

You say also, رَبَدْتُ تَمْرَكَ يَدًا حَسَنًا *I stowed thy dates in the مرَبْد in a good manner.* (A.)

2: see 1. — رَبَدْتُ, said of a ewe or she-goat, *She secreted milk in her udder a little before her bringing forth* (أَضْرَعَتْ), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S:) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T:) a dial. var. of رَمَدْتُ [q.v.]. (S.)

4. اَرَبْد *He* (a man) *marred, or wasted, or ruined, his property, and his goods.* (M, TA. [See also اَرَمَد.])

5. تَرَبَّد *It* (the udder of a ewe or goat) *exhibited patches, or shining hues, of black* (M, A, L) *and white, (L,) or of faint blackness and whiteness.* (T.) *He, or it, was, or became, marked, in oblong shapes, (كَانَ مُوَلَّعًا,) with black and white; (TA;) and so اَرَبَّد and اَرَبَادُ: (K, TA:) or all three signify it became of a red hue in which was blackness; (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) تَرَبَّد signifies it became altered, (S, K, TA,) by reason of anger; (S;) and so اَرَبَّد and اَرَمَد: (Aq, T:) or it became like the colour of ashes; as also اَرَمَد: (TA:) or was as though parts of it became black, on an occasion of anger: (T, TA:) and اَرَبَّد, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and تَرَبَّد said of a man's colour, it assumed various hues; appearing at one time red, and another time yellow, and another time أَخْضَر [here meaning a dark, or an ashy, dust-colour], by reason of anger. (ISH, TA.) — Also *He* (a man, S) *looked sternly, austere, or morosely.* (S, K.) — And تَرَبَّدَتِ السَّمَاءُ *The sky became clouded.* (S, M, A, K.)*

9. اَرَبَّد (S, M, K,) or اَرَبَّدَ لَوْنُهُ (T.) *He* (an ostrich, S, M) *was, or became, of the colour termed رِبْدَة; (S, M, K;) as also اَرَبَادُ. (K.)* — See also 5, in three places.

11: see what next precedes: — and see also 5.

رِبْدَة or رِبْد: see رِبْدَة.

رَبْد [app. pl. of رِبْدَة] *The diversified wavy marks, streaks, or grain, (فُرْنَد,) of a sword: (S, M, A, K:) of the dial. of Hudheyl. (M.) You say رَبْدٌ ذُو رَبْدٍ A sword [having such marks]; in which one sees what resembles dust, or the tracks of ants. (S, L.) [See an ex. in a verse of Sakhr, cited voce خَشْبِيَّة.]*

رِبْدَة *A colour like رِبْدَة, inclining to blackness; as also رِبْدَة: (T:) or dust-colour: (M:) or a colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like رِبْدَة: (A:) or blackness mixed with dinginess, or duskiness: (Msb:) or, in the ostrich, (M, L,) as also رِبْد, (M,) or رِبْد, (L,) a mixed black colour: or, accord. to*

Lh, entire blackness. (M, L.) Also *Dust-colour in the lip.* (M, L.) [See also اَرَبَّد.]

رَبْد Dates (تَمْر) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also رِبْد.]

رِبْدَة The [kind of repository termed] قِبْطَر [q.v.] of the [records termed] مَحَاضِر (K, TA,) i. e. سِجَلَات. (TA.) — See also رَبَائِد.

رَبْدَان *A certain plant.* (M, L.)

رَبَائِد [a pl. of which the sing. (probably رِبْدَة) is not indicated] *Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed.* (AA, T.)

رَبْد *One who reposes, stows, lays up, keeps, preserves, or guards, property &c.; a treasurer: (IAq, T, K:) fem. with ة. (IAq, T.)*

