

eehs, and devises or plans or plots, such and such things. (T, TA.)

5. **تَرَوَّعَ** *He* (a beast) rolled, or turned himself over. (JK, IDrd, K.) And **تَرَوَّعَ فِي الطِّينِ** *He* became befouled, or bedaubed, in the mud. (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةً: see **رِيَاغَةً**.

رَوَّاعٌ [The act, or quality, of turning aside or away from a thing: or of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging:] a subst. from **رَاعَ**. (S, Mṣb, K.) = **خَيْرُ رَوَّاعٍ**, (so in the TA, the vowel of the *ر* in **رَوَّاعٍ** not indicated,) or **خَيْرٌ لَهُ رَوَّاعَةٌ** and **رَوَّاعَةٌ**, (so in the JK.) Abundant [wealth, or good of any kind]. (JK, TA.)

رِيَاغٌ [originally **رَوَّاعٌ**] A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life. (JK, Ibn-'Abbād, K.) You say, **فُلَانٌ فِي الرِّيَاغِ** Such a one is in a state of plenty, &c. (JK.) = See also art. **رِيغ**.

رَوَّاعَةٌ: see what next follows.

رِيَاغَةٌ The wrestling-place of a people; (Yz, JK, S, K;) as also **رَوَّاعَةٌ**, (K,) which is the original form, the *و* being afterwards changed into *ي* because of the *kesreh* before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or **رَاغَةٌ**. (So in the JK.)

رَوَّيْعَةٌ i. q. **حِيلَةٌ** [meaning An evasion or elusion, a shift, a rile, an artifice, an artful contrivance or device, a plot, or a stratagem]: (Ibn-'Abbād, K:) from **الرَّوَّغُ** [inf. n. of **رَاعَ**]: so in the saying, **أَخَذْتَنِي بِالرَّوَّيْعَةِ** [Thou tookest me by an artifice, &c.]. (JK, Ibn-'Abbād, K.) [It has a similar meaning also in a saying cited voce **حَوَّجَاءَ**, q. v.]

رَوَّاعَةٌ and **رَوَّاعَةٌ**: see **رَوَّاعٌ**.

رَوَّاعٌ [Wont to turn aside or away from a thing: or to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Mo'awiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, **إِنَّمَا أَنتَ تَعْلَبُ رَوَّاعٌ كَلَّمَا خَرَجْتَ مِنْ جُحْرٍ أَنْجَحَرْتَ فِي جُحْرٍ** [Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.) [Hence,] **الرَّوَّاعُ** is an appellation of *The fox*. (JK, K.)

رَاغِيقٌ A deviating road. (S, TA.) Hence **رَاغِيقَةٌ** [as a subst.] A road deviating from the main road: pl. **رَوَّاعٍ**. (TA, from a trad.)

رَاغِيقٌ: see what next precedes.

أَرَوَّغَ [More, and most, wont to turn aside or away from a thing: to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Tarafel Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

* **كُلُّهُمْ أَرَوَّغٌ مِنْ تَعْلَبٍ**
* **مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةِ**

[Every one of them is more wont to elude than a fox: how like is this night to yesternight! meaning, how like are they, one to another! see art. **بَرَحَ**] **أَرَوَّغٌ مِنْ تَعْلَبٍ** is a prov. (TA.)

روف

1. **رَافَ**, (IDrd, K,) aor. **يَرِافُ**, (K,) or **يَرُوفُ**, inf. n. **رُوفٌ**, (IDrd,) is a dial. var. of **رَأَفَ**, (IDrd, K,) aor. **يَرِافُ**: (K:) or, as some say, (IDrd,) **رُوفٌ** signifies *The being still*; and is not from **الرَّافَةُ**: (IDrd, K:) [ISd says,] **رَافَ**, inf. n. **رُوفٌ**, signifies *سَكَنَ* [he, or it, was, or became, still, &c.] and **رَأَفَ** [q. v.] is a dial. var. thereof [signifying thus]; and is not from **رُؤُوفٌ** syn. with **رَجِيمٌ**. (M.)

3. **رَافَ**: see **رَافَ**.

رَأَفٌ Wine; a dial. var. of **رَأَفٌ**. (TA.)

رُوفَةٌ Mercy, or compassion: (O, K:) so accord. to **IAqr**. (O.)

