pls.]. (Mgh.) You say, وَجَدْتُ رِيحٌ لِهُ الشَّى and رَائِحَتُهُ in the same sense [i. c. I perceived the odour of the thing]. (S.) And لهذه البقلة [This herb, or leguminous plant, has a smeet odour]. (L.) _ It is said in the K, that means † There is not in his face any blood: but [SM says that] this requires consideration; for, accord to A'Obeyd, one says, أَتَانَا فَلَانٌ وَمَا فِي وَجْهِهِ رَائْحَةُ دُمِ مِنَ الفَرَق 1 [Such a one came to us not having in his face any tinge of blood by reason of fright, or fear]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, UUI (TA:) [accord. to Mtr, وَمَا فِي وَجُّهُهُ رَائْحَةُ دُمِ however,] one sometimes says, ومَا فِي وَجْهِهِ رَائِحَةً without adding ,; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) _ also signifies A rain of the evening or afternoon: (Lh, K:) or, as Lh says on one occasion, [simply] rain: (TA:) pl. روائح. (Lh, K.) _ [And] A cloud (---) that comes in the evening or afternoon. (Har p. 667.) - See also - J.

[More, and most, conducive to rest or ease]. (K in art. مخر.) = Also Having the quality termed (CTA,) or in the legs, (S, A, Mgh, Mgh, * K,) and feet, (S,) or in the feet: (Lth, Mgh, Meb:) fem. روح (S, Meb:) and pl. روحاً، Such was 'Omar; (K, TA;) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (S, TA.) You say also meaning A foot spreading in its fore, قدم روحاة part: (Ith, Mgh, TA:) or turning over upon its outer side. (TA.) _ Also, and أريح , (K,) or the latter only is correct in this case, (TA,) Wide; applied to a محمل [q. v.]: (K, TA:) and so the latter applied to anything: (Lth, TA:) so too the former applied to a [bowl such as is termed] : and the same also signifies shallow; applied to a vessel: (TA:) and so زُوْحًا: ; applied to a [bowl such as is termed] قصعة. (S, A, K.)

see the next preceding paragraph.

لاريحي لله الهجاه العجام المحام المح

Largeness, or liberality, of disposition; (S, K, TA;) alacrity, cheerfulness, brishness, live-

liness, or sprightliness, disposing one to promptness in acts of liberality, hindness, or beneficence: (Ṣ,*A, L, Ķ:*) the former c is said by AAF to be substituted for c: (TA:) أَوْمَتُ , accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is رَادِيَتُ (L: in which these two ns. are mentioned in the present art. and in art. [See also if and see 1.]) You say, رَادِيَتُ إِلَى النَّدَى , (Ṣ, L, Ķ,) or رَادِيَّ الْمُورِيَّةُ إِلَى النَّدَى , أَوْدَالُهُ الْمُورِيِّةُ إِلَى النَّدَى , (A,) i. e. † Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him. (Ṣ, A, L, Ķ.) [See also 1, near the beginning, where it is mentioned as an inf. n.]

___. [رِيحٌ pl. of رُوحٌ and of رُوحٌ pl. of أَرُوَاحٌ الْوَاحُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ ا

A single rest: pl. تَرَاوِيتَ. (Mgh,* Mṣb,* TA.) — Hence, the مَرْوِيتَ of the month of Ramadán, (K, TA,) or مَرْدُ التَّرَاوِية [A form of prayer performed at some period of the night in the month of Ramadán, after the ordinary prayer of nightfall, consisting of twenty, or more, reh ahs, according to different persuasions]; (Mgh,* Mṣb, TA;) so called because the performer rests after each ترويعة, which consists of four rek'ahs; (Mgh,* Mṣb, K,* TA;) or because they used to rest between every two [prirs of] salutations. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, مَرْدُوية [I performed with them the prayer of the (A,* Mgh, Mṣb.)

a n. of place from 1: (Mṣb:) A place from which people go, or to which they return, in the evening or afternoon [or at any time: see 1]. (Ṣ, Mṣh, Ķ.) — [Hence,] مَا تَرَكَ فُلَانَ مِنْ (Ṣ, and Ķ in art. مَا تَرَكَ فُلَانَ مِنْ (Ṣ, and Ķ in art.) and أَيْهُ مُوَاحَةً وَلا مَرَاحًا أَنَّ وَلا مَرَاحًا أَنْ وَلا مُرَاحًا أَنْ وَلا مَرَاحًا أَنْ وَلا مُعْرَاحًا أَنْ وَلا مُعْرَاعًا أَنْ وَلا مُعْرَاحًا أَنْ وَلا مُعْرَاحًا أَنْ وَلا مُعْلِقًا أَنْ إِلَا لا أَنْ مُنْ فَعْلَا أَنْ مُنْ أَنْ وَلا مُعْلِقًا أَنْ فَا مُنْ مِنْ أَنْ مُنْ أَنْ مُنْ مُنْ أَنْ مُلْكُمْ أَنْ أَنْ مُنْ أَنْ أَنْ مُنْ أَنْ مُنْ أَنْ مُنْ أَنْ مُنْ أَنْ مُنْ أَنْ أَنْ مُنْ أَنْ مُنْ أَنْ مُنْ أَنْ مُنْ أَنْ مُنْ أَنْ مُنْ أَنْ أَنْ مُنْ

