

and then become a dweller among the Arabs, inclines to, or resembles, foreigners, in certain words, or expressions, though he strive [to do otherwise, or to speak correctly]. (K, TA.)

رَضَخٌ, (S, Mgh, Mṣb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure *فَعُولٌ* in the sense of the measure *مَفْعُولٌ*, like *ضَرَبَ الأَمِيرَ* [applied to a dirhem]; (Mṣb;) [app., in its primary acception when thus used, *A fragment: for*] you say, *عِنْدَهُ رَضَخٌ مِنْ خُبْزٍ*, [He has a fragment of bread]: (A: [so in a copy of that work; and this is agreeable with significations of رَضَخٌ: or the right reading may be خَبِرٌ: (see the last sentence in this paragraph:) or it may be that which here next follows:]) *عِنْدَهُ رَضَخٌ خَيْرٌ* He has somewhat of good, or of good things. (Mṣb.) Also *A small gift*; (S, *L, Mṣb, TA;) and so *رَضَخَةٌ* (JK, A, [in my copy of the Mgh, erroneously, رَضِخَةٌ,]) and *رَضِخَةٌ* (Mgh, L) and *رَضَاخَةٌ*: (L:) or a moderate gift, neither good nor bad; and so *رَضِخَةٌ*: (L:) and a small gift, less than one's share, of booty. (Mgh, *MF.)—Also, [or *رَضَخٌ مِنْ خَبِرٍ*,] *News, or tidings*, (K,) or a little thereof, (TA,) which one hears, but of which one is not sure, or with which one is not clearly, or plainly, acquainted: (K, accord. to different copies, and TA:) in some copies of the K, in the place of *تَسْبِيحُهُ*, we find *تَسْبِيحُهُ*. (TA.)

رَضَخَةٌ: see the next preceding paragraph.— One says also, *وَقَعَتْ رَضَخَةٌ مِنْ مَطَرٍ* (JK, A) *A small quantity of rain fell*: (JK:) pl. *رَضَاخٌ*. (JK, A, *)

مَرَضُوحٌ * [or *رَضِخٌ*] and *نَوَى رَضِخٌ* [or *رَضِخٌ*] *Bruised, or crushed, date-stones*, [with which camels are fed, and] which are first moistened with water. (L in art. *حَفَدٌ*.) [See also *رَضُخٌ*, with *ح*.]

رَضَاخَةٌ: see *رَضُخٌ*.

رَضِخَةٌ: see *رَضُخٌ*, in two places.

مَرَضُوحَةٌ: see what next follows.

مَرَضَاخٌ *A stone with which*, (K, and Ham p. 615,) or upon which, (Ham,) *date-stones are broken* [or bruised or crushed; to serve as food for camels]; (K, Ham;) as also *مَرَضُوحَةٌ*: pl. *مَرَضَاخٌ*: (TA:) but *مَرَضَاخٌ* is [said to be] a dial. var. of weak authority, of *مَرَضَاخٌ*. (TA in art. *رَضِخٌ*.)

رَضِخٌ: see *مَرَضُوحٌ*.

It is allowable to substitute *ح* for *خ* in the words of this art., except in those relating to eating and giving. (L.)

رضع

1. *رَضِعَ أُمَّهُ*, aor. -; and *رَضِعَ*, aor. -; (S, Mṣb, *K;) the former of the dial. of Tihameh; (O, L;)

the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihameh, and used by the people of Mekkeh; (Mṣb;) and *رَضِعَ*, (Mṣb,) i. e. *رَضِعَ* *أُمَّهُ*, (IKṭṭ, TA,) aor. -; (IKṭṭ, Mṣb;) inf. n. *رَضَاعٌ*, (S, Mṣb, K,) of the first, (S, TA,) or of the third, (Mṣb,) and *رَضَاعٌ*, (K,) [which is also an inf. n. of 3,] and *رَضِعَ*, (Mṣb, K,) of the first, (Mṣb, TA,) and *رَضِعَ*, (S, Mṣb, K,) of the second, (S, Mṣb,) and *رَضِعَ*, (Mṣb, K,) said by some to be the original form of the inf. n. of the second, (Mṣb,) and *رَضَاعَةٌ*, (Mṣb, K,) of the third, (Mṣb,) and *رَضَاعَةٌ*; (K;) or the last two are simple substs. from *رَضَاعٌ*; (IAth;) said of a child; (S, Mṣb;) *He sucked the breast of his mother*; (K;) and *رَضِعَ* signifies the same. (Mṣb, TA.) You say, *هَذَا أَحَى مِنَ الرَضَاعَةِ* [This is my foster-brother]; and *هَذَا رَضِيعِي*. (S, K, *) The saying, in a trad., *الرَضَاعَةُ مِنَ الْجَاعَةِ*, and *الرَضَاعَةُ*, means *The sucking which occasions interdiction of marriage* [with the woman whose milk is sucked and certain of her relations] *is that of an infant when hungry*; not of a child that is grown up: (IAth:) or *that consequent upon hunger which is stopped by the milk in the time of infancy of the child*; not when the child's hunger is only to be stopped by solid food. (Mgh in art. *جَوْعٌ*.) You also say, of a man, *يَرْضِعُ إِبْنَهُ* (S, K) and *غَنَمَهُ* (S) [He sucks the teats of his camels and of his ewes or she-goats, by reason of his sordidness: see *رَاضِعٌ*].— *رَضِعَ اللُّؤْمَرُ مِنْ ثَدِي* — *رَاضِعٌ* [He sucked meanness, sordidness, or ignobleness, from the breast of his mother]; (K;) i. e. *he was born in meanness, sordidness, or ignobleness*. (TA.)— *رَضِعَ النَّاسُ* † *He begs of men*; (K, TA;) *asks gifts of them*. (TA.) So, accord. to IAṣ, in the saying of Jereer,