روق

1. **رَاقَ**, (S, Mṣb, TA,) aor. **يُرُوقُ**, (S, Mṣb,) inf. n. **رُوقٌ**, (S,) *It* (wine, or beverage, S, or water, Mṣb, TA, and a thing, TA) *was, or became, clear*. (S, Mṣb, TA.) = **رَاقَ عَلَيْهِ**, (JK, K,) aor. as above, (JK,) and so the inf. n., (K,) *He, or it, exceeded him, or it: (JK:) [and] he, or it, exceeded him, or it, in excellence.* (K.) You say, **رَاقَ فِي يَدِي كَذَا** Such a thing was redundant, or remained over and above, in my hand; like **رَاعَ**; syn. **زَادَ**. (L in art. **رِيغ**.) And **رَاقَ فُلَانٌ عَلَى أَهْلِهِ** Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family. (JK.) = **رَاقَنِي**, (JK, S, MA,) or **رَاقَ لِي**, (so in my copy of the Mṣb, [perhaps a mistranscription, for only the former is commonly known,]) and **رَاقَهُ**, (K,) aor. as above, (JK, S,) and so the inf. n., (JK, K,) *It* (a thing) *induced in me, and him, wonder, or admiration, and pleasure, or joy; excited my, and his, admiration and approval; pleased, or rejoiced, me, and him.* (JK, S, MA, Mṣb, K.) = **رُوقٌ**, [aor. **يُرُوقُ**] inf. n. **رُوقٌ**, *He was, or became, long-toothed: (MA:) [or he had long teeth, the upper of which projected over the lower: or his upper central incisors were longer than the lower, and projecting over them: see **رُوقٌ**, below.]*

2. **رُوقٌ**, (JK, S, Mṣb,) inf. n. **تُرُوقٌ**, (S, K,) *He cleared, or clarified, (S, Mṣb, K,) wine, or*

beverage, (S,) or water; (Mṣb;) *he cleared, or clarified, wine, or beverage, with the **رُوقُ***. (JK, TA.) — **رُوقَ** (a drunken man) *made water in his clothes.* (AHn, K, TA.) = **رُوقَ الْبَيْتَ**, (JK, TA,) inf. n. as above, (JK,) *He made, or put, to the tent, a رُوقَ*, (JK, TA,) meaning a curtain

extended below the roof. (TA. [See **رُوقَ**].) —

Hence, (Har p. 50,) **رُوقَ اللَّيْلِ** + *The night extended the رُوقَ [or curtain] of its darkness; (S, Mṣb, Har ubi supra, TA;) became dark; (Har, TA;) as also **أَرُوقُ**. (TA.)* = **تُرُوقٌ** also signifies *The selling a commodity and buying one better than it, (IAqr, K, TA,) or longer than it, and better: (TA:) or the selling an old and worn-out thing and buying a new one: (Th, TA:) or the selling one's garment, and adding something to it, and buying [with that garment and the thing added to it] another garment better than it: (JK:) [or the buying, with a thing and something added thereto, a better thing: for] one says, **بَاعَ بِلَعْنَتِهِ فَرُوقَ** [He sold his commodity, and bought with it and something added thereto a better commodity]. (TA.) — One says also, **رُوقَ فُلَانٍ فِي بَيْعَتِهِ** *He named a high price to such a one for his commodity, not desiring it [himself, but app. desiring to induce another to give a high price for it]. (JK, K: expl. in the former by **يُرِيدُهَا وَلَا يُرِيدُهَا** and in the latter by **يُرِيدُهَا وَهِيَ لَا يُرِيدُهَا**.)**

4. **أَرُوقَ**: see 2. = **ارَاقَهُ**, (Mṣb in art. **رَبِي**, and K in that and the present art.,) inf. n. **إِرَاقَةٌ**, (S in the present art., and so in the K accord. to the TA,) *He poured it out, or forth; (S, Mṣb, K;) namely, water and the like, (S,) or water and blood: (Mṣb;) and one says also **هَرَّاقَهُ**, (Mṣb, TA,) changing the *أ* into *ه*, originally **هَرَّيْقَهُ**, like **دَحْرَجَهُ** in measure, (Mṣb,) said by *Lh* to be of the dial. of El-Yemen, and afterwards to have spread among *Mudar*, (TA in art. **رَبِي**.) aor. **يَهْرِيقُهُ**, (Mṣb, TA,) with *fet-h* to the *ه*, imperative **هَرِّقْ**, originally **هَرَّيْقْ**, like **دَحْرَجْ**, (Mṣb,) inf. n. **هَرَّاقَةٌ**; (S and K in art. **هَرَقَ**;) and **أَهْرَاقَهُ**, aor. **يَهْرِيقُهُ**, (Mṣb, TA,) with the *ه* quiescent, like **أَهْرَقْتُ** aor. of **إِسْطَاعَ**; or, accord. to the T, **أَهْرَقْتُ** is wrong as being anomalous; and some say, **هَرَّقَهُ**, aor. *هَرَّقَ*, inf. n. **هَرِّقٌ**, as though the *ه* were radical. (Mṣb.) It is said in a trad., **إِنَّ أَمْرَأَةً تَهْرَاقُ الدَّمَاءَ** or **كَانَتْ تَهْرَاقُ الدَّمَاءَ**, the verb being in the pass. form, and the *ه* either *meftoolah* or quiescent, and **الدَّمَاءُ** being in the accus. case as a specificative; [so that the meaning is, *Verily a woman used to pour forth with blood; for تَهْرَاقُ is equivalent to تَهْرِيقُ; but by rule the specificative should be without the article **ال**;] or **الدَّمَاءُ** may be in the nom. case, **الدَّمَاءُ** being for **دِمَائُهَا** [i. e. *her blood used to pour forth*]. (Mṣb.) ISd says that **أَرَاقَ** is judged to be originally **أُرُوقَ** because the medial radical letter of a verb is more commonly *و* than *ي*; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be**