

K.) And its dim. is رَوْدٌ. (S, A, K.) [But see what follows.] They said رَوْدًا, meaning *Gently, softly, or in a leisurely manner*; (T, S, M, A, K;) with tenween: (T:) and رَوْدًا, meaning *Walk thou, or go thou, gently, &c.*: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رَوْدٌ, meaning *Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd, or grant him a delay, or respite; let him alone, or leave him, for a while*; syn. أَمْلَهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for رَوْدًا, in the sense of رَوْدٌ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for رَوْدٌ; though it has a nearer resemblance to رَوْدًا because it is a noun: others hold it to be the dim. of رَوْدٌ, and cite the saying [of a poet],

* كَأَنَّهُ مِثْلُ مَنْ يَمْشِي عَلَى رَوْدٍ *

[As though he were like him who walks, or goes, gently, &c.]: but this is a mistake; for رَوْدٌ is not put in the place of a verb, as رَوْدًا is. (M.) Accord. to Ibn-Keysân, رَوْدٌ seems to have two contr. significations; for they said, رَوْدٌ زَيْدًا, meaning *Leave thou Zeyd, or let him alone*; and also meaning *act thou gently towards, or with, Zeyd, and retain him, or withhold him*. (TA.) One says also, رَوْدَكَ عَمْرًا, meaning *Act thou gently, &c., towards, or with, 'Amr*; syn. أَمْلَهُ: (T, S, M, K:) the ك in this case being a denotative of allocution, (T, S, M,) and having no place in the desinential syntax: (S, M, K:) it is added only when رَوْدٌ is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رَوْدٌ applies to one and to more than one and to the male and to the female; though sometimes one says رَوْدَكَ to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, رَوْدٌ is an abbreviated dim. of رَوْدًا, the inf. n. of رَوْدٌ. (S.) In like manner also one says, (K, TA,) to a male, رَوْدَكَنِي [Act thou gently, &c., towards, or with, me]; and to a female, رَوْدَكَنِي; and رَوْدَكَنِي (K, TA) to two persons; (TA;) and رَوْدَكَمُونِي (K, TA) to males more than two; (TA;) and رَوْدَكَنِي (K, TA) to females more than two. (TA.) رَوْدٌ is used in four different manners: first, as a verbal n.; as in رَوْدٌ عَمْرًا, (S, K, K,) i. e. رَوْدٌ عَمْرًا, (S,) meaning أَمْلَهُ [expl. above]: (S, K:) secondly, as an inf. n.; as in رَوْدٌ عَمْرًا [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M, K, K;) like فَضْرَبَ الرِّقَابَ, in the Kur [xlvi. 4], (S, M, K,) in which the inf. n. is put for its verb; (Jel;) and like عَذِرَ الْحَيَّ [expl. in art. عَذِرَ]: (M:) thirdly, as an epithet; as in سَارُوا سِرًّا رَوْدًا [They went, or journeyed, at a gentle, or leisurely, rate of

going, or journeying]; (Sb, S, K;) and سَارُوا رَوْدًا, in which سِرًّا is suppressed: (T:) fourthly, as a denotative of state; as in سَارَ الْقَوْمُ رَوْدًا [The people, or party, went, or journeyed, going, or journeying, gently, or leisurely]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with naṣb, without tenween; (Lth, T, M, K;) as in the saying of a poet,

* رَوْدٌ تَصَاهُلُ بِأَعْرَاقِي جِيَادَنَا *
* كَأَنَّكَ بِالضَّحَاكِ قَدْ قَامَ نَادِبُهُ *

[Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in El-'Irāk: it is as though thou wert with Ed-Dahhāk, his summoner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying, وَاللَّهِ لَوْ أَرَدْتَ الدَّرَاهِمَ لَأَعْطَيْتَكَ رَوْدًا مَا الشَّعْرُ [By God, hadst thou desired the money, I had given thee: let alone the poetry: مَا being here redundant]: (T, M:) like the phrase, فَدَعِ الشَّعْرَ (M:) and similar to this is the saying, رَوْدٌ الشَّعْرَ يَغْبُ (T.) [explained in art. غب]. (T.)

رِيدٌ [originally رَوْدٌ] Will, wish, or desire; (K;) and so رِيدَةٌ [originally رَوْدَةٌ]: (M, L:) or the former signifies a thing that one wishes, or desires, and strives to obtain: (T in art. رِيد:) and the latter, love, or liking, for a thing; and solicitude respecting it: (M, L:) or the latter signifies a kind, or manner, of wishing or desiring; as in the saying, رِيدَةً بِكُلِّ رِيدَةٍ [I wished it, or desired it, with every kind, or manner, of wishing or desiring]. (M.)