a n. of place from 4; (Msb;) meaning The place to which camels, and sheep or goats, and cows or bulls, are driven, or brought, back [from their place of pasture] in the evening, or afternoon; (Mgh;) the nightly resting-place or resort (S, Msh, K) of cattle, (Msh,) or of camels, (S, K,) and sheep or goats [Sc.]. (S.) vil, with fet-h, in this sense, is wrong. (Mgh, Msb.)

and مريح , applied to a pool of water left by a torrent, (\$\overline{S}\), and to a place, &c., (\$TA,) and the former, (\$A,) or the latter, (\$\overline{S}\), to a branch, (\$\overline{S}\), A,) Smitten [or blown upon] by the wind: (\$\overline{S}\):) and مريحة , the latter originally applied to a tree (مريحة), blown upon by the wind: or blown about, or shaken, by the wind, so that its leaves have been made to fall: or having the dust scattered upon it by the wind. (L.)

مروحة عود : مروح

مُرُوحُ and its fem., with ة: see مُرِيحُ.

A place in which, or through which, the winds blow, (S,* K, TA,) and in which they efface the traces of dwellings: (TA:) and [hence,] a desert, or waterless desert: (S, K:) pl. مراويح
[for مراويح]. (S.) [See an ex. in a verse cited voce ...

مَرُوحَهُ (Ṣ, A, Mṣb, K) and أَمَرُوحُ (Lḥ, K) A fan; a thing, or an instrument, with which one fans himself (يُتَرُوحُ): (Ṣ, A, Mṣb, K:) pl. مُرَاوِحُ

مروح Perfumed; applied to oil; (Ṣ, A;) and to أَوْمَد [q. v.], (A'Obeyd, Ṣ,) which latter is perfumed with musk. (A'Obeyd.)

الله مراوح A she-camel that lies down behind the other camels. (IAar, Az.)

المُوتَاكِ The fifth of the horses that run in a race; (K, TA;) the number of which is ten. (TA.)

مریاح, applied to food, That occasions much flatulence in the belly. (A, TA.)

the grave [as being a place of rest or ease]. (Ham p. 228.) [And as such] † A pricy; syn. (Ṣ.) — Also, accord. to rule, a n. of time [i.e. A time of rest or ease]. (Ham uhi suprà.) — And a pass. part n. of 10. (Id. ibid.) [As such] meaning † Dead [for مُعْرَبُ مَا]; as also * مُعْرَبُ [lit. at rest or ease]. (Id. p. 251.) — And it may also be used as an inf. n. of 10. (Ham p. 228.)

see the next preceding paragraph.

رود

1. رودان aor. برود (T, S, A,) inf. n. راد (A, TA) and jo, (K, TA,) He, or it, (a thing, S,) came and went; (T, S, A, K;) [went to and jro;] was restless, or unsettled. (T, TA.) One says, مَا لِي أَرَاكَ تُرُودُ مُنْذُ اليَّوْم [What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA.) And رُادَتْ رُودَانْ ،n. (Ş, M, A, K,) aor. تُرُودُ (Ş, A,) inf. n. رُودُانْ (S, M, K) and رؤود and رؤود (M,) She (a woman) ment about to and from the tents, or houses, of her female neighbours. (S, M, A, K.) And وادت (AḤn, رَيَادُ aor. رَيَادُ (AḤn, M,) inf. n. رَبُوودُ S, M, K) [and app. رودان &c. as above], The camels went to and fro in the place of pasture. inf. n. راد النَّعَمُر فِي المَرْعَى And راد النَّعَمُر فِي المَرْعَى, inf. n. תשוב, The cattle went to and fro in the place of pasture. (A.) And رادت الدواب inf. n. رود and ; The استرادت † also]; and ریاد (and app. رودان) beasts pastured [going to and fro]. (M.) And رادت الريح, (T, M,) aor. تُرُودُ, (TA,) inf. n.