

verb app. signifies *He had much milk such as is termed رَائِب*: see its part. n. مَرِيْب, below.]

رَاب The equal in quantity or measure or the like: so in the saying, هَذَا رَابٌ كَذَا [This is the equal in quantity &c. of such a thing. (K, * TA.)

رُوب: see رَائِب, in two places. — Hence, (M,) لَا رُوبَ وَلَا رُوبَ (IAqr, T, M,) occurring in a trad., meaning † *There is, or shall be, no dishonesty, nor any mixing*: (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults, or defects*. (IAqr, T, M.)

رُوبَة: see what next follows, in three places.

رُوبَة The ferment of milk, (T, S, M, A, Mgh, Msh, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رَائِب; (T, S, Mgh, Msh, TA;) and رُوبَة signifies the same as رُوبَة in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or ferment of milk which contains its butter, and when its butter has been taken forth; as also رَائِب in both of these two senses; (T;) or in the latter state it is termed رَائِب: (TA:) or (so in the A and K, but in the M “and,”) remains of milk (M, A, K, in the second of which, as in the last, this applies also to رُوبَة,) that has become such as is termed رَائِب: (M:) or remains of milk left in the [skin or vessel called] مِرْوَب, in order that fresh milk, when poured upon it, may quickly become رَائِب: (T:) and milk containing its butter: and also milk from which its butter has been taken forth: (Aboo-Amr El-Mutarriz, MF, TA.) It is said in a prov., شَبَّ رُوبَتُهُ [Mix thou a mixture, app. of thick and fresh milk: thine shall be what will remain of it]: (S:) or لَكَ بَعْضُهُ [thine shall be some of it]: (so Meyd:) it is like the saying حَلَبًا لَكَ شَطْرُهُ [expl. in art. شَطْر]: (S, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — I. q. دَرْدَى [as meaning *A ferment*] such as is put into [the beverage called] نَبِيذ [to make it ferment]. (TA.) — † *What has collected of the seminal fluid* (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) after resting from covering; (T, S, M, K;) and رُوبَة in this sense is mentioned by Lh: (M:) you say, أَعَرْنِي رُوبَةَ فَحْلِكَ, (T,) or فَرْسِكَ, (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the collecting thereof: or the seminal fluid of the stallion in the womb of the camel: (M, K:) it is thicker than that which is termed مِهْمَة, and more remote in respect of the place into which it is injected. (M.) — † *Strength of a horse to run*: so in the phrase رُوبَةُ الْفَرْسِ [A horse whose strength to run remains]. (A.) — † *Intellect* (IAqr, S, A) of a man (IAqr, S) when it has attained to full vigour: (A:) [app. as being likened to the رُوبَة of the stallion:] so in the saying, هُوَ يُحَدِّثُنِي وَأَنَا إِذْ ذَاكَ [He would talk to me, I being

then a boy, not having full intellect]. (IAqr, S, A: in one of my copies of the S, and in the TA, تَلَيْسَتْ.) — † *The main, or most essential, part, syn. جَمَاع*, of an affair: (M, K:) so in the saying, مَا يَقُومُ بِرُوبَةِ أَمْرِهِ [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the رُوبَة of the stallion. (M.) — † *Means of subsistence*: (M, K:) † *food, or sustenance*: (TA:) † *anything that puts a thing into a good, right, or proper state*; from the same word as signifying “a sour ferment that is put into milk to make it ferment.” (JM:) † *a want, or thing that is needed [to put one into a good, or right, state]*: (S, M, A, K:) and want as meaning poverty. (Ibn-Es-Seed, K, TA.) You say, لَا يَقُومُ بِرُوبَةِ أَهْلِهِ, (S, A,) or مَا يَقُومُ بِهِ, (M, TA,) i. e. † *He will not, or does not, undertake, or take upon himself, or attend to, the food, or sustenance, of his family: or † their case, and the putting them into a good, right, or proper, state*: (TA:) or † *[the supplying of] what they require of him*. (S, M, A, TA.) — † *A part, or portion, or small portion, (طَائِفَة, S, M, or قِطْعَة, K, or سَاعَة, T, M, A,) of the night*: (T, S, M, A, K:) [app. from the same word signifying “remains of milk;” as seems to be implied in the A:] so in the saying, مَضَتْ رُوبَةُ لَيْلٍ [A period, or short portion, (سَاعَة,) of the night passed: (T, M, TA:) and بَقِيَ رُوبَةُ لَيْلٍ [A period, or short portion, (سَاعَة,) of the night remained: (M, A, TA:) and هَرَقَ عَنَّا أَكْثَرَ سَاعَةً مِنْهُ, (S, A,) i. e. † *Abate thou, or allay thou, our fatigue, or the like, or relieve thou us, for a period, or short portion, of the night; men before رُوبَة being redundant*]. (A.) — † *A piece of flesh-meat*: (M, K:) so in the saying, قَطَعَ اللَّحْمَ رُوبَةَ رُوبَةٍ [He cut the flesh-meat into pieces; or cut it piece by piece]. (M.) — † *Heaviness, sluggishness, or torpidness, (T, K,) or laxness, or confusedness of the intellect, (T,) and languor, feebleness, or faintness, (K,) from drinking much milk*. (T.) — † *Good and fertile land, abounding with plants, or herbage, (T, M, K,) and with trees*: (T, M:) that kind of land in which the herbage, or pasturage, remains longest. (T.) — Accord. to Aboo-Amr Esh-Sheybānee, i. q. مَشَارَة, which means *A سَاقِيَة* [or channel of water for irrigation: but it has also other meanings, which see in art. شَوْر]. (TA.) — The tree called نَلَك; (T, K, TA;) expl. by Ibn-Es-Seed as meaning the tree called زَعْرُور [q. v.]. (TA.) — † *A kind of hooked instrument (كَلْبُوب) by means of which an animal that is hunted is drawn forth from its hole*: (M, K:) accord. to Abu-l-Omeythil, the مَحْرُش [app. meaning the same, or an instrument used for drawing forth the lizard called ضَبَّ from its hole]. (M.) — It is also mentioned by IAqr as [syn. with رُبَة and رُبَة], meaning *A knot*. (T.) — † *A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up*: (T, TA:) and, accord. to AZ, a patch, or

