

(دَابَّة), (A,) It became broken, or trained. (S, A,\* K, TA.) — [And hence,] اِرْتَضَتْ الْقَوَافِي لِلشَّاعِر [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10. اِسْتَرَضَ: see 4, in five places. — Also + It (water) stagnated, or remained, or collected, in a place. (TA.) — And + It (a place, S, M, K) was, or became, wide, ample, or spacious. (S, M, Mgh, K.) — And [hence (see its part. n. below)] اِسْتَرَضَتْ النَّفْسُ The mind was, or became, dilated, free from straitness, cheerful, or happy. (K, TA.)

رُوضُ: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رُوضَةٌ (S, M, A, Mgh, K) and رِيضَةٌ (AA, A, K) and رَيْضَةٌ (TA) [seem to be best rendered, in general, *A meadow*; meaning, *a verdant tract of land, somewhat watery*; or (as in Johnson's dictionary) *ground somewhat watery, not ploughed, but covered with grass and flowers*: and sometimes, *a garden*: accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side*; not otherwise: or, accord. to Aboo-Ziyád El-Kilábee, *a tract of plain land, producing [late-trees of the kind called] سِدْر; which may be of the extent of Baghdad: and also, of herbs, or leguminous plants, and fresh green herbage*: (M:) or *this last [only]*: (S:) or *a tract of plain land, in which are جَرَانِيمُ* [perhaps here meaning *ants' nests*, as these are generally found in soft soil,] *and soft hillocks, in the low, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent*: (M:) or *a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects*; so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رُوضَةٌ is mostly applied to a place where beasts pasture at pleasure: some say that it signifies *a land having waters and trees, and sweet, or pleasant, flowers*: (TA:) or *a place that is pleasant with flowers*; said to be so called because the waters that flow thither rest there: (Mgh:) it is said in the 'Ináyeh, that رُوضُ [perhaps a mistake for رُوضَةٌ] signifies *a garden*; and in common conventional language, one *having rivers, or rivulets*: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that *having water* does; though not in common conventional language: (TA:) accord. to Th, رُوضَةٌ signifies *a beautiful garden*: (M:) the pl. of رُوضَةٌ is رُوضٌ (S, M, K,) [or rather this is a coll. gen. n.,] and رِياضٌ (S, M, A, Mgh, K,) originally رَوَاضٌ (S,) and رِيضَانٌ (Lth, M, K,) originally رُوضَانٌ (TA,) or rather رِيضَانٌ is pl. of رُوضٌ (M,) and رُوضَاتٌ (M, Mgh,) in the dial. of Hudheyl رُوضَاتٌ (Mgh:) Az says that the رياض of the hard and stony and rugged tracts in the desert are *low level places, in which the rain-water stagnates, or remains, or collects, and*

*which consequently produce various kinds of herbage, that do not quickly dry up and wither*: that sometimes a رُوضَةٌ contains thickets of wild سِدْر: and sometimes it is a mile in length and breadth: but such as are very wide are termed اَحْسَنُ مِنْ قِيَعَان. (TA.) It is said in a prov., اَحْسَنُ مِنْ رُوضَةٍ [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, اَنَا عِنْدَكَ فِي رُوضَةٍ [I, in thy presence, am as though I were in a meadow, or garden]: and [Thy sitting-place is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Mohammad is related to have said, "Between my grave, or between my house, and my pulpit is a رُوضَةٌ of the رياض of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a رُوضَةٌ of the رياض of Paradise. (M.) [See another tropical meaning of رياض الجنة voce رَتَج, last sentence.] — رُوضَةٌ also signifies + *Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it*. (K,\* TA. [In the CK, and the إِخَارَات and الْمَسَاكَات are erroneously put for the إِخَارَات and الْمَسَاكَات.]) — Also, (K,) or رُوضٌ (S, M,) + *About the half of a فِرَّة [or water-skin] (S, M, K) of water*: (S:) and the former, *as much of water as covers the bottom of a watering-trough*. (S, M, A.)

رُوضَةٌ: see رُوضَةٌ. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَائِضٌ *A breaker, or trainer*, (M, Mgh, K,) of colts, (K,) or of beasts (دَوَاب): (M, Mgh:) pl. رُوضٌ (S, M, K) and رَوَاضٌ (S, M, K) and رِيضٌ (M.)

