.) And رَكَزَ الْمَالُ, inf. n. as above, He buried the property. (TA.)

2: see the preceding paragraph.

4. ارَكَزَ He (a man) found what is termed رَكَازٌ: (S, A, K:) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] بَدْرَةٌ, collected together, in the mine. (Es-Shāfi'ee, TA.) — It (a mine) had in it what is termed رَكَازٌ: (K:) or what is so termed was found in it. (IAḡr, TA.)

8. ارْتَكَزَ It (a spear) became stuck, or fixed, in the ground. (Mṣb.) — † He became fixed (K, TA) in his place of abode. (TA.) You say, † دَخَلَ فَلَانٌ فَاَرْتَكَزَ فِي مَحَلِّهِ لَا يَبْرُحُ † [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — ارْتَكَزَ عَلَى الْقَوْسِ † He put the extremity of the bow upon the ground and leaned upon it. (S, A, TA.) And ارْتَكَزَ عَلَى رُمْحِهِ † He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from a trad.)

رُكُزٌ A sound: (Fr, TA:) or a low sound; (S, A, K;) i. q. حَسٌّ: (K:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.) So in the Kur [xix. last verse], أَوْ تَسْمَعُ لَهُمْ رُكُزًا [Or dost thou hear a sound of them? &c.]. (S, TA.) [See فَهْرٌ.] — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, وَالْحَسَنُ in the place of وَالْحَسُّ.] = Also An intelligent, forbearing, liberal or munificent, man: (AA:) or a learned, intelligent, liberal or munificent, generous, man. (K.)

رُكُزَةٌ: see رَكَازٌ. — † Firmness of understanding; (Fr, K;) strength thereof. (A, TA.) Fr says, كَلَّمْتُ فَلَانًا, I heard one of the Benoo-Asad say, فَمَا رَأَيْتُ لَهُ رُكُزَةً † I spoke to such a one, and I found him not to have firmness of understanding. (TA.)

رَكَازٌ Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رُكُزَهُ, i. e. أُنْشِئَهُ)