

2. رَوَى, inf. n. تَرْوِيَةٌ: see 4, in two places: — and 5. [Hence,] يَوْمَ التَّرْوِيَةِ [The day of providing oneself with water;] the eighth day of Dhu-l-Hijjah; (T, Mṣb;) the day before that of 'Arafah: (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَرَوَّدُونَ, T, M, or يَتَرَوِّونَ, Mṣb, and so in a copy of the T, or يَتَرَوِّونَ, S, K) on that day with water (T, S, M,\* Mṣb, K) for the aftertime, (S, Mṣb, K,) and to rise and go, or when rising to go, to Minè, where is no water, [or, accord. to the Mṣb, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minè: (T, accord. to two different copies:) or [it means the day of consideration, or thought; (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (كَانَ يَتَرَوَّى وَيَتَفَكَّرُ فِي رُؤْيَاهُ) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اسْتَعْمَلَ). (K.) [And in a similar manner it is explained in the Ksh and by Bḍ in xxxvii. 101. See also 2 in art. رَوَى.] — التَّرِيدُ بِالذَّسْرِ, and رَوَى رَأْسَهُ بِالذَّهْنِ — (T, TA,) He moistened [his head, app. much, or saturated it, i. e. its hair, with oil, or grease, and the broken, or crumbled, bread with grease, or gravy]. (TA.) — رَوَاهُ الشَّعْرُ, (T, S, M, Mgh, K,) and الْحَدِيثُ, (M, Mgh, Mṣb,) inf. n. as above; (S;) and ارَوَاهُ أَيَّاهُ (S, K;) He made him to relate by heart the poetry, (S, M,\* Mgh,\* K,\* TA,) and the tradition, narrative, or story; (M, Mgh, TA;) he made him to bear in his memory, knowing by heart, and to transmit, relate, recite, or rehearse, (Mṣb, TA,) the poetry, (TA,) and the tradition, narrative, or story; (Mṣb, TA;) [or he taught him to do so; i. e.] he related to him by heart (رَوَى لَهُ) the poetry, (T, TA,) and the tradition, narrative, or story, (TA,) until he retained it in his memory, for the purpose of relating it by heart [as learned, or heard, or received,] from him. (T, TA.)\* And رَوَيْنَا الْحَدِيثَ [We had the tradition, narrative, or story, related to us by heart; and in like manner, رَوَيْتُ فِي الشَّعْرِ the poetry]. (Mṣb, TA.) — رَوَيْتُ فِي الْأَمْرِ (S, K,) [though Freytag represents the verb as being in the K without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,] inf. n. as above, (TA,) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, K, TA;) deliberately, or leisurely; without haste; a dial. var. of رَوَاتٌ [q. v.]: (M, TA:) [and تَرْوِيَةٌ app. signifies the same:] see تَرْوِيَةٌ in the former half of this paragraph, in an explanation of يَوْمَ التَّرْوِيَةِ.

4. ارَوَاهُ (M, MA, Mṣb, K) مِنَ الْمَاءِ (MA) [and مِنَ اللَّبَنِ], inf. n. ارَوَاهُ; (KL, and Ḥar p. 67;) and رَوَاهُ مِنْهُ (MA, Mṣb) inf. n. تَرْوِيَةٌ; (KL;) He satisfied him, or made him to

be satisfied, with drinking of water [and of milk]; he satisfied, or quenched, his (another's) thirst, by a drink, or draught, of water [and of milk]; (M,\* MA, Mṣb,\* K,\* KL;\*) he did away with his thirst [thereby]. (Ḥar ubi suprâ.) One says of a she-camel abounding in milk, هِيَ تَرْوِي الصَّبِيَّ [She satisfies the thirst of the young child]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, ارَوَاهُ is said of water, and of milk, &c., meaning It satisfied his thirst.] — [Hence, ارَوَى and رَوَى signify also He watered, or irrigated, plentifully a plant, or herbage, or a tree; or rendered it flourishing and fresh, luxuriant, succulent, or sappy, by plentiful irrigation: see 1, second sentence.] — See also 2, in the middle of the paragraph. — And see 1, last three sentences.

5. تَرْوَى: see 1, first three sentences. — You say also, تَرَوَّوْا and رَوَّوْا, meaning They provided themselves with water. (M.) And كَانُوا يَتَرَوَّونَ مِنَ الْمَاءِ; (Mṣb, and so in a copy of the T; see 2, second sentence;) or يَتَرَوَّونَ مِنَ الْمَاءِ; (S and K; see again 2, second sentence;) [They used to provide themselves with water:] and مِنْ أَيْنَ تَرْتَوُونَ الْمَاءَ [Whence do ye provide for yourselves water?]. (T and S; see 1, in the middle of the paragraph.) — And تَرَوَّتِ اللَّغْمَةُ بِالسَّمْنِ [The morsel was imbued, or soaked, with clarified butter]. (En-Nadr, TA in art. رِبْع.) — تَرَوَّى الْحَدِيثَ, and الشَّعْرُ: see 1, in the latter half of the paragraph. — تَرَوَّتْ مَفَاصِلُهُ: see 8. — تَرْوَى فِيهِ: see 2, in two places.

