

dates, like honey, when it has been cooked [and so rendered thick]; before which it is called *صَفَر*: (Msb in the present art. and in art. *صَفَر*:) what is prepared by coction from, or of, dates: (TA:) expressed juice of grapes, and of apples, &c., cooked and [so] thickened: (KL:) and dregs, (K,) or black dregs, (IDrd, M,) of clarified butter, (IDrd, M, K,) and of olive-oil: (IDrd, M:) pl. *رَبَوْب* and *رَبَاب* (S) [and pl. pl. (i. e. pl. of *رَبَوْبَات*), which means sorts, or species, of *رَب*]. See also *رَبِي*.

*رَبَّة*: see *رَب*, in three places. — *الرَّبَّة* was also the name of *A Kaabeh* [or square temple], (M, K,) in *Nejran*, (M,) belonging to [the tribe of] *Medh-hij* (M, K) and *Benu-l-Harith-Ibn-Kaab*, who held it in honour. (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafee, (TA,) it is applied to *El-Lât* (اللات), (K, TA,) the rock which [the tribe of] *Thakheef* worshipped, at *Et-Táif*. (TA.) And in another trad., it is said to be the name of *A temple* of [the tribe of] *Thakheef*, which, when they became Muslims, was demolished by *El-Mugheereh*. (TA.) — And *رَبَّة*, (K,) or *دَار رَبَّة*, (M,) signifies *A large house or mansion*. (M, K.) — See also *رَبِي*.

*رَبَّة* *A party, division, sect, or distinct body or class, of men*: (M:) or *a large assembly or company*: (K:) or *a myriad*; i. e. ten thousand: (M, K:) or *thereabout*: (M:) and *رَبَّة* signifies the same: (M, K:) or this signifies *a company [of men]*: (T:) the pl. of the former is *رَبَاب*: (S, M:) and that of the latter is *أَرْبَة*: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of *رَبَّة*; but this is a mistake. (M.) — [Hence, the pl.] *رَبَاب* signifies *Companions*. (K.) — And hence [also], i. e., as pl. of *الرَّبَّة*, (S, M,) *الرَّبَاب* is an appellation of *The [confederate] tribes of Dabbeh*; (M, K, TA;) or *Teym* and *'Adee* and *'Ohl*; (T, TA;) or *Teym* and *'Adee* and *'Owf* and *Thowr* and *Ashyab*; (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA *اشيب*, without any syll. signs;]) and *Dabbeh* was their paternal uncle; (TA;) or *five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Ohl and Teym and 'Adee*: (S:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (Aq, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against *Temeem Ibn-Murr*: (AO, M, TA:) or because they dipped their hands in some *رَب*, and formed a confederacy over it: (Aq, T, M, K:) or, as some say, because they congregated, and became like the *رَبَاب* [or bundle] of arrows [used in the game called *النَّبِير*]: (TA:) the rel. n. is *رَبِي*, formed from the sing., (Sb, S, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as *كَرَاب* &c. (S, TA.) — The sing. (*رَبَّة*) also signifies *Plenty, or abundance, of the means of subsistence*: (K:) and *constant, or inseparable, prosperity*. (Khálid Ibn-Jembeh, TA.) — See also *رَبِي*.

*رَبَّة*: see the next preceding paragraph, first sentence. — [Hence its pl.] *أَرْبَة* signifies *Confederates*; (S, IB, K;) [or] it is for *أَرْبَة ذَوُو* having covenants; *أَرْبَة* being said by AAF to be pl. of *رَبَاب* in the sense of *عَهْد*. (IB, TA.) — Also *A species of plant*, (S, M, Msb, K,) of the [season called] *صَيْف*, (M,) remaining in the end of the *صَيْف*: (Msb:) or the name of a number of plants which do not dry up in the *صَيْف*, remaining green in the winter and the *صَيْف* [or summer]; among which are the *حَلَب* and the *رُجَامِي* and the *مَكْر* and the *عَلَقِي* or *عَلَقِي*: [see *رَبَل*:] or a certain soft, or tender, herb, or leguminous plant: (TA:) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M:) pl. *رَبَاب*. (S, Msb.) [In the dial. of Egypt, Alexandrian trefoil (*برسيم*, q. v.) of the second and third crops.] — Also *A certain tree*: as some say, the tree of the *خَرْوَب* [an appellation generally applied to the carob, or locust-tree]. (M, K.)

*رَبَاب*, (S, M, K,) or *مَاءَ رَبَاب*, (S, TA,) *Much water*, (S, M, K,) collected together: (M:) or *sweet-water*: (S, K:) accord. to Th, it means *مَا رَبَبَة الطِين* [app. such (water) as the clay has collected; for *رَبَب* signifying *تَجَمَّع* is probably quasi-pass. of *رَبَب*, so that this last seems to signify *تَجَمَّع*]. (M.)