piece, with which a camel's saddle (رَحْل) is patched, or pieced, when it is broken: (TA:) pl. رُوب: but this is [properly, or originally, رُوبَة], with ة: (T, TA:) so says ISk. (T.) [See art. رَاب.]

رُوبَان: see the next paragraph.

رَائِب, applied to milk, (Lth, T, S, M, Mgh, Msh, K, &c.) and رُوب, so applied, (Lth, T, M, K,) Thick, or conglutated: (M, Msh, K:) or churned, and deprived of its butter: (As, T, M, K:) see also رُوبَة, in two places: or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivers, (Lth, T,) and fit to be churned: (Lth, T, S:) or such as has been churned, and such as has not been churned: (S:) or such as has become thick; (Fr, A'Obeid, T, S, Mgh;) until its butter is taken forth; (Fr, A'Obeid, T, S;) or before and after its butter has been taken forth; (Mgh;) like as the epithet عُشْرَاء is applied to a she-camel when pregnant and when she has brought forth. (A'Obeid, T, S.) A poet, cited by As, says,

• سَقَاكَ أَبُو مَاعِزٍ رَائِبًا • وَمَنْ لَكَ بِالرَّائِبِ الْخَائِرِ •
(T, S, Mgh) meaning *Aboo-Mā'iz gave thee to drink churned [milk], (T, S,) but how wilt thou obtain, (T,) or [rather] but who will be answerable to thee for, (S,) the unchurned (T, S) [that is thick, or] that has not had its butter taken forth from it? (S. [Or رَائِب in the former instance may be from رَاب of which the aor. is يَرِيْب; so that it may there mean what occasioned doubt, or evil opinion: see رَائِب in art. رِيْب; and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.]) And one says, مَا عِنْدَهُ شَوْبٌ وَلَا رُوبٌ (T,) or مَا عِنْدِي خَدٌّ (M,) i. e. *He has not, or I have not, mixed honey, nor milk such as is termed رَائِب*: (T, M:) or, as some say, honey nor milk; thus explaining the two words شَوْب and رُوب without restriction. (M. [See also art. شَوْب.]) — [Hence,] رَائِب applied to a man, (T, S, M, A, K,) as also رُوبَان, (T, M, K,) and رُوبٌ, (M, K,) † *Confused, disturbed, or disordered, (T, S, A,) in mind, by reason of drowsiness, or satiety, or intoxication*: (A:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness: (M:) or who has arisen (M, K) from sleep (M) disordered in body and mind: or intoxicated with sleep: (M, K:) or رَائِب signifies † *confused in his intellect and his opinion and his affair*: (TA:) and a man † *fatigued, wearied, distressed, embarrassed, or troubled*: (A:) fem. [of the first] رَائِبَة: (Lh, M:) pl. of the first, (S, M, A, * Mgh,) accord. to As, (S,) or of the second, رُوبَى: (S, A, Mgh:) you say قَوْمٌ رُوبَى † *a people, or company of men, confused, disturbed, or disordered, in minds, (T, S, Mgh,) by reason of drowsiness*: (Mgh:) accord. to Sb, (M,) rendered heavy, or weak, or languid, by journeying, (S, M,) and by pain, (M,) and heavy with sleep: (S:) or intoxicated by drinking [milk such as is termed] رَائِب. (S, Mgh.) — And رَائِب*