

You say also, **رَبَذْتُ تَمْرَكَ وَبَدَأَ حَبْنًا** I stowed thy dates in the **مَرْبَذ** in a good manner. (A.)

2: see 1. — **رَبَذْتُ**, said of a ewe or she-goat, She secreted milk in her udder a little before her bringing forth (**أَضْرَعَتْ**), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S:) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T:) a dial. var. of **رَمَدْتُ** [q. v.]. (S.)

4. **اربد** He (a man) marred, or wasted, or ruined, his property, and his goods. (M, TA. [See also **ارمد**].)

5. **تربد** It (the udder of a ewe or goat) exhibited patches, or shining hues, of black (M, A, L) and white, (L,) or of faint blackness and whiteness. (T.) He, or it, was, or became, marked, in oblong shapes, (**كُنَّ مَوْعًا**), with black and white; (TA;) and so **اربد** and **ارباد**: (K, TA:) or all three signify it became of a red hue in which was blackness; (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) **تربد** signifies it became altered, (S, K, TA,) by reason of anger; (S;) and so **اربد** and **ارمد**: (Aq, T:) or it became like the colour of ashes; as also **ارمد**: (TA:) or was as though parts of it became black, on an occasion of anger: (T, TA:) and **اربد**, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and **تربد** said of a man's colour, it assumed various hues; appearing at one time red, and another time yellow, and another time **أَخْضَر** [here meaning a dark, or an ashy, dust-colour], by reason of anger. (ISH, TA.) — Also He (a man, S) looked sternly, austerely, or morosely. (S, K.) — And **تربدت السماء** The sky became clouded. (S, M, A, K.)

9. **اربد**, (S, M, K,) or **اربد لونه**, (T,) He (an ostrich, S, M) was, or became, of the colour termed **رَبَذَة**; (S, M, K;) as also **ارباد**. (K.) — See also 5, in three places.

11: see what next precedes: — and see also 5.

رَبَذ or **رَبَذ**: see **رَبَذَة**.

رَبَذ [app. pl. of **رَبَذَة**] The diversified wavy marks, streaks, or grain, (**فِرْدَان**), of a sword: (S, M, A, K:) of the dial. of Hudheyl. (M.) You say **رَبَذَ سَيْفٌ ذُو رَبَذٍ** A sword [having such marks:] in which one sees what resembles dust, or the tracks of ants. (S, L.) [See an ex. in a verse of Şakhr, cited voce **خَشِيْبَة**.]

رَبَذَة A colour like **وَرَقَة**, inclining to blackness; as also **رَمَدَة**: (T:) or dust-colour: (M:) or a colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like **رَمَدَة**: (A:) or blackness mixed with dinginess, or duskiness: (Mṣb:) or, in the ostrich, (M, L,) as also **رَبَذ**, (M,) or **رَبَذ**, (L,) a mixed black colour: or, accord. to

Lh, entire blackness. (M, L.) Also **Dust-colour** in the lip. (M, L.) [See also **أَرَبَذ**.]

رَبَذ Dates (**تَمْر**) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also **رَبِيْط**.]

رَبِيْطَة The [kind of repository termed] **قَمَطَر** [q. v.] of the [records termed] **مَحَاضِر**, (K, TA,) i. e. **سَجَلَات**. (TA.) — See also **رَبَائِد**.

رَبِيْدَان A certain plant. (M, L.)

رَبَائِد [a pl. of which the sing. (probably **رَبِيْدَة**) is not indicated] Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed. (AA, T.)

رَابِذ One who reposes, stows, lays up, keeps, preserves, or guards, property &c.; a treasurer: (IAq, T, K:) fem. with **ة**. (IAq, T.)

