

shallow water and the like, (Lth, K,) upon the surface of the earth. (Lth, JK, K.) — Also, (Ks, JK, Mgh, K,) aor. and inf. n. as above, (Ks, Mgh,) said of water, (Ks, JK, Mgh, K,) and of blood, (Mgh,) *It poured out, or forth.* (Ks, Mgh, K.) — *هو يربى بنفسه* (JK, S, K,) inf. n. *ربى* (S, K) and *ربى* (TA,) † *He gives up his spirit; or gives away his life; syn. يَجُودُ بها* (JK, S, K;) at death: (S, K;) mentioned by Ks. (TA.)

2. *ربىته الشراب* I gave him to drink the wine, or beverage, fasting; when he had not yet eaten. (TA.)

4. *اراقه* He poured it out, or forth. (Mgh, K.) See art. *روق*.

5: see 1, first sentence.

6. *يترأفان الماء* and *يترأفانه* (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. *روق*.)

ربى A shining, or glistening, (K, TA,) of a sword [etc.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr, *فإذا برى سيف من وراءى* [And lo, the shining, or glistening, of a sword behind me]: thus written by El-Wāḳidee: if the reading *برى* [from *برق*] had been transmitted, it would be evidently reasonable. (Lth, TA.) — And i. q. *باطل* [as meaning False, or vain, speech or conduct]. (K.) One says, *أقصر عن ربىك* [Desist thou from thy false, or vain, speech or conduct]. (TA.) — *ربى الليل*, with fet-ḥ [to the r], *The سراب* [or mirage]. (TA.) — *ربى* also signifies Water: (K;) or water that is drunk in the state of fasting, in the early morning, or first part of the day; (TA;) [and] so *ربى*, which is [said to be] not applied [in this sense] to anything but water: you say *ماء رابى*. (S.) [But see *رابى*.] — And *خبر ربى* (IDrd, K) and *رابى* (Aṣ, JK, K) *Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury.* (Aṣ, JK, IDrd, K.) — See also *ربى*: both are also mentioned in art. *روق*, q. v.

ربى Saliva; syn. *رَضَاب*; (S, K, TA;) i. e. (TA) the water of the mouth; (JK, Mgh, K, TA;) its *لُعَاب*: (TA;) or the water of the mouth in the early morning, or first part of the day; (Lth, TA: [but this rendering is often inapplicable:]) or the water of the mouth while it is therein; for when it has gone forth from the mouth it is termed *بُصَاق* and *بُزَاق* and *بُسَاق*: (K in art. *بصق*;) and *ربقة* signifies the same, in poetry: (Mgh, TA:) or this has a more particular meaning; (S, Mgh, K;) [i. e. it means somewhat of saliva; or a little saliva:] the pl. is *أرباق* [a pl. of pauc.] (S, K, TA) and *رباق* [a pl. of mult.]. (TA.) [Hence,] one says, *أبلعنى ربى* [Suffer thou me to swallow my saliva;] give thou me time to swallow my saliva: (K and TA in art. *بلع*;) or † grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing. (Ḥar p. 164.) [And *ابتلع ربقة* He swallowed his saliva: meaning † he restrained his anger:

see 1 in art. *بلع*.] And *شرب على الربى* [It was drunk in the state of fasting; before breakfast]: (S, K;) and in like manner *أكل* [It was so eaten]. (K.) And *هو على الربى* (AO, S, K,) or *على ربقه* (TA,) and *هو ربقى* (AO, S, K,) of the measure *فِعْل* (S,) and *رأى* (K,) i. e. [He is fasting;] he has not breakfasted. (TA.) And *على ربق نفسى* (ISK, S) and *رأى ربقا* (S, TA,) and *رأى ربقا* and *أنته ربقا*, I came to him [fasting,] not having eaten anything. (ISK, S, TA.) [Hence also *ربى الشمس*, likewise called *ربى الشياطين* and *مخاط الشمس* and *لُعَاب الشمس* and *مخاط الشيطان*, † *The fine filmy cobwebs termed gossamer: see arts. لعب and مخاط*.] — Also *Strength*: and the remains of life, or of the spirit, or of the soul: syns. *قوة* and *رمق* [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, *كان هذا الأمر وبنابى* This event happened when there was in us strength. (TA.)