8. ارتوى: see 1, first and third sentences: — and see also 5, in two places. — ارتوت النَّخْلَةُ The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root. (Lth, T.) — It (a rope) was twisted: (M, K:) or was twisted well, or thoroughly, or soundly: (M:) or was thick in its strands: (S:) or was composed of many strands, and thick, and very compact. (Lth, T.) — And ارتوت مَفَاصِلُهُ His joints (those of a beast, T, or those of a man, S) were, or became, well-proportioned and thick; (T, S, K;) and so تَرَوَّتْ. (M, K.)

رَوَى: see رَوَى. — رَوَى: see what next follows: — and see also art. رَوَى.

رَوَى, said by Esh-Shámeé, in his "Seereh [of the Prophet]," to be also with damm [i. e. رَوَى], which is anomalous, like رَوَى, for رَوَى, (MF, TA,) is an inf. n. of رَوَى: (T, S, M, Mgh,\* K:) and also (M, K) a simple subst. from that verb [meaning The state of being satisfied with drinking of water and of milk; the state in which one is satisfied with drinking or drink; the state of having drunk enough to quench, or satisfy, the thirst]. (M, Mṣb, K.) One says, فَلَانَ فِي رِيٍّ وَمَشْبَعٍ [Such a one is in a state in which he is satisfied with drink and food]. (T, A, TA, all in art. نَظَر.) — [Also, as is indicated in the K &c.,

in relation to plants or herbage, or to trees, The state of having plentiful irrigation; or of being flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation.] — عَيْنٌ رِيَّةٌ A source abounding with water. (S.) — See also art. رَوَى.

رَوَى: see رَوَى. — رَوَى رُطْبَ رَوَى Dates when they ripen [after they have been cut off,] not upon their palm-trees; as also مَرْوَى. (TA.)

رَوَى: see رَوَى, in art. رَوَى.

رَوَى and رَوَى (T, S, M, K) [in this last improperly said to be like رَوَى, which is without tenween,] and رَوَى (M, K) Sweet water: (S:) or water that causes him who comes to it to return with his thirst satisfied; (T, S;\*) applied only to water that has a continual increase, and does not become exhausted, nor cease: (T:) or abundant water, that satisfies the thirst. (M, K.) — [Hence,] الرَّوَاءُ is a name of The well of Zemzem. (K, TA.) — And رَوَاهُ, (so in the TA, as from the K, and as mentioned by Az on the authority of IAqr, [but I have looked for it in vain in two copies of the T, app. رَوَاهُ, or perhaps رَوَاهُ, like the Pers. رَوَا, for one of these two may be from the other,] or رَوَاهُ, (so accord. to my MS. copy of the K and accord. to the TK, [but this I think very dubious, and still more strange is the reading in the CK, which is رَوَاهُ]) Abundance of herbage, or of the goods, conveniences, or comforts, of life. (K.)

رَوَى [for رَوَى, (see رَوَى, in art. رَوَى,) or of the measure فَعَالٌ from الرَّوَى, (see Ḥar p. 24,)] i. q. مَنْظَرٌ [as meaning A pleasing, or goodly, aspect; or beauty of aspect]: so in the phrase رَجُلٌ لَهُ رَوَى [A man having a pleasing, or goodly, aspect]. (S.)

رَوَى A rope with which the two leathern water-bags are bound upon the camel: (T:) or a rope with which goods, or furniture, or utensils, &c., are bound upon the camel; (S, K;) and with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep: (M, and Ḥam p. 321:) or one of the ropes of the [tent called] خِيَابَ: and sometimes the load is bound therewith upon the camel: accord. to AHn, it is thicker than well-ropes: (M:) and رَوَى signifies the same: (T, K:) pl. of the former رَوَى; (T, S, K;) and of the latter رَوَى: (M, K,) i. e. مَرَاوَى, and مَرَاوَى. (TA.) — See also رَوَى.

رَوَى: see رَوَى. — Also A full, or complete, drink. (K, TA.) You say, شَرِبْتُ شَرْبًا رَوَى, (S, TA) I drank a full, or complete, drink. (TA.) — And A cloud of which the rain-drops are large, (S, K,) and vehement in their fall; like رَوَى: (S:) pl. رَوَى. (TA.) — And, accord. to IAqr, One who gives to drink; or a waterer; syn. سَاقٍ: [in one copy of the T, in the place of التَّابِي as explanatory of الرَّوَى, I find التَّابِي, which I think an evident mistranscription:] — and Weak: — and Sound in body and intellect. (All three from the T.) — Also The [funda-