*رَبَبَات* and *رَبَبَات* &c.; and *رَبَبَات* and *رَبَبَات* &c.: see *رَب*.

*رَبَاب* Clouds: (M:) or *white clouds*: (S, K:) or *clouds that one sees beneath other clouds*, (S,) or *clouds suspended beneath other clouds*, (M,) sometimes *white* and sometimes *black*: (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or *clouds consisting of an accumulation of parts*: (A'Obeid, T:) n. un. with *ة*. (A'Obeid, S, K.) Hence *الرَّبَاب* as a proper name of a woman. (A'Obeid, T, S.) — Also *A certain instrument of diversion*, [meaning, of music,] (*ك*), having strings, (TA,) with which one plays [lit. beats]. (*ك*.) [The *رَبَاب* in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient *رَبَاب*.] Memdood Ibn-'Abd-Allah El-Wásiṭee Er-Rabábee became proverbial for his musical skill with the *رَبَاب*. (K.) — See also *رَبَاب*.

*رَبَاب*: see *رَبِي*, of which it is an anomalous pl.: — and see also *رَبَاب*.

*رَبَاب*: see *رَبَابَة*, in two places. — Also *Tithes, or tenths*; syn. *عَشُور*: (S, M, K:) from the same word signifying "a covenant." (S.) — In the phrase *يُعْطِيَا الْأَمَانَ رَبَابًا*, ending a verse of Abou-Dhu-eyb, describing some asses, *رَبَاب* is said to signify *An oath, or a promise*, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water

gives to their owner *an arrow*, of those used in the game called *النَّبِير*, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that *رَبَابًا* here means *their owners*: (M:) [holding this last opinion,] Sh says that *رَبَاب* in this verse is a pl. of *رَب*. (TA.) — It is also a pl. of *رَبَّة*: (S, M;) not of *رَبَّة*, as it is said to be by Th [and in the K]. (M.) — See also 1, last sentence. — And see *رَبَاب*.

*رَبَوْب*: see *رَبِي*. — See also *رَب*, of which it is said in the M to be app. a quasi-pl. n.

*رَبِي* Reared, fostered, brought up, fed, or nourished; [and taken good care of, until the age of puberty; (see 1;)] as also *رَبَوْب*; (S, M, K;) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, *tended well, or taken good care of*: (A:) the former is also applied to a gazelle; (IAar, K in art. *دَحَل*;) [as meaning *+ brought up in, or near, the house or tent, and there fed*;] like *أَهْلِي*: (TA in that art.:) and [its fem.] *رَبِيَّة* is applied to a ewe or she-goat, (*شَاة*, K,) meaning *+ brought up in the tent, or house, for the sake of her milk*; (S, K; [see also *رَبِي*];) pl. *رَبَابَات*; (S;) this last being applied to sheep or goats that are tied near to the tents, or houses, and there fed, and that do not go forth to pasture; (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.) — [Hence, *A step-son*,] a man's wife's son (T, S, M, A, Msb, K) by another husband; (T, S, M, A, K;) as also *رَبَوْب*: (T, K:) pl. *أَرْبَات*. (Msb.) And *رَبِيَّة* [*A step-daughter*;] a woman's husband's daughter by another wife: (S:) or a man's wife's daughter (T, M, A, Mgh, Msb, K) by another husband; (T, M, A;) because he rears her: (Mgh:) pl. *رَبَابَات* (A, Mgh, Msb) and sometimes *رَبِيَّات*. (Msb.) — Also, and *رَبَاب*, (T, M, K,) both syn., like *شَاهِد* and *شَاهِد*, and *خَبِير* and *خَبِير*, (TA,) or the latter, (T, S,) mentioned by IAar, is the correct term, (T,) [*A step-father*;] the husband of a mother (T, S, M, K) who has a child by another husband. (T.) And *رَبِيَّة* and *رَبَابَة*, (T,) or the latter [only], (S, K,) [*A step-mother*;] the wife of a father (T, S, K) who has a child by another wife. (T.) *رَبِيَّة* also signifies [*A foster-mother*;] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Msb, K;) like *رَبَابَة*; the former being of the measure *فَعِيلَة* in the sense of *فَاعِلَة*. (Msb.) *أَرْبَاتُ النَّبِيِّ* [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of Saad] among whom Mohammad was suckled; as though *أَرْبَات* were pl. of *رَبِي* [as it is said to be in one of the senses mentioned above]. (TA.) — And *رَبِي* signifies also *A confederate*; a person with whom one unites in a confederacy, league, or covenant. (M, K.) — And *A king*. (M, K.)