أَرَبَّد, and its fem. رِبْدَاء, applied to an ostrich, *Of the colour termed رِبْدَة; (S, M, A;) and so the former applied to dates (تَمْر): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رِبْدَاء, (T,) signifies black; (T, M;) entirely: (M:) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. رِبْد. (S.) Hence أَرَبَّد meaning *A male ostrich.* (T, L.) Also the fem., applied to a ewe (Msb, TA) or she-goat, (T, S, K,) to the latter specially, (S,) *Speckled, and marked in the place of the girdle with red: (T, L:) or speckled with red and white or black: (L, TA:) or black, speckled with red (S, Msb, K) and white. (Msb.)* — Also *A man, and a woman, having a dusty hue in the lips. (M, L.)* — الأَرَبَّد also signifies *A species of serpent, (T, M, K,* TA,) of a foul, malignant, or noxious, nature, (T, K,) that bites so that the face in consequence alters to an ashy hue or the like (يَتَرَبَّد), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or that bites camels. (TA.)* — And *The lion; as also المَرَبَّد. (K.)* — [Hence also,] دَاهِيَةٌ رِبْدَاءُ † *An abominable calamity. (S, A, K*.)* And أُمُورٌ رِبْدٌ † *Black calamities. (M.)* — And عَامٌ أَرَبَّد † *A year of drought. (A.)**

مِرْبَد, a subst. like مِطْبَع [q.v.], (Sb, M,) from the trans. v. رَبَد, (Msb, TA,) [properly *A thing with which one confines, &c.: and hence,] a place of confinement: (K:) [pl. مَرَابِد. And particularly] *Anything with which camels are confined; (Aq, T;) and also sheep or goats: (TA:) a place in which camels (T, S, M, A, Mgh, Msb) and other animals (S, Mgh) are confined (T, S, M, A,* Mgh) or stationed. (Msb.)* In the phrase عَصَا مِرْبَد, used by a poet, the latter word is said to signify *A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:) or, accord. to Aq, by that word is meant a staff put across at the entrance**

[of an enclosure] to prevent the camels from going forth; wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] *a staff put across at the entrance of the مرَبْد; not that the staff is a مرَبْد. (T.)* — Also *The place of dates, (T, S, A, Mgh, Msb,) in which they are put to dry (S, A) in the sun; (A;) in the dial. of El-Medeeneh; (S;) i. q. مِطْبَع (S, Msb) in the dial. of El-Yemen, (TA in art. مِطْبَع,) and جَرِين (T, S, Mgh, K) in the dial. of Nejd: (S:) or مِرْبَد التَّمْرِ signifies the جَرِين of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M:) accord. to A'Obeyd, مِرْبَد and جَرِين in this sense are both of the dial. of El-Hijaz, and أُنْدُر of that of Syria, and يَنْدُر of El-'Irak. (T.) — Also *A court, or yard, or spacious place, behind houses, of which use is made. (M.)* — And *The like of a حُجْرَة [i. e. a chamber, or an upper chamber,] in a house. (M.)**

مِرْبَد *Marked, in oblong shapes, (مُوَلَّع,) with black and white. (Aboo-Adnán, K.)* [See also its verb, 9.]

أَرَبَّد: see المَرَبَّد.

رَبْد

1. رِبْد, [aor. رَبَد,] (M,) inf. n. رِبْد, (Lth, T, M, K,) *He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.)* And رِبْدَتِ يَدُهُ بِالْقِدَاحِ, aor. رَبَد, inf. n. as above, *His hand was light, or active, with the قِدَاح [or gaming-arrows]. (S, A,* L, K.)*

رِبْد: see رِبْدَة: — and see also رِبْدَة.

رَبْد *Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also رِبْدُ الْقَوَائِمِ; (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also رِبْدُ الْأَصَابِعِ فِي عَمَلِهِ. (A.)* And *A quick, or fleet, horse. (T.)* And قَوَائِمٌ رِبْدَاتٌ *A horse having light, or active, legs. (A.)* — جَاءَ رِبْدَ الْعَنَانِ means † *He came alone, put to flight. (IAq, M, K*.)* But the saying of Hishám El-Mara-ee,

* غَدَاةً تَرَكَّتْهُ رِبْدَ الْعَنَانِ *
is explained by IAq as meaning † [In the morning] when thou leftest him exempt from satire. (M.) — Accord. to Aboo-Sa'eed, (T,) رِبْدٌ means *A gum having little flesh. (T, K.)*

رِبْدَة (T, S, M, A, K) and رِبْدَة (S, A, K,) the former of which is said to be the more chaste, (TA,) *The wisp of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is*