

this is the primary signification: (TA:) and hence, (TA,) † a place of alighting or abode, (Sh, S, Mṣb, K, TA,) of a people, or company of men; (Mṣb;) a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be; as also † مَرْتَبِعٌ, and † مُرْتَبِعٌ: (TA:) and † a house, wherever it be: (S, Mgh, K:) [in Egypt, a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase:] pl. [of mult.] رُبَاعٌ and رُبُوعٌ (S, Mgh, Mṣb, K) and [of pauc.] أَرْبَاعٌ and أَرْبَعٌ: (S, Mṣb, K:) and the pl. of † مُرْتَبِعٌ is مُرْتَبِعَاتٌ: (S.) You say, † مَا أَوْسَعَ رُبْعٌ بَنِي فُلَانٍ † How ample, or spacious, is the place of alighting, or abode, of the sons of such a one! (S, TA.) — Hence, also, † The people of a place of alighting or abode; (Sh, Mṣb, TA;) the people of a house or tent: (Abou-Málik, TA:) a company of men or people: (K:) a large number: (IB:) pl. as above: (Mṣb:) رُبُوعٌ signifies the people of places of alighting or abode: (Sh:) and also tribes. (TA.) You say, † أَكْثَرَ اللَّهُ رُبْعَكَ † May God multiply the people of thy house or tent. (TA.) And † هُمُ الْيَوْمَ رُبْعٌ † They now, or to-day, [are a large number; or] have become many, and have increased. (TA.) — [Hence, also,] † A bier; or a bier with a corpse upon it; syn. نَعْشٌ. (K, TA: [in the CK نفس.]) So in the saying, † حَمَلَتْ رُبْعَهُ † [I bore, or carried, his bier, or his bier with his corpse upon it]. (TA.) — † The extremity of a mountain. (TA.) [App. because travellers often stop and rest there.] = Also i. q. † رُبْعَةٌ, (L, Mṣb, K,) which signifies, (S, L, &c.) as also † رُبْعَةٌ, and † مُرْبُوعٌ, (L, Mṣb, K,) or † مُرْتَبِعٌ, (S, Mgh, L,) and † مُرْتَبِعٌ, (S, L, K,) and † مُرْتَبِعٌ, (L, K,) and † مُرْبَاعٌ, (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the “Mo-heṭ” as an epithet to a rope, TA,) applied to a man, (S, L, &c.) Of middling stature; (Mṣb;) neither tall nor short; (S, L;) between tall and short: (K:) and so, applied to a woman, † رُبْعَةٌ (S, Mgh, L, Mṣb, K) and † رُبْعَةٌ, (L, Mṣb,) though originally applied to a man, like خَمْسَةٌ &c.: (L:) the pl. of رُبْعٌ is رُبُوعُونَ: (Fr:) and that of † رُبْعَةٌ is رُبْعَاتٌ, applied to men and to women, (S, Mgh, L, K,) and رُبْعَاتٌ also; (IAṣr, Fr, L, K;) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ي for that radical; (S, O, K;) or the medial radical is movent in this instance because رُبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

رُبْعٌ (S, Mgh, Mṣb, K) and † رُبْعٌ, (S, Mṣb, K,) the former a contraction of the latter, (Mṣb,) [which is the more chaste, but the former is the more common,] A fourth part; (S, Mṣb, K;) one of four parts; (Mgh;) as also † رُبْعٌ, (Mṣb,

K,) like عَشِيرٌ; (TA;) and † مُرْبَاعٌ, like مَعْشَارٌ: (Kṭr, and S:) or the last signifies, (Mṣb, K,) or signifies also, (S,) the fourth part of the spoil, which the chief used to take (S, Mṣb, K) in the Time of Ignorance: (K:) the pl. of رُبْعٌ and رُبُوعٌ is أَرْبَاعٌ [a pl. of pauc.] (Mṣb, TA) and رُبُوعٌ [a pl. of mult.]: (TA:) and that of † رُبْعٌ is رُبُوعٌ. (K.) — † الرُّبْعُ الْبَاشِيُّ The same as the صَاعُ; because the قَفِيزُ is twelve times what is termed مَدٌّ: but الرُّبْعُ الْحَجَاجِيُّ is the same as the مَدُّ, which is a quarter of what is termed الصَّاعُ الْحَجَاجِيُّ. (Mgh.) [In Egypt, the رُبْعُ is the fourth part of a وَيْبَةٌ, q. v.] — † أَرْبَاعُ الرَّأْسِ The [four] regions of the head. (TA.)