[*ربقة*, accord. to Freytag, as occurring in the Deewān El-Hudhaleeyeen, signifies The beginning of youth: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed *ربقة*, meaning *ربقة*.]

ربقة: see *ربى*. — *ربى ذو الريقة* is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

على الربى Anything eaten, or drunk, *على الربى* [i. e. in the state of fasting; before breakfast]. (K.) See also *ربى*, in two places. — And see *ربى*, likewise in two places. — Also † *Empty-handed*. (K.) You say, *جاء رابى* † *He came empty [-handed]*. (JK.) — Also *Pure*; (Aṣ, K;) applied to musk, and to anything. (Aṣ, TA.) [Mentioned also in art. *روق*.] — Also said to signify *ثوب عجن بالمسك* [i. e. *عجن بالمسك*, app. meaning that it is an epithet applied to a garment as signifying Sprinkled with musk and then pressed, or kneaded]. (TA.)

ربى: see *ربى*, in two places. — Also, (S,) and *ربى* (S, K,) which is a contraction of the former, sometimes used, (S,) and *ربى* (AO, K,) The first part, (S, K,) and the most excellent, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. *روق*, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. *عرض*, but with *روى* in the place of *ربى*, from the TA, in which it is ascribed to El-Ba'eeth.]

ربى: see the next preceding paragraph.

ربى, said in the T to be so called because containing the saliva of serpents, is explained in art. *تروى*. (TA.)

مرأى [app. a n. of place from *رأى* having for

its aor. *يربى* said of water; though anomalous; for by rule it should be *مربى*;] The part, of the throat, which is the place of passage of the water. (T and TA in art. *درا*: see the last sentence of the first paragraph of that art.)

مربى One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K:) occurring in a verse of Ru-beh: but Sgh says that it should by rule be *مروى*. (TA.)

ربل

1. *ربل*, aor. *يربل*, He (a child) slavered. (Ibn-'Abbād, O, K.) [See also art. *رول*.]

ربال Slaver; (Ibn-'Abbād, K;) [like *رؤال*;] without . (TA.)

ربى

1. *ربى* is syn. with *برأى*; (Lth, T, M, K;) and the verb is *رأى*, aor. *يربى*, [He went away, or departed: and he quitted a place: and he ceased doing a thing:] (Lth, T, TA:) *ربى* being the inf. n. (TA.) *إأى* used to say, in relation [or reply] to the saying *ما رمت* [I did not go away, &c., or I have not gone away, &c.], *بلى قد رمت* [Nay, I did go away, &c., or I have gone away, &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, *رأى*, aor. *يربى* (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it; syn. برح*; (S;) or *فارق*, and *زال منه*; namely, his place. (Mgh.) And *رمت فلان* and *رمت فلانا* [I went away from such a one]: both meaning the same. (S.) And *لا ترمه* Go not thou away from him, or it; syn. *لا تبرحه*. (S.) And *ما رمت منه* (M, K) *I went not from the place; syn. ما برحت*. (K.) And *ما رمت أفعل ذلك* (M, K, TA) *I ceased not doing that; syn. ما برحت*. (TA.) — And i. q. *تباعد* [The being, or becoming, distant, remote, far off, or aloof; &c.]: (T, K:) [you say,] *ما يربى* [He does not become distant, &c.]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of *رأى*, aor. as above, meaning *He was, or became, distant, &c., from it*.] — And *انclinig, or a leaning, in the load of a camel*, (K, TA,) *by reason of excess and heaviness thereof*. (TA.) One says, *لهذا العبد رتب على هذا* [There is to this side-burden an inclining, or a leaning, by reason of an excess of weight over this: or,] a heaviness [exceeding that of this], *by reason of which it inclines, or leans*. (TA.) [And accord. to the TK, you say of the load of a camel, *رأى*, meaning *It inclined, or leaned*.] — And *The becoming drawn together, of the mouth of a wound, in order to heal; as also ربحان*. (K.) [Both are said in the TK to be inf. ns. of *رأى*, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal*.] — *ربى* i. q. *ربى* [He was