رِيضٌ, originally رِيضٌ (S,) [in its primary sense seems to be syn. with رُوضٌ. — And hence it signifies] + *Clement, or forbearing*. (Mgh.) — [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) *In the first stage of training, as yet refractory*: (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) *that has not received training, nor become skilled in going, or pace, (A, L,) nor become submissive to its rider*: (L:) and a she-camel *not trained*: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, *refractory*; contr. of ذَلُول; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] قَصِيدَةُ رِيضَةٍ *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed*: (TA:) or قَصِيدَةُ رِيضَةٍ means *an ode not well, or not skilfully, composed*. (A.) And أَمْرٌ رِيضٌ *An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated*. (A, TA.)

رُوضَةٌ as a subst.: see رُوضَةٌ

مَرَاضٌ *Hard ground in the lower, or lowest,*

*part of a plain, or of soft ground, which retains water*: pl. مَرَايِضُ and مَرَاضَات. (Az, K.)

مَرُوضٌ (S, K,) and its fem., with ة, (S, Mgh,) *A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Mgh,) broken, or trained*. (S,\* Mgh, K.) See also رِيضٌ.

أَرْضٌ مُسْتَرُوضَةٌ *Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect*: and نَبَاتٌ مُسْتَرُوضٌ *plants which have attained their utmost size and height*. (M.) — اِفْعَلْ ذَاكَ مَا دَامَتْ النَّفْسُ مُسْتَرِيضَةً *Do thou that while the mind is free from straitness, cheerful, or happy*, (S, M,\* Mgh, TA, [in the second of which, however, the نفس is strangely made masc.,]) is from اِسْتَرَضَ said of a place, as explained above. (S.) — مُسْتَرِيضٌ is also applied, by a poet, (S, M,) El-Aghlab El-Ijlee, (S,) or Homeyd El-Arkaṭ, (AHn, M, IB,) to poetry, and to the metre termed رَجَز; (S, M;) as meaning + *Easy; practicable*. (M, TA.)

## رُوع

1. رَاعَهُ, (IAqr, Az, S, Mgh, K,\*) aor. يَرُوعُ, (Mgh,) inf. n. رُوعٌ (Mgh, TA) and رُوعٌ and رُوعٌ (IAqr, TA,) [He, or it, affected his heart, i. e. heart, or mind, with fright, or fear;] *fear of it (namely an affair or event) reached his heart*; (Az, TA;) *he, or it, (a man, S, or an affair or event, IAqr, TA, or a thing, Mgh,) frightened him; put him in fear; made him afraid*; (S, Mgh, Mgh, K;) as also رُوعَهُ (S, Mgh, K,\*) inf. n. تَرُوعٌ: (TA:) or *its beauty and abundance or multitude frightened him*: (Lth, TA:) and the latter also, *it frightened him by its abundance or multitude, or its beauty*. (TA.) Hence the saying, in a trad., إِذَا شَمِطَ لِإِنْسَانٍ فِي عَارِضِيهِ, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the warning of death. (TA.) You say also, [using the pass. form,] رُوعٌ, aor. يَرُوعُ, (TA,) inf. n. رُوعٌ (S, K,) *He was, or became, frightened, or afraid; or he feared*; (S,\* K,\* TA;) as also اِرْتَاعٌ, and تَرُوعٌ. (S, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رُوعٌ, *He was, or became, frightened at it, or afraid of it; or he feared it*. (TK.) [But I know of no authority on which this is founded, except a prov. (cited in art. جَعَر), in which some read رُوعِي instead of رُوعِي.] To a man, you say, لَا تَرُوعْ [Be not thou frightened;] *fear not thou; let not fear overtake thee*: and to a woman, لَا تَرَاعِي. (S, TA.) And hence the saying, in a trad., لَنْ تَرَاعُوا مَا رَأَيْنَا مِنْ شَيْءٍ, [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, مِنْهُ, aor. يَرُوعُ, and لَهُ *He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it*. (TA.) — [It affected his heart, i. e. heart, or