* وَيَرْضِعُ مَنْ لَاقَى وَإِنْ يَرُّ مَقْعَدًا *
* يَقُودُ بِأَعْمَى فَالْفَرَزْدَقُ سَائِلُهُ *

[And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdaq asks of him]: but [properly speaking] the *مَقْعَدٌ* is one who cannot stand, so as to lead the blind. (TA.)— *هُوَ يَرْضِعُ الدُّنْيَا وَيَدْمَهَا* † [He sucks the sweets of the present world, and dispraises it]. (TA.)— *رَضِعَ*, (S, Z, K,) with *ḍamm*, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. -; and *رَضِعَ*, aor. -; (Ibn-'Abbád, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) *رَضَاعَةٌ*, (Z, K,) with *fet-ḥ* only; (IAth, TA;) † *He* (a man, S) *was, or became, mean, sordid, or ignoble*: (S, *K, TA:) or *he was, or became, very mean, &c.*: (Z, TA:) [see *رَاضِعٌ*]: or one says, *لُؤْمَرٌ وَرَضِعٌ*, for the sake of mutual resemblance; and the meaning is, [he was, or became, mean, sordid, or ignoble, and] *he sucked from the teat of the she-camel, fearing lest, if he*

milked, any one should know of his doing so, and demand of him somewhat. (Mṣb.)— *رَضِعَتْ أَلْبَانَهَا* † *Their milk became little in quantity*; said in reference to milch-camels abounding with milk. (TA. [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called *رَضَاعَةٌ*; and that the right reading is *رَضِعَتْ أَلْبَانَهَا*; and the meaning, † *It rendered their milk little in quantity.*])

3. *رَضِعَ*, (Mṣb, TA,) inf. n. *مُرَاضِعَةٌ* and *رَضَاعٌ* (Mṣb, K, TA) and also *رَضَاعَةٌ*, (Mṣb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] *He sucked with him*; or *had him sucking with him*; (Mṣb, *K, *TA;) *he had him as his رَضِيعٌ* [or foster-brother]. (Mṣb.)—

[Hence,] *بَيْنَهُمَا رَضَاعٌ الكَأْسِ* † [Between them two is the sipping of the wine-cup, or cup of wine]. (TA.)— *مُرَاضِعَةٌ* also signifies *An infant's sucking the breast of his mother while she has a child in her belly*. (K.)— *رَاضِعَ أَبْنَهُ* *He gave, or delivered, his son to the woman who should suckle him*. (S, K.) [See also 4.]

4. *أَرْضَعَتْ* *She* (a woman) *had a child which she suckled*. (K.)— *ذَاتُ إِرْضَاعٍ*, also, signifies † *Having milk, though not having a child that is suckled*. (IB.)— *أَرْضَعَتْهُ أُمُّهُ* *His mother suckled him*. (S, Mṣb, K, *)— You say also, *أَرْضَعُ الوَلَدَ* [app. meaning *He caused the child to be suckled*: or, perhaps, *he suckled the child, by means of his wife or a female slave*; because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word *لِقَاحٌ* or *لِقَاحٌ*. (K) voce *مَلَحَ*, q. v.) [See also 3.]

6. *تَرَاضَعَا* *They both sucked the breast of a woman together; each with the other*. (TA.)

8. *ارْتَضَعُ*: see 1; first sentence.— *ارْتَضَعَتْ العَنْزُ* *The she-goat drank* [or sucked] *her own milk* [from her udder]. (S, K.)— Hence *ارْتَضَاعُ الكَأْسِ* † *The drinking* [of the cup] *of wine*. (Har p. 284: [See also 3.]

10. *اسْتَرْضَعُ* *He sought, or demanded, a wet-nurse*. (K.) It is said in the Kṣur [ii. 233], *وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ* *And if ye desire to seek, or demand, wet-nurses for your children*; i. e., *ان تاسترضعوا اولادكم مراضع*; and the second objective complement [accord. to this order of the words], but the first in reality because the wet-nurse is the agent with respect to the child, being suppressed; for you say, *اسْتَرْضَعْتُ المَرْأَةَ وَلَدِي*, meaning *I sought, or demanded, of the woman that she should suckle my child*: (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. *لِ* is suppressed in the Kṣur; the meaning being *لِأَوْلَادِكُمْ*. (El-Howfee, in the "Burhán fee tefseer-el-Kṣur-án.")

رَضِعُ *A kind of trees upon which camels feed*. (O, K.)