

A'Obeyd, T, S, M, Mṣb, K,) which means *mountain-goats*: (TA:) or the *female* and the *male*; the former of which is also called *عَنْز*, and the latter *وَعَل*; (AZ, T, Mṣb;) and *which are of the [kind called] شَاءَ*; *not of the [kind called] بَعْر*: (AZ, T:) pl. *أُرَاوِي*, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفَاعِيل*, (S,) a pl. of pauc., (Mṣb,) applied to three (El-Aḥmar, A'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Aḥmar, A'Obeyd, T, M, K,) and *أُرَوِي*, applied to many, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفْعَل*, (S, M, Mṣb,) erroneously held by Abu-l-'Abbás to be of the measure *فَعْلَى*; (M;) an irregular pl. n.; (M, K;) or [rather] it is a quasi-pl. n.; (M, K;) and *أُرَاوِي* is a broken pl. (M.) It is also a proper name of a woman: and so is *أُرَوِي*. (S.)

رَوَى: see *مَرَوَى*.

رَوَاةٌ: see *مَرَوَى*, in two places.

رى

1. *رَيْتٌ* and *رَيْتٌ*, inf. n. of the former *رَى* and of the latter *رَيْتٌ*, are both of them verbs relating to *الرَّايَةَ*: (T:) you say, *رَيْتُ الرَّايَةَ* [and *رَيْتُهَا*] *I made the راية* [q. v.]: (M, TA:) the imperative of *رَيْتٌ* is *ارْبِهْ*, and that of *رَيْتٌ* is *رِبِهْ*: and the pass. part. ns. are *مَرِيٌّ* and *مَرِيٌّ*, each applied to a banner. (T.)

2: see 1, in three places. — You say also, *رَيْتُ رَاةٌ* *I made a ر*; (M;) or *I wrote a ر*. (TA in باب الالف اللينة.)

4. *أَرَيْتُ الرَّايَةَ*; accord. to *أَرَيْتُهَا*, [and so in the K, (see 1 in art. *راى*, near the end of the paragraph,)] but [ISd says,] I hold that this is anomalous, and that it is properly only *أَرَيْتُهَا*; *I stuck, or fixed, [into the ground,] the banner, or standard*. (M, TA.)

8. *أَرَيْتُهُ*, [as though a contraction of *أَرَيْتُهُ*] for *أَرَيْتُهُ*: see *رَأَى*, first signification.

10. *أَسْتَرَيْتُهُ*, [as though a contraction of *أَسْتَرَيْتُهُ*] like as *أَسْتَحَيْتُ* is a contraction of *أَسْتَحَيْتُ*; see *رَأَى*, first signification.

رَى, said in the CK, in art. *راى*, to be a pl. of *رَأَى*: see this latter word.

رَى: see art. *روى*. — It is also said in the K, in art. *راى*, to be a pl. of *رَأَى*: see this latter word.

رَى: see art. *روى*. — It is also said in the K, in art. *راى*, to be a pl. of *رَأَى*: see this latter word. — Also *Beauty of aspect*; (K; and M in art. *روى*;) accord. to him who holds it to be without *ء*; said by AAF to mean *beauty as implying نَمعة* [and therefore belonging to art. *روى*]. (M in art. *روى*. [See also *رَيْتٌ*, in art. *راى*].)

رَيْةٌ: see *رَيْةٌ*, in art. *راى*.

رِيَا: see *رَيْتٌ*, in art. *راى*.

رِيَّةٌ an inf. n. of *رَأَى* [q. v.]. (T, M, K; all in art. *راى*.)

رِيَّا: see art. *روى*.

رِيَّا } see *رِيَّا*, in art. *راى*.

رِيَّا }

رِيَّا: see *رَيْتٌ*, in art. *راى*.

رِيَّانٌ: see art. *روى*.

رِيَّانَةٌ, (T, S, M, Mṣb, K,) and *رِيَّانَةٌ*, mentioned by Sb on the authority of Abu-l-Khattáb, the l of *رِيَّانَةٌ*, though a substitute for the medial radical, [i. e. *رِي*], being likened by him to the augmentative l, and therefore the final radical is made *ء*, like as is done in the case of *سَقَاءَةٌ* &c., (M,) *A banner, or standard, (T, S, M, Mṣb, K,) of an army: (Mṣb:) accord. to some, (Mṣb,) originally with ء, [see *رِيَّانَةٌ*, in art. *راى*], though pronounced by the Arabs without ء; (T, Mṣb;) but others deny this, and say that it has not been heard with ء: (Mṣb:) pl. *رِيَّانَاتٌ* (M, Mṣb, K) and [coll. gen. n.] *رِيَّانٌ*. (M, K.) — Also *A فَلَادَةٌ* [app. here meaning *collar*]: (K:) or *a thing that is put upon the neck* (Lth, T, M, K) of a runaway male slave, (M, K,) to show that he is a runaway: *it is an iron ring, of the size of the neck*. (TA.) — It is also said to be an inf. n. of *رَأَى*: see this latter word.*

رِيَّانَةٌ dim. of *رِيَّانَةٌ*. (Lth, T.)

