

of the equine kind], (S, Mṣb,) [The pastern; i.e.] the slender place [or part] between the solid hoof and the joint of the *وَلِيف* [or shank] of the fore leg, and of the hind leg; (S, Mṣb, K;) or, [in other words,] of solid-hoofed animals, the part that joins the *وَلِيف* of each of the fore legs, and of the hind legs, to the hoof; and of camels, the part that joins the *أَوْظَفَة* [or shanks] to the *أَحْفَاف* [or feet]: (TA:) and (Mṣb, and so in some copies of the K, but in other copies of the latter "or," [which is more correct, as will be seen from what follows,]) of a human being, [the wrist, and the ankle; i.e.] the joint between the hand and the fore arm, and between the foot and the shank: (Mṣb, K, TA:) and of any beast (*دَابَّة*), the like thereof; (K;) [the part between the shank and hoof or foot, in the fore leg and in the hind leg, of any quadruped:] pl. *أَرْسَاف* [used as a pl. of mult. and of pauc.] (Mṣb, K) and *أَرْسُف* [which is only a pl. of pauc.]. (K.) — See also *رِسَاف*: — and see *مَرْسُفَة*.

*رُغ* *A laziness in the legs of a camel.* (Aṣ, S, K.)

*رُغ*: see *رُغ*.

*رَسَاف* *A cord, or rope, that is tied* (JK, S, K) firmly (S) to the *رُغ* [or pastern] of the camel, (JK, S, K,) or, accord. to the T, to each *رُغ*, [the dual form being there used, meaning to the pastern of each fore leg,] of the camel, (TA,) to prevent him from going away; (S, K;) also called *مَرْسُفَة*; of which the pl. is *مَرَايِف*: (JK:) or, as some say, *رَسَاف* is pl. of *رُغ* meaning a cord, or rope, with which a camel, and an ass, is [tethered, or] shackled; or a string, or cord, with which the *رُغ* [or pastern] of each of the fore legs of a camel [or an ass] is tied. (TA.) — Also an inf. n. of 3.

*رَيْغ* *Ample, or abundant, means of subsistence: and طَعَامُ رَيْغٍ Much food or wheat.* (Abou-Malik, K.)

*مَرْسُفَة* sing. of *مَرَايِف* [probably a mistranscription for *مَرَايِف*] meaning [Bracelets of tortoise-shell or horn or ivory, such as are termed] *مَسَك*, that are worn by women on their arms; one of which is also called *رُغ*. (TA.) — See also *رَسَاف*.

*هُوَ مَرْسُفٌ عَلَيْهِ فِي الْعَيْشِ* *He is amply, or abundantly, provided for in respect of the means of subsistence.* (JK,\* TA.) = *رَأَى مَرْسُفٌ* *An unsound opinion or counsel or advice.* (JK, Ibn-'Abbād, K.)

## رُف

1. *رُف*, aor. *رَفَّ* and *رَفَّ*, inf. n. *رُف* and *رُفَان* (S, M, O, Mṣb, K) and *رُفِيف*, (M, O, Mṣb, K,) *He walked, or went along, in the manner of him who is shackled:* (S, M, O, K:) or he walked, or went along, in shackles, gently, softly, or in a leisurely manner: (M:) or you say, *رُف* *في قِيدِهِ* *he walked, or went along, in his shackles:*

(MA, Mṣb:) or *he went along [therein] by leaps; or gently.* (MA.) *رُفِيف* also signifies The making short steps. (O.) And *رُف*, aor. *رَفَّ*, *He (a camel) went with short steps, raising and putting down his feet quickly.* (Abou-Naṣr, O.)

4. *أَرْسَفْتُ الْإِبِلَ*, (AZ, S,) inf. n. *أَرْسَاف*, (K,) *I drove along the camels, they being shackled.* (AZ, S, K.) [In one of my copies of the S, instead of *مُقَيَّدَة*, I find *مُقَيَّدَة*, i.e. *I being shackled.*]

8. *أَرْسَفْتُ*, inf. n. *أَرْسَاف*, (K; so in MS. copies, and so in the CK;) or *أَرْسَفْتُ*, in measure like *أَرْسَفْتُ*, inf. n., *أَرْسَاف*; (O, and in like manner in the TK;) i. q. *أَرْتَفَعَ* [It became raised; or it rose: &c.]. (O, K.)

R. Q. 4. *أَرْتَفَعَ*: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رُف

1. *رُف*, aor. *رَفَّ*, inf. n. *رُف* and *رُفَانَة*, *He (a camel) was, or became, easy in pace.* (M, K.) — Also, aor. *رَفَّ*, inf. n. *رُف* (AZ, Az, Mṣb, K) and *رُفَانَة*, as above, (AZ, Az, K,) *It (hair) became lank, not crisp;* (Mṣb, K;) and so *أَرْسَلَ*: (S, K:) or lank and pendent: (Mṣb:) or long, and lank or pendent. (AZ, Az, Mṣb.) *لَا يَجِبُ مِنْ الْخَبَةِ* *غُشْلٌ مَا أَتَرَسَلُ* means [The washing] of what hangs down, and descends, [of the beard,] from the chin [is not requisite, or necessary, or incumbent]. (Mgh.) = [Golius says, as on the authority of the KL, that *رُف* signifies *Nuncium misit*: but what I find in the KL is, that *رُف*, as an inf. n., signifies the bringing a message (پیغام بردن): whence it seems that *رُف* means he brought a message.]

