

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] *شَاة*; not of the [kind called] *بَقَر*: (AZ, T:) pl. *أَرَاوِي*, (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 *أُرُوِي*, applied to many, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفْعُل*, (S, M, Mṣb,) erroneously held by Abu-l-'Alibās to be of the measure *فَعْلَى*; (M;) an irregular pl. n.; (Mṣb, K;) or [rather] it is a quasi-pl. n.; (M, K;) and *أَرَاوِي* is a broken pl. (M.) It is also a proper name of a woman: and so is *أُرُوِي*. (S.)

رَوَى: see *مَرُو*.

مَرُو: see *رَوَى*, in two places.

رى

1. *رَيْتُ* and *رَيْتُ*, inf. n. of the former *رَيْتُ* and of the latter *رَيْتُ*, are both of them verbs relating to *الرَّايَة*: (T:) you say, *رَيْتُ الرَّايَة* [and *رَيْتُهَا*] *I made the رايَة* [q. v.]: (M, TA:) the imperative of *رَيْتُ* is *ارِيه*, and that of *رَيْتُ* is *رِيه*: and the pass. part. ns. are *مَرِي* and *مَرِي*, each applied to a banner. (T.)

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

4. *أَرَيْتُ الرَّايَة*; accord. to Lh, *أَرَيْتُهَا*, [and so in the K, (see 1 in art. *رَأَى*, 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 *أَسْتَحْيَتْ* is a contraction of *أَسْتَحْيَتْ*] for *أَسْتَرَيْتُهُ*: see *رَأَى*, first signification.

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

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

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

رَى: see *رَى*, in art. *رَأَى*.

رَى: see *رَوَى*, in art. *رَأَى*.

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

رَى: see art. *رَوَى*.

رَى: } see *رَوَى*, in art. *رَأَى*.

رَى: see *رَوَى*, in art. *رَأَى*.

رَى: see art. *رَوَى*.

رَى: see what next follows.

رَاة, (T, S, M, Mṣb, K,) and *رَاة*, mentioned by Sb on the authority of Abu-l-Khattāb, the 1 of *رَاة*, though a substitute for the medial radical, [i. e. *رَاة*,] being likened by him to the augmentative 1, and therefore the final radical is made *ء*, like as is done in the case of *سَقَاءَ* &c., (M,) *A banner, or standard*, (T, S, M, Mṣb, K,) of an army: (Mṣb:) accord. to some, (Mṣb,) originally with *ء*, [see *رَاة*, in art. *رَأَى*,] 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. *رَايَات*, (M, Mṣb, K) and [coll. gen. n.] *رَايَ*. (M, K.) — Also *A قلادة* [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.

رَاة dim. of *رَاة*. (Lth, T.)

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

رَوَى and *رَوَى*: see *رَوَى*, in art. *رَأَى*.

مَرَى: } see the first paragraph.
مَرَى: }

رى

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

2. *رَوَى* [q. v.]. (T, K.) = *فَسَحَ عَنْهُ مِنْ خَنَاقِهِ*, i. q. *رَوَى* [app. meaning *He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled*]: (M:) or *فَسَحَ عَنْ خَنَاقِهِ* [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.) = *رَوَى رَاة* *He wrote a ر*. (TA.)

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

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

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

رَوَى: see art. *رَوَى*.

ريب

1. *رَبِي*, (T, S, M, &c.,) aor. *يَرِي*, (M, Mgh, Mṣb, K,) inf. n. *رَيْب* (T, M, Mgh, Mṣb, &c.) and *رَيْبَة*, (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 *رَيْبَة*); a signification also borne by *أَرَابِي*; (see the verses of Khālid 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 *رَابَة* is expl. in the Mgh:) or *it (a thing, M) caused me to have what is termed رَيْبَة* [i. e. *doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; as also *أَرَابِي*: (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 رَيْبَة* [i. e. *something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; (T, M, Mṣb;) *made me to be certain, or sure, of it*: (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 *أَرَابُهُ* is expl. in the Ham p. 303:) and *رَبْتُهُ* signifies *إِلَيْهِ الرَّيْبَةِ* [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] *رَابُهُ* signifies *بَرِيْبَة* [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ham ubi supra:) or, (K,) accord. to Lh, the Arabs say, (M,) *رَابِي أَمْرُهُ*, aor. *يَرِيْبِي*, inf. n. *رَيْب* and *رَيْبَة*: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] *إِذَا كَتَوَا* [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 1 [to the verb, saying *أَرَابَ*, and *أَرَبْتُ*, &c., expl. in the latter part of