

it (a thing) to be رَدِي [or bad, &c.]. (TA.) — And اردأ signifies *He did a thing, or a deed, that was رَدِي* [or bad, &c.]: or *he met with, or experienced, (أَصَابَ) a thing that was رَدِي*. (M, K.) = اردأ على غيره *It exceeded another thing*; as also اردى: (M:) [or the latter only:] accord. to IAar, one says اردأ على السنين, with ء, (M,) and, accord. to Lth, على الخمسين, (TA,) and, [accord. to F,] على مائة, (K,) meaning *He exceeded [the age of sixty, and fifty, and a hundred]*: (M, K, TA:) but Az says that اردأ, with ء, [in these phrases,] though authorized by Lth, is wrong; (TA:) and accord. to A'Obeyd, one says ارديت. (M. [It is added, however, in the M, that اردأ may perhaps be also used in poetry in the same sense without the prep. على.]])

5. تردوا *They helped, aided, or assisted, one another.* (Lth, M, TA.)

ردء *A buttress, or the like, by means of which a wall is strengthened and supported.* (T.) [This is the primary signification. See also رد, in art. رد.] — [Or] the primary meaning is *A thing by means of which one is helped, aided, or assisted*; such as the دفء [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — *A helper, an aider, or an assistant.* (T, S, M, Mgh, Mshb, K.) You say, فلان رء فلان *Such a one is an aider and a strengthener to such a one.* (T.) — And i. q. مادة [app. as meaning *An accession*; or *a thing that is added, whatever it be, to another thing*]. (M, K.) — And † i. q. عدل [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA;) so called because one such رء supports another: (TA:) and *a heavy عدل*: (T, K, TA:) pl. أرءاء. (T, TA.)

رداء: see art. ردى.

ردى, applied to a thing, (T, S, M, Mshb,) and to a man, (M, TA,) *Bad, corrupt, vicious, depraved, or the like*; (S, M, Mshb, \* K;) of no rank, or estimation; low, ignoble, vile, or mean; (Mshb;) *disapproved, disliked, hated, or abominable*: and *weak, and impotent, so as to be in want or need*: and accord to the Mshb, one says also ردى; [there said to be a dial. var.]; but this is asserted by IDrst, in the Expos. of the Fg, to be erroneous, and peculiar to the vulgar: (TA:) pl. أرءاء, with two hemzels, (M, K,) applied to a people, or company of men. (M.)

أردأ *Worse, and worst; more, and most, corrupt &c.*

مرداة *A stone which a strong man can hardly lift with both his hands*; (TA;) as also مرداة. (ISH, TA in art. ردى.)

ردب

أردب *A well-known مكيال [or measure with which corn is measured], (T,) a large مكيال,*

(S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Mshb;) not correctly called a مكيال for they do not measure with it, but with the وية: (IB, TA:) it comprises, (يضم, [so in the M, but in copies of the K يضم, which signifies that it is also pronounced with damm,]) as they say, (M,) or it takes, (T,) twenty-four times the measure called صاع, (T, M, Mshb, K,) of wheat, (T,) i. e. sixty-four times the measure called من, (T, Mshb,) the من here meant being the من of our country, (Az, [app. meaning El-'Irak,]) and the صاع being that of the Prophet: (Mshb:) or six ويات (K:) the اردب of Egypt is six ويات; and the وية being four ارباع; the ربيع, four اقداح; and the قدح, two hundred and thirty-two دراهم (Es-Suyootee in his "Husn el-Mohadarah:") the half of the اردب is called قنقل: (T:) the word اردب is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced اردب:] the pl. is أرءاب. (Mshb.) El-Akhtal says,

قَوْمًا إِذَا اسْتَبَحَ الْأَضْيَافَ كَلْبَهُمْ  
قَالُوا لِأُمَّهُمُ بُولِي عَلَى النَّارِ  
وَالخَبْزُ كَالعَنْبَرِ الْبِنْدِيِّ عِنْدَهُمْ  
وَالقَمْحُ سَبْعُونَ إِرْدَبًا بَدِينَارِ

[Persons who, when the guests induce their dog to bark, (see art. نبخ,) say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy irdebbs for a deenar]: the former of these two verses [whereof the latter only is cited in the S] is said by As and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground.* (M, K.)

أردبة *A wide بالوعة [or sink-hole] made of baked clay*: (T, K:) likened to the مكيال above mentioned: pl. as above. (T.) [And *Any pipe of baked clay*: pl. إردبات: see داخنة.] — And i. q. قرويدة [which may mean *A large baked brick, or a thing made of baked clay*]: (M, TA:) or *large baked bricks*; (S, K, TA;) which are called قريميد. (S, TA.)

ردج

1. رءج, aor. -, inf. n. رءج, *He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رءج.* (TA.) = رءج, inf. n. رءجان, i. q. رءج, inf. n. رءجان: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رءج *What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,)*

before it eats: like عقى in relation to a child: (S, K:) pl. أرءاج. (TA.)

أرءاج pl. of رءج: (TA:) = and used by Ru-beh for أرءنج, q. v. (K.)

أرءنج (Lh, S, K) and إرءنج (K) and يرءنج (Lh, S) *Black skin [or leather], (S, K,) of which boots are made*: termed by Ru-beh, in the following hemistich, أرءاج:

كأنا سرون في الأرداج

[As though they were clad in trousers of ارءنج: (K:) accord. to A'Obeyd, originally Pers., (S,) arabicized, (K,) from رءنه: (S, K:) one should not say رءنج: (ISk, S:) accord. to Lh, i. q. دارش: or, he adds, as some say, a skin [or leather] different from that termed دارش: or i. q. رءج, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

لم تدري ما نسج اليرءنج قبلها

[She knew not what is the weaving of يرءنج before it], it is said that he imagined يرءنج to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] يرءنج also signifies *A certain black dye*; (L;) the black [or blacking] with which boots are blacked: or رءج [i. e. vitriol]. (K.) — Az mentions ارءنج and يرءنج as quadrilateral-radical words. (TA.)

يرءنج: see the next preceding paragraph, in four places.

ردح

1. رءح, (S, K,) aor. -, (K,) inf. n. رءح, (TA,) *He inserted an oblong piece of cloth, (S, K,) such as is termed رءحة, (TA,) in the hinder part of the tent*; as also اردحه: (S, K:) or both signify *he widened the tent*: (A:) or *he lowered, or let down, the curtain (رءحة, or ستره,) at the hinder part of the tent.* (L, and so in some copies of the K.) — Also (thus in the S, but in the K "or") *He put a thick coating, or covering, of clay, or mud, upon the house, or structure*; and so اردحه. (S, K.) — رءح also signifies *The spreading a thing upon the ground, so that it becomes even*; and so ترءيح [inf. n. of رءح]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the spreading a thing so that its back [or upper surface] becomes even with the ground. (TA.) — And رءحه *He threw him down prostrate.* (L.) = رءحت, aor. -, inf. n. رءاحة, *She (a woman) was, or became, such as is termed رءاح, i. e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make.* (TA.)

2: see the preceding paragraph.