2. *تَرْسِيل*, in reading, or reciting, (Mṣb, K,) i. q. *تَرْسِيل*; (K, TA;) i. e. (TA) *Easy [or leisurely] utterance; without haste:* (Yz, Mṣb, TA:) or, as some say, with consecution of the parts, or portions: (TA:) and *تَرْسِيل* therein signifies the same: (Yz, Mṣb:) or *فِي* *تَرْسِيل* signifies he proceeded in a leisurely manner in his reading, or reciting, (S, Mgh, Mṣb, K,) and was grave, staid, sedate, or calm, (Mgh,) and endeavoured to understand, without raising his voice much. (TA.) It is said in a trad., *كَانَ تَرْسِيلَ فِي كَلَامِهِ تَرْسِيلَ* i. e. *تَرْسِيلَ* [There was in his (Mohammad's) speech an easy, or a leisurely, utterance]. (TA.) And in another trad. it is said, *إِذَا أَذْنَتْ فَتَرْسَلُ* *وَإِذَا أَقَمْتُ فَأَحْذَرُ* [expl. in art. *أَحْذَرُ*]. (Mgh.) = See also 4, last sentence but one. = *رُفْتُ فُضْلَانِي*, inf. n. *تَرْسِيل*, *I gave to drink [to my young camels, or my young weaned camels,]* *رُف*, (K, TA,) i. e. *milk.* (TA.)

3. *رُفَانَة*, (S, MA,) inf. n. *مُرَاسَلَة*, (S,) *He sent a message, and a letter, or an epistle, to him,* (MA, PS,) the latter doing the like: (PS:) [he interchanged messages, and letters, with him.] You say, *رُفَانَة* *فِي كَذَا* [He interchanged messages,

or letters, with him, in relation to such a thing]: and *بَيْنَهُمَا مُرَاسَلَاتٌ* [Between them two are interchanges of messages, or of letters]. (TA.) And *هِيَ تُرَاسِلُ الْخُطَابَ* [She interchanges messages, or letters, with those who demand women in marriage]. (M, K.) And *تُرَاسِلُهُ بِالْخُطَابِ* [She interchanges messages, or letters, with him by means of those who demand women in marriage]. (TA.) — [Hence,] *رُاسِلُهُ فِي نِضَالٍ أَوْ غَيْرِهِ* [He acted interchangeably, or alternated, with him in a competition in shooting, or in some other performance]. (S.) And *رُاسِلُهُ فِي الْغِنَاءِ*, and *الْعَمَلِ*, *He relieved him, or aided him, in singing, and in work, [by alternating with him, i.e.,] in the former case, by taking up the strain when the latter was unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the latter person was unable to continue it; or he so relieved, or aided, him in singing with a high voice: or رُاسِلُهُ فِي عَمَلِهِ* *he aided him, [or relieved him, by alternating with him,] or he followed him, or imitated him, in his work:* (IAṣr, Mṣb:) and *رُاسِلُهُ فِي الْغِنَاءِ* *he emulated him, or imitated him, [by alternating with him,] in the singing.* (TA.) And *رُاسِلُهُ فِي الْقِرَاءَةِ* *He aided him, or assisted him, [or relieved him, by alternating with him,] in the reading, or reciting, of the Kur-án &c.* (MA.)

4. *إِرْسَالٌ* signifies The act of sending. (K, KL, &c.) Thus is explained *إِرْسَالُ اللَّهِ أَنْبِيَائَهُ* [i. e. God's sending his prophets.] (Th, TA.) You say, *أَرْسَلْتُ فَلَانًا فِي رِسَالَةٍ* (S) *I sent such a one with a message.* (PS.) And *أَرْسَلَ إِلَيْهِ رَسُولًا* (MA, Mṣb\*) *He sent to him a message, or a letter, (MA,) or a messenger.* (Mṣb.) — [The act of sending forth, or starting, a horse for a race: the discharging a thing; as, for instance, an arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the launching forth a ship or boat; letting it go; letting it take its course:] the act of setting loose or free; letting loose; loosing, unbinding, or liberating. (K.) You say *أَرْسَلَ الشَّيْءَ* *He set loose or free, &c., the thing.* (M.) And *أَرْسَلْتُ الطَّائِرَ مِنْ يَدِي* *I let go, or let loose, the bird from my hand.* (Mṣb.) And [hence,] *أَرْسَلَ الْحُرُوفَ* [He uttered the letters]. (Mgh in art. *رَتَلَ*.) And *أَرْسَلَ الْغِنَاءَ* [He uttered the song; he sang]. (TA.) And *أَرْسَلَ الْإِقَامَةَ* [He chanted the iqāma]. (Mṣb in art. *أَذْرَجَ*.) And *أَرْسَلَ عَلَيْهِ لِسَانَهُ* [He let loose his tongue against him]. (A in art. *بَرَدَ*.) And *أَرْسَلَ الْكَلَامَ* *He made the speech, or language, to be unrestricted.* (Mṣb.) [In like manner,] *إِرْسَالٌ* signifies also † The making a thing, such as property, and a legacy, absolute, or unrestricted. (Mgh.) — [The act of letting down, letting fall, or making to hang down, the hair &c. You say, *أَرْسَلُهُ مِنْ أَعْلَى إِلَى أَسْفَلٍ* *He let it down, &c., or lowered it.*] — † The act of leaving, leaving alone, or neglecting, (M, K,) a thing. (M.) [Hence,] one says, *أَرْسَلَهُ عَنْ يَدِهِ* *He left, forsook, or deserted, him; or he abstained from,*