رَوْدَةٌ: see رَادٌ.

رِيدَةٌ: see رِيدٌ.

رَوَادٌ: see رَادٌ, in two places.

رَبِيَادٌ, originally an inf. n., and رَبِيَادٌ, The wild bull; [a species of bovine antelope]; (M;) called رَبِيَادٌ because he goes to and fro, not remaining in one place; (M in art. رَبِيَاد;) or because he pastures going to and fro; (T and S, and M in that art.) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, † A man who comes and goes. (Kr, M and TA in art. رَبِيَاد.) And † A man who is in the habit of visiting women. (AA, T and K in that art.)

رَوْدٌ: see رَادٌ.

الرَّيُونُ الصِّينِيُّ (K,) or الرَّيُونُ الصِّينِيُّ (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [China-rhubarb]; a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an ل to it, (K,) saying رَاوْنَدٌ: (TA:) there are four kinds thereof; the best of which is the صِينِيُّ; and inferior to this is the خُرَاسَانِيُّ, which is [commonly] known by the appellation of رَاوْنَدُ الدَّوَابِّ, used by the veterinarians: it is a black [app. a mistake for red, or yellow,] wood, of compound powers, but its predominant qualities are heat and dryness. (TA.)

رَوْدٌ: see 4, first sentence: and see also رَوْدٌ, throughout.

رَوَادَةٌ: see رَادٌ.

رَوْدِيَّةٌ and رَوْدِيَّةٌ or رَوْدِيَّةٌ: see 4, first sentence.

رَائِدٌ [act. part. n. of 1, Coming and going; moving to and fro; &c.]. [Hence,] رَائِدَةٌ: (T:) or going to and fro [in the place of pasture]: or pasturing together while the rest are debarred from the pasture, or tied. (M.) And رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الْوَسَادِ [lit. Whose pillow moves to and fro; meaning] † a man restless by reason of disease or anxiety; (A;) or uneasy on his pillow by reason of anxiety that disquiets him: (TA:) [or sleepless: see 1.] And رَائِدُ الْعَيْنِ The عَوَارُ of the eye, [i. e. the mote, or the like, that has fallen into it, or the foul, thick, white matter that collects in its inner corner, and] that moves to and fro (يَرُودُ) therein. (S.)

— The handle of the hand-mill, (S, M, A, K,) which the grinder grasps (S, M, A) when he turns round the mill-stone (S, A) thereon. (A.) — See also مَرُودٌ. — One who is sent (S, M, A, Mgh, L, K) before a people or party (Mgh) to seek for herbage (S, M, A, Mgh, L, K) and water (Mgh) and the places where rain has fallen; (L;) or one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof; (T;) and رَادٌ signifies the same; (S, M, K;) the latter occurring in the poetry of Hudheyl; (M;) [originally رَوْدٌ,] of the measure فَاعِلٌ in the sense of the measure فَاعِلٌ, like فَرَطٌ in the sense of فَارِطٌ, (S,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعِلٌ, [originally رَوْدٌ,] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رَوَادٌ (M, A, L) and رَادَةٌ. (L.)

One says, الرَّائِدُ لَا يَنْكَدِبُ أَهْلَهُ, (T, Mgh,) or لَا يَنْكَدِبُ الرَّائِدُ أَهْلَهُ, (S,) [The seeker of herbage, &c., will not lie to his family,] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, الرَّائِدُ الْمَوْتِ † Fever is the messenger that precedes death; like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَائِدٌ is also applied to † One who goes before with some abominable deed or design. (TA.) And to † A seeker of science or knowledge. (L, from a trad.) [Hence also,] أَنَا رَائِدٌ حَاجَةٍ and مُرْتَادَهَا † [I am the seeker of an object of want]: and أَنَسٌ رَوَادُ الْحَاجَاتِ † [Men who are the seekers of the objects of want]. (A.) — Also One who has no place in which to alight or abide. (T in art. رِيد, and TA.) = [See also art. رَاد.]

رَائِدَةٌ a subst. that is put in the place of رَائِدٌ [inf. n. of 8], and of رَادَةٌ [inf. n. of 4]. (T in art. رِيد.)