رِيَّانَةٌ *قصيدة روية* [or *fundamental rhyme-letter*] is *ر*. (TA in باب الالف اللينة.)

رِيَّانَةٌ and *رِيَّانَةٌ*: see *رِيَّانَةٌ*, in art. *راى*.

مَرِيٌّ } see the first paragraph.

مَرِيٌّ }

راى

1. *رَاةٌ* (like *رَاةٌ*, TA, [app. indicating that its aor. is *رَاةٌ*, like *رِيَّانَةٌ*],) a dial. var. of *رَأَى* [*He saw*; &c.]. (M, K.)

2. *رَوَاةٌ* [q. v.]. (T, K.) — *فَسَحَ عَنْهُ مِنْ حَنَاقِهِ*, i. q. *رَوَاةٌ*, inf. n. *رَوَاةٌ*, [app. meaning *He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled*]: (M:) or *فَسَحَ عَنْ حَنَاقِهِ* [which app. has the former meaning: or perhaps means *he, or it, relieved his quinsy, so that he had room, or freedom, to breathe*]. (K.) — *رَوَاةٌ رَاةٌ* *He wrote a ر*. (TA.)

3. *رَايَا فَلَانًا*, (M, K,*) said to be formed by transposition, [i. e. from *رَايَا*], inf. n. *مَرَايَاةٌ*, (TA,)

He feared, or was on his guard against, such a one. (M, K,*) — See also 3 in art. *راى*.

رَاةٌ a subst. from *رَاةٌ* mentioned above: (M, K:) [i. e., it signifies *Sight*; &c.; like *رُؤْيَةٌ*:] and *رَاةٌ* is said by MF to be like it; but this is a mistake, occasioned by his finding *الرَّاء*, in a verse, miswritten for *الدَّاء*. (TA.) — [See also *رَيْتٌ*.]

رَوَاةٌ: see art. *رَوَاةٌ*.

ريب

1. *رَابِيٌّ*, (T, S, M, &c.,) aor. *رَبِيْبٌ*, (M, Mgh, Mṣb, K,) inf. n. *رَبِيْبٌ* (T, M, Mgh, Mṣb, &c.) and *رَبِيَّةٌ*, (M, K,) or the latter is a simple subst., (S, Mṣb,) *It (a thing) occasioned in me disquiet, disturbance, or agitation, of mind*: (Ksh and Bd in ii. 1:) [this is the primary signification; (see *رَبِيَّةٌ*)] a signification also borne by *رَابِيٌّ*; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] *it (a thing) made me to doubt*: (Mṣb: and in like manner *رَابِيَّةٌ* is expl. in the Mgh:) or *it (a thing, M) caused me to have what is termed رَبِيَّةٌ* [i. e. *doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; as also *رَابِيٌّ*: (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Mṣb,) accord. to AZ, (T, Mṣb,) the former signifies *he, (T, M,*) or it, i. e. his case, (M, * Mṣb,) made me to know that there was on his part what is termed رَبِيَّةٌ* [i. e. *something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; (T, M, Mṣb;) and *the latter signifies made me to think that there was in him what is so termed*; (Sb, T, M, Mṣb, K;) *without my being certain, or sure, of it*: (Mṣb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also *جَعَلَ فِي الرَّيْبَةِ* [*he put into me, i. e. into my mind, doubt, or suspicion &c.*]; (Sb, M, K; and in a similar manner *أَرَبْتُهُ* is expl. in the latter;) or *أَوْهَمَنِي الرَّيْبَةَ* [*he made me to think that which occasioned doubt, or suspicion &c.*]: (K: and in like manner *ارابه* is expl. in the Ham p. 363:) and *رَبِيَّةٌ* signifies *إِنِّي الرَّيْبَةَ* [*I made doubt, or suspicion &c., or that which occasioned doubt, or suspicion &c., to come to him, or to reach him*]; (K;) [app. by some act; for it is said that] *أَتَاهُ بِرَبِيَّةٍ* [*he did to him a thing that occasioned doubt, or suspicion &c.*]: (Ham ubi supra:) or, (K,) accord. to Lh, the Arabs say, (M,) *رَابِيٌّ*, aor. *رَبِيْبِيٌّ*, inf. n. *رَبِيْبٌ* and *رَبِيَّةٌ*: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] [*إِذَا كَتَبُوا*] [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,] they prefix *ا* [to the verb, saying *أَرَبْتُ*, and *أَرَبْتُ*, &c., expl. in the latter part of