رُبْعٌ The ظُرْمُ [or interval between two waterings, or keeping from water during that interval,] which is meant in the phrase رُبْعَتِ الْإِبِلِ [q. v.]: (S;) a certain ظُرْمُ of camels, respecting which authors differ: (TA:) it is when camels are kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, and come to the water on the fourth day [counting the day of the next preceding watering as the first]; (K;) or [in other words] their coming to the water one day, and leaving it two days, and then coming to it on the fourth day; or a period of three [whole] nights and four days [of which the first and last are incomplete]; as is indicated in the K: or, as some say, [but this at variance with common usage,] their being kept from the water four [nights (for the n. of number is here fem.)], and then coming to it on the fifth [day (for the n. of number is here masc.)]. (TA.) You say, † وَرَدَتِ الْإِبِلُ الرَّبْعَ: see 4. (S.) And † وَرَدَتْ إِبِلُهُ رَبْعًا: see 4. (S.) And † أَوْرَدَ الْإِبِلَ رَبْعًا, i. q. أَرْبَعَ الْإِبِلَ [q. v.]. (TA.) — [Also, for سَيْرِ رُبْعٍ, A journey in which the camels are watered only on the first and fourth days.] — [In like manner,] with respect to fever, it signifies The seizing on one day and leaving two days and then coming again on the fourth day [counting the day of the next preceding fit as the first]. (S, K.) [The fever is termed] حُمَى الرَّبْعِ [The quartan fever;] the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on. (Mṣb.) And you say, † جَاءَتْهُ الْحُمَى رَبْعًا, i. q. رُبْعَتْ عَلَيْهِ الْحُمَى [q. v.]. (K.) — Also The fourth young one, or offspring. (A in art. ثَلَاثُ.)

رُبْعٌ: see رُبَاعٌ. = رُبْعٌ A young camel brought forth in the [season called] رُبْعٌ [here meaning autumn], which is the beginning of the breeding-time: (S, Mṣb, K:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رُبَاعٌ [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (S, Mṣb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رُبْعَانٌ [like صُرْدَانٌ

pl. of صُرْدٌ]: (TA:) pl. fem. رُبْعَاتٌ (S, Mṣb, K, TA [in the CK, erroneously, رُبْعَاتٌ] and رُبَاعٌ. (K.) Hence the saying, † مَا لَهُ هَبْعٌ وَلَا رُبْعٌ He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof. (S, TA.) [See another ex. voce بَلْعٌ.] — [Hence, also,] † الرُّبْعُ † A very small star in the midst of the عَوَائِدُ, which are in the head of التَّيْنِ [or Draco]. (Kzw.)

رُبْعٌ: see رُبْعٌ, in two places.

رُبْعَةٌ: see رُبْعٌ, last signification, in three places.

= [A small round basket, covered with leather, in which perfumes are kept by him who sells them;] the جُودَةُ of the عَطَّارُ; (S, Mgh, K;) which is a سَلِيلَةٌ covered with leather: (Mgh:) or a four-sided vessel, like the جُودَةُ: said by El-Iṣbahānee to be so called because originally having four طَاقَاتُ [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — Hence, app., A chest in which the volumes of a copy of the Kur-án are kept; (Sgh, K;) called رُبْعَةُ الْمُصْحَفِ: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdád. (Sgh.) — Its application to A household utensil proper for women requires consideration. (Mgh.)

رُبْعَةٌ The beasts' collecting of themselves together in the [season called] رُبْعٌ: [whence] a country, or region, is said to be طَيْبٌ الرَّبْعَةِ [good for the beasts' collecting of themselves together &c.]. (TA.) — [Hence, app.,] † تَرَكْنَاهُمْ رُبْعَهُمْ عَلَى رُبْعِهِمْ We left them in their former, or first, or original, and right, or good, state, or condition. (TA.) † رُبَاعَةٌ, also, and † رُبَاعَةٌ, signify An affair, a business, or a concern, in which one continues occupied; or a case, a state, or a condition, in which one abides, or continues; (K, TA;) meaning a former, or first, affair, &c.; (TA;) and only relating to a good state or condition: (Yaḥkoob, K:) or one's way, course, mode, or manner, of acting, or conduct, or the like: (K:) or one's right, or good, state, or condition, (K, TA,) in which he has been before: (TA:) or his [tribe such as is termed] قَبِيلَةٌ: or [the portion thereof which is termed] his فَيْحٌ: (K:) or † هُمُ عَلَى رِبَاعَتِهِمْ, (S, K,) and † رِبَاعَتِهِمْ, and † رِبَاعَتِهِمْ, and † رِبَاعَتِهِمْ, and † رِبَاعَتِهِمْ, (K,) means They are in their right, or good, state, or condition: (K, TA:) or they are occupied in their affair, or business, or concern, in which they were occupied before; or they are in their case, or state, or condition, in which they were before: (S, K:) or † عَلَى رِبَاعَتِهِمْ, (S, K,) and † رِبَاعَتِهِمْ, (Fr, S, K,) signifies in their right, or good, state, or condition, and in their former, or first, case; or in their right, or good, state, or condition, and occupied in their former, or first, affair, or business, or concern: (S:) or it means in their places of abode. (Th, K.) You