

(دَابَّةَ), (A,) *It became broken, or trained.* (S, A,* K, TA.) — [And hence,] ارتاضت القوافي للشاعر [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10 استراض: 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, Mṣb, K.) — And [hence (see its part. n. below)] استراضت النفس † *The mind was, or became, dilated, free from straitness, cheerful, or happy.* (K, TA.)

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

رَوْضَةٌ (S, M, A, Mṣb, K) and رَيْضَةٌ (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 [lote-trees of the kind called سدر; which may be of the extent of Baghdád: 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 جراثيم [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 رَوْضَةٌ 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: (Mṣb:) it is said in the 'Ináyah, that رَوْضٌ [perhaps a mistake for رَوْضَةٌ] 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, رَوْضَةٌ signifies a beautiful garden: (M:) the pl. of رَوْضَةٌ is رَوْضٌ, (S, M, K,) [or rather this is a coll. gen. n.,] and رِيَاضٌ, (S, M, A, Mṣb, K,) originally رِيَاوِضٌ, (S,) and رِيَاضَانٌ, (Lth, M, K,) originally رِيَاوِضَانٌ, (TA,) or rather رِيَاضَانٌ is pl. of رَوْضٌ, (M,) and رَوْضَاتٌ, (M, Mṣb,) in the dial. of Hudheyl رَوْضَاتٌ: (Mṣb:) 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 رَوْضَةٌ contains thickets of wild سدر: and sometimes it is a mile in length and breadth: but such as are very wide are termed أَحْسَنُ مِنْ قِيَعَانٍ. (TA.) It is said in a prov., بَيْضَةٌ فِي رَوْضَةٍ [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, أَأَنَا عِنْدَكَ فِي رَوْضَةٍ † [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.) Moḥammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَةٌ of the رِيَاضِ of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a رَوْضَةٌ of the رِيَاضِ of Paradise. (M.) [See another tropical meaning of رِيَاضِ الْجَنَّةِ voce رَتَّعَ, last sentence.] — رَوْضَةٌ 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 المساكات and الإخادات are erroneously put for الإخادات and المساكات.]) — Also, (K,) or رَوْضٌ, (S, M,) † *About the half of a فِرْبَةٌ [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.)

رَيْضَةٌ: see رَوْضَةٌ. [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, Mṣb, K,) of colts, (K,) or of beasts (دَوَابٌّ): (M, Mṣb:) pl. رَائِضَةٌ and رَوَائِضٌ (S, M, K) and رَوِضٌ. (M.)*

رَيْضٌ, originally رِيَوْضٌ, (S,) [in its primary sense seems to be syn. with رَوْضٌ. — And hence it signifies] † *Clement, or forbearing.* (Mṣb.) — [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 ذَلُولٌ; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] رَيْضَةٌ قَصِيدَةٌ القوافي † *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed: (TA:) or رَيْضَةٌ قَصِيدَةٌ means † an ode not well, or not skilfully, composed. (A.) And أَمْرٌ رَيْضٌ † *An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated. (A, TA.)***

رَوْضَةٌ as a subst.: see رَوْضَةٌ

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

part of a plain, or of soft ground, which retains water: pl. مَرَائِضٌ and مَرَاضٌ. (Az, K.)

مَرَوْضٌ, (S, K,) and its fem., with ة, (S, Mṣb,) *A colt, (S, K,) and she-camel, (S,) or beast (دَابَّةَ), (Mṣb,) broken, or trained.* (S,* Mṣb, K.) See also رَيْضٌ.

أَرْضٌ مُسْتَرَوْضَةٌ *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 مُسْتَرَوْضٌ plants which have attained their utmost size and height. (M.) — أَفْعَلُ ذَاكَ مَا دَامَتِ النَّفْسُ مُسْتَرِيضَةً † *Do thou that while the mind is free from straitness, cheerful, or happy, (S, M,* Mṣb, TA, [in the second of which, however, the نفس is strangely made masc.,]) is from استراض said of a place, as explained above. (S.) — مُسْتَرِيضٌ is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Hoṣeiyd El-Arkaṭ, (AḤn, M, IB,) to poetry, and to the metre termed رَجَزٌ; (S, M;) as meaning † *Easy; practicable.* (M, TA.)**

روع

1. رَاعَهُ, (IAqr, Az, S, Mṣb, K,*) aor. يَرُوعُ, (Mgh,) inf. n. رَوْعٌ (Mṣb, TA) and رُوعٌ and رُوْعٌ and رُوْعٌ, (IAqr, TA,) [He, or it, affected his رَوْعٌ, i. e. heart, or mind, with fright, or fear;] *fear of it* (namely an affair or event) *reached his رَوْعٌ; (Az, TA;) he, or it, (a man, S, or an affair or event, IAqr, TA, or a thing, Mṣb,) frightened him; put him in fear; made him afraid; (S, Mgh, Mṣb, K;) as also رَوْعَهُ, (S, Mṣb, 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 شِمِطَ لِإِنْسَانٍ فِي عَارِضِيهِ, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the murning of death. (TA.) You say also, [using the pass. form,] رِيْعٌ, aor. يَرِيعُ, (TA,) inf. n. رَوْعٌ, (S, K,) *He was, or became, frightened, or afraid; or he feared; (S,* K,* TA;) as also ارتاع, and تروع. (S, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رَوْعٌ, *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. جعر), in which some read رَوْعِي instead of رَوْغِي.] 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, ارتاع مِنْهُ and رَاعَ مِنْهُ *He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it. (TA.) — † [It affected his رَوْعٌ, i. e. heart, or****