أَرَبَذ, and its fem. **رَبَذَاء**, applied to an ostrich, Of the colour termed **رَبَذَة**; (S, M, A;) and so the former applied to dates (**تَمْر**): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also **رَمَدَاء**, (T,) signifies black; (T, M;) entirely: (M:) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. **رَبَذ**. (S.) Hence **أَرَبَذ** meaning A male ostrich. (T, L.) Also the fem., applied to a ewe (Mṣb, TA) or she-goat, (T, S, K,) to the latter specially, (S,) Speckled, and marked in the place of the girdle with red: (T, L:) or speckled with red and white or black: (L, TA:) or black, speckled with red (S, Mṣb, K) and white. (Mṣb.) — Also A man, and a woman, having a dusty hue in the lips. (M, L.) — **الرَبِيْذ** also signifies A species of serpent, (T, M, K,* TA,) of a foul, malignant, or noxious, nature, (T, K,) that bites so that the face in consequence alters to an ashy hue or the like (**يَتَرَبَّذ**), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or that bites camels. (TA.) — And **The lion**; as also **الرَبِيْذ**. (K.) — [Hence also,] **دَاهِيَة رَبَذَاء** † An abominable calamity. (S, A, K.)* And **أُمُور رَبَذ** † Black calamities. (M.) — And **عَامَر أَرَبَذ** † A year of drought. (A.)

مَرَبِذ, a subst. like **مَطْبِخ** [q. v.], (Sb, M,) from the trans. v. **رَبَذ**, (Mṣb, TA,) [properly A thing with which one confines, &c.: and hence,] a place of confinement: (K:) [pl. **مَرَابِذ**. And particularly] Anything with which camels are confined; (Aq, T;) and also sheep or goats: (TA:) a place in which camels (T, S, M, A, Mgh, Mṣb) and other animals (S, Mgh) are confined (T, S, M, A,* Mgh) or stationed. (Mṣb.) In the phrase **عَصَا مَرَبِذ**, used by a poet, the latter word is said to signify A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:) or, accord. to Aq, by that word is meant a staff put across at the entrance

[of an enclosure] to prevent the camels from going forth; wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] a staff put across at the entrance of the **مَرَبِذ**; not that the staff is a **مَرَبِذ**. (T.) — Also The place of dates, (T, S, A, Mgh, Mṣb,) in which they are put to dry (S, A) in the sun; (A;) in the dial. of El-Medeeneh; (S;) i. q. **مَسْطِخ** (S, Mṣb) in the dial. of El-Yemen, (TA in art. **سَطِخ**), and **جَرِيْن** (T, S, Mgh, K) in the dial. of Nejd: (S:) or **مَرَبِذ التَّمْرِ** signifies the **جَرِيْن** of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M:) accord. to A'Obeyd, **مَرَبِذ** and **جَرِيْن** in this sense are both of the dial. of El-Hijaz, and **أَنْدَر** of that of Syria, and **بَيْدَر** of El-'Irāk. (T.) — Also A court, or yard, or spacious place, behind houses, of which use is made. (M.) — And The like of a **حُجْرَة** [i. e. a chamber, or an upper chamber,] in a house. (M.)

مَرَبِذ Marked, in oblong shapes, (**مَوْع**), with black and white. (Aboo-Adnān, K.) [See also its verb, 9.]

أَرَبَذ: see **الرَبِيْذ**.

ربذ

1. **رَبَذ**, [aor. -,] (M,) inf. n. **رَبَذ**, (Lth, T, M, K,) He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.) And **رَبَذَتْ يَدُهُ بِالْقَدَاحِ**, aor. -, inf. n. as above, His hand was light, or active, with the **قَدَاح** [or gaming-arrows]. (S, A,* L, K.)

رَبَذ: see **رَبَذَة**: — and see also **رَبَذَة**.

رَبِذ Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also **رَبِذ القَوَائِمِ**; (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also **رَبِذ الأصابع في عمله**. (A.) And A quick, or fleet, horse. (T.) And **قَوَائِمُ لَهُ رَبِذَاتٌ** A horse having light, or active, legs. (A.) — **جَاءَ رَبِذ العنان** means † He came alone, put to flight. (IAq, M, K.)* But the saying of Hishām El-Mara-ee,

* **عَدَاة تَرَكْتَهُ رَبِذ العنان**

is explained by IAq as meaning † [In the morning] when thou leftest him exempt from satire. (M.) — Accord. to Aboo-Sa'eed, (T,) **رَبِذ** means A gum having little flesh. (T, K.)

رَبَذَة (T, S, M, A, K) and **رَبَذَة**, (S, A, K,) the former of which is said to be the more chaste, (TA,) The wisp of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is