

mental] rhyme-letter; (S, M, K;) the letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place; as, for instance, the [final] ع in the verse here following:

* إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ *
* وَأَوَمَّتْ إِلَيْهِ بِالْعَيْونِ الْأَصَابِعُ *

[When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوِيَات as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى رَوِيٍّ وَاحِدٍ [Two odes constructed upon one rhyme-letter; or having one fundamental rhyme-letter]. (S.)

رَوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning *A relation, or recital, &c.*,] has for its pl. رَوَايَا. (JM.) See رَاوِيَةٌ, last sentence but one.

رَوِيَّةٌ *A want, or thing wanted*: (A'Obeyd, T, S:) so in the saying, لَنَا عِنْدَ فُلَانٍ رَوِيَّةٌ [We have a want to be supplied to us on the part of such a one; meaning we want a thing of such a one]: (A'Obeyd, T:) and لَنَا قَبْلَكَ رَوِيَّةٌ [We have a want to be supplied to us on thy part; we want a thing of thee]. (S.) — And The remainder of a debt and the like. (S.) — Also, (S,) or رَوِيَّةٌ (M, K,*) thus usually pronounced without , (S,) [originally رَوِيَّةٌ] *Inspection, examination, consideration, or thought, of an affair*; (S, M, K;) *without haste*: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ رَوِيَّةٌ [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. رَكِب.) See رَاوِيَّةٌ, near the end. [See also رَوِيَّةٌ in art. رَوَا.]

رَجُلٌ رَوَاةٌ *A man whose habitual work, or occupation, is the drawing of water by means of the raouia* [q. v.]: you say, جَاءَ رَوَاةُ الْقَوْمِ [The people's habitual drawer of water by means of the raouia came]. (T.)

رِيًّا [originally رَوِيًّا] *A sweet odour* (T, M, K) of anything. (T.) One says of a woman, إِنَّهَا لَطِيْبَةٌ الرَّيِّا, meaning *Verily she is sweet in the odour of her body*: and hence the saying of Imrael-Keys,

* إِذَا قَامَتَا تَصَوَّعَ الْبِسْكَ مِنْهُمَا *
* نَسِيمَ الصَّبَا جَاءَتْ بِرِيًّا الْقَرْنَفَلِ *

[When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove]. (T.) — It is also fem. of رِيَّانٌ. (T, S, M, &c.)

رِيَّانٌ [originally رَوِيَّانٌ] an epithet from رَوَى;

(T, M, Mgh, Mṣb, K;) *Satisfied with drinking [of water and of milk &c.]; having drunk [thereof] enough to quench, or satisfy, his thirst; contr. of عَطْشَانٌ*: (S, Mgh:*) fem. رِيَّانٌ, (T, S, M, Mgh, Mṣb, K,) in which the ي is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ي is the final radical, as in تَقْوِيٌّ; so that if it were a subst., it would be رَوِيٌّ; (S, M;) originally رَوِيَّةٌ: (M:) as to رِيَّانٌ that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الْعَبَّاسُ and الْحَارِثُ, though without the article ال: (S, * M:) the pl. is رَوَاةٌ, (T, S, M, Mgh, Mṣb, K,) with kesr and medd., (S,) in measure like كِتَابٌ, (Mṣb,) masc. and fem. (Mgh, Mṣb.) You say قَوْمٌ رَوَاةٌ مِنَ الْمَاءِ [A people, or party, satisfied with drinking of water]. (S.) — And شَجَرٌ رَوَاةٌ and ثَبْتُ رِيَّانٌ [A plant, or herbage, and trees, having plentiful irrigation: or flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation: see the verb]. (M.) — [Hence,] رِيَّانٌ signifies also † *Full of fat and flesh*. (JM.) And you say وَجْهٌ رِيَّانٌ † [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رِيَّانٌ, or رِيَّانٌ, applied to a youth, or to a woman, or a limb of a woman, meaning plump and juicy, is used by way of praise]: opposed to وَجْهٌ ظَنَانٌ. (A and TA in art. ظَمَأ.) And امْرَأَةٌ رِيَّانَةٌ الْخُلْخُلِ † [A woman full, or plump, in the place of the anklet]. (JM.) And فَرَسٌ رِيَّانٌ الْقَهْرِ † *A horse fat in the portion of flesh and sinew next the back-bone on each side*. (T.)

رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning *Bringing, or one who brings, water to his family*: and *drawing, or one who draws, water for others*: and a camel carrying, or that carries, water; whence the subst. رَاوِيَّةٌ, q. v.]. (S, TA.) — And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning *A relater, reciter, or rehearser, by heart, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another*]: and in like manner رَاوِيَّةٌ, but in an intensive sense [as meaning *a large, or copious, relater or reciter or rehearser, &c.*]; (T, S, M, Mgh, K;) i. e. رَجُلٌ رَوَايَةٌ; (T, * TA;) as in the phrase رَجُلٌ رَوَاةٌ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رَوَاةٌ. (S, TA.) — Also *One who has the superintendence, management, or care, of horses* (مَنْ يَرْقُومُ) عَلَى الْخَيْلِ [strangely rendered by Freytag, who seems to have read عَلَى الْجَمَلِ, "constrictus fune et stans super cameli dorso"]. (M, K.)

رَاوِيَّةٌ *A camel, (A'Obeyd, T, S, K,) or a mule, or an ass, (S, and so in the K with the exception of "and" for "or,") upon which water is drawn*: (A'Obeyd, T, S, K: [see سَانِيَةٌ:]) or a camel that carries water; (M, * Mgh, Mṣb;) and then applied to any beast upon which water is drawn: (Mṣb:)

[but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also *a man who draws water* (A'Obeyd, T, TA) for his family: (TA:) the ة is affixed [لِلتَّغْلِ], i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Mṣb:) pl. رَوَايَا [by rule رَوَايَا, being originally of the measure فَوَاعِلٌ, not فَعَائِلٌ]. (S, M, TA.) Also *A مزَادَةٌ [or leathern water-bag] (A'Obeyd, T, S, M, Mgh) composed of three skins, (Mgh,) containing water; (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeyd, T;) or the مزَادَةٌ is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies a pair of such water-bags [مَزَادَتَانِ [see مَزَادَةٌ in art. زَيْد]: (T:) [accord. to ISd,] it is applied to the مزَادَةٌ, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مزَادَةٌ, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) — One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّوَايَةَ, meaning *He is unable to turn back the raouia* [or camel bearing a water-bag or pair of water-bags,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — And the Prophet applied the appellation رَوَايَا الْبِلَادِ [The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries,] to † the clouds, by way of comparison. (TA.) — رَوَايَا is also applied as an appellation to † The chiefs of a people; (IAar, Th, T;) as pl. of رَاوِيَّةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M,*) A Temeemee, mentioning a party that had attacked his tribe, said, لَقِينَاهُمْ فَتَقْتَنَّا الرَّوَايَا وَأَبْحَنَّا الرَّوَايَا meaning [We encountered them, and] we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) — رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّوَايَا رَوَايَا الْكُذِبِ, and accord. to some, it is, in this instance, pl. of رَاوِيَّةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, † *The worst of those who carry tidings are those who carry false tidings*; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of رَوِيَّةٌ; (JM, TA;) and the meaning is, *the worst of thoughts are those that are untrue, not right, nor tending to good*: or it is pl. of رَوَايَةٌ; and the meaning is, *the worst of relations, or recitals, are those that are untrue*. (JM.) — See also رَاوٍ.*

رَوَى: see the next paragraph, in two places.

رَوِيَّةٌ (T, S, M, Mṣb, K,) originally [رَوِيَّةٌ] of the measure اَفْعُولَةٌ (S, M, Mṣb,) and رَوِيَّةٌ (Lh, M, K,) The female of the رَوَى, (El-Aḥmar,