

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 بِالْعُيُونِ 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 [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 رَاوِيَّة, last sentence but one.

رَوِيَّة *A want, or thing wanted*: (A'Obeid, T, S:) so in the saying, رَوِيَّةٌ فَلَانَ 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'Obeid, 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 ة, (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 رَاوِيَّة, near the end. [See also رَوِيَّة in art. رَوَى.]

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

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

- إِذَا قَامَتَا تَضَوَّعَ الْبِسْكَ مِنْهُمَا •
- نَسِيمَ الصَّبَا جَاءَتْ بِرِيَّا الْقَرْنَفِلِ •

[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 رِيًّا. (T, S, M, &c.)

رَوِيَّانَ [originally رَوِيَّان] 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. رِيًّا, (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 تَقْوَى; so that if it were a subst., it would be رَوِيٌّ; (S, M;) originally رَوِيًّا: (M:) as to رِيًّا 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 رَوَايَا, (T, S, M, Mgh, Mṣb, K,) with kesr and medd., (S,) in measure like كِتَابٌ, (Mṣb,) masc. and fem. (Mgh, Mṣb.) You say رَوَايَةً مِنَ الْمَاءِ [A people, or party, satisfied with drinking of water]. (S.) — And نَبْتُ رِيَّانٍ and شَجَرُ رَوَايَةٍ [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 رِيَّا, 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 ظَهْمَانٌ. (A and TA in art. ظَمَأَ.) And اِمْرَأَةٌ رِيَّا الْمُخْلَخِلِ + [A woman full, or plump, in the place of the anklet]. (JM.) And قَرَسٌ رِيَّانُ الظُّهْرِ + *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. رَاوِيَّة, 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. رَاوِيَّةٌ; (T,* TA;) as in the phrase رَجُلٌ رَاوِيَّةٌ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رَوَايَةٌ. (S, TA.) = Also *One who has the superintendence, management, or care, of horses* (مَنْ يَقُومُ 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'Obeid, 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'Obeid, T, S, K: [see سَانِيَّة:]) 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'Obeid, T, TA) for his family: (TA:) the ة is affixed [لِلنَّقْلِ, 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 فَوَاعِل, not فَعَائِل]. (S, M, TA.) Also *A مَزَادَةٌ [or leathern water-bag] (A'Obeid, 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'Obeid, T;) or the مَزَادَةٌ 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 مَزَادَةٌ, 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 مَزَادَةٌ, 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 الرَّاوِيَّةَ, meaning *He is unable to turn back the رَاوِيَّة [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*; (IAqar, 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 Temcemee, mentioning a party that had attacked his tribe, said, لَقَيْنَاهُمْ فَقَتَلْنَا الرَّاوِيَا وَأَبْحَنَّا الرَّاوِيَا 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 الرَّاوِيَا, 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 رَوَايَةٍ; 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.

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