

! Such a one is abject, or ignominious; content to endure injury. (TA.)

رُمْلٌ [The antelope leucoryx, or white antelope;] an antelope (ظبي) that is purely white; (T, [in which only the pl. is mentioned,] S, M, K; so accord. to Aq; (T, S; and AZ says the like; (T; inhabiting the sands: (Aq, T, S;) or, as some say, the young one of the ظبي [here app. meaning gazelle]: the female is called رُمْلَةٌ: (M;) pl. أَرَامٌ (T, S, M, K) and أَرَامٌ; (M, K;) the latter pl. formed by transposition. (M.) [Whether the Hebrew רִמָּה or רִמָּים or רִמָּים mean the same animal as the Arabic رُمْلٌ is doubtful.] — [Hence,] مَرَّتْ بَنَاتُ الْأَرَامِ; The beautiful, or pretty, women passed, or went, by us: so called by way of comparison. (TA.)

رُمْلٌ (K, TA,) or الرُمْلُ, thus accord. to Kr, with (M,) i. q. الإِسْتِ [The podex, or the anus]: (Kr, M, K;) [said to be] the only word of its measure except الدُّبْلُ, which means "a certain small beast." (M. [But see this last word.])

الرَّامَةُ The خُرْزَةُ [i. e. bead, or the like, that is worn as an amulet, and] that is [held to be] a cause of love, or affection. (K.)

رُومَةٌ Glue, with which a thing is stuck: (S;) accord. to the K, [following A'Obeid, (see art. روم),] it is رُومَةٌ only, without م: but Th mentions it with م also; and both are correct. (MF, TA.)

رُومٌ Slaver: (T, K;) like رُومٌ. (T.) [See also رُومٌ, in art. روم.]

رُومٌ see رَائِمٌ. — Also † A ewe, or she-goat, (El-Umawee, T, S, K,) that is very familiar, (K,) that licks the clothes of him who passes by her. (El-Umawee, T, S, K.) — See also رُومٌ.

رَائِمٌ (T, M,) or رَائِمَةٌ (S,) or both, (K,) and رُومٌ (T, S, M, K,) [but the last has probably an intensive signification,] A she-camel that loves, (T, S,) or affects, or inclines to, and keeps to, or cleaves to, (M, K,) her young one, (T, S, M, K,) or the young one of another: if she do not so, but smells it, and does not yield her milk to it, she is termed غُلُوقٌ: so says A'Obeid, on the authority of Aq: (T: [see the former of the two verses cited in the first paragraph of this art.]) the pl. of رَائِمَةٌ is رَوَائِمٌ. (TA.) — Hence, الرَوَائِمُ signifies † The three stones whereon the cooking-pot is placed; what are called الأَثَابِي (T, M, K, TA;) that have remained cleaving to the ashes: (T, K;) because of their cleaving to the ashes: (M;) the ashes being as though they were their young. (T, K.)

رَاو

4. **رَاوِي**, in one of its senses belonging to this art: see رَاوِي in the art. next following.

رَاوَةٌ see the next art., in which it is mentioned in the S.

رَأَى

رَأَى (S, M, &c.,) for which some say رَا, [suppressing the م and the ي,] (M,) and some say رَا, (T in art. رَا, and M and K in art. رَا,) like رَا, (TA in the latter art.,) formed by transposition, (T in art. رَا,) first pers. رَأَيْتُ (M, Mṣb, K, &c.,) for which some say رَيْتُ, without م, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. يَرَى (T, S, M,) for which يَرَا, agreeably with the root, is said by none except [the tribe of] Teym-er-Ribáb, (T, M,) or by such as require this form in poetry, (S,) sec. pers. fem. sing. and pl., alike, تَرَيْنَ, so that you say تَرَيْنَنِي [with an affixed pronoun], and if you will you may say تَرَيْتَنِي, incorporating one ن into the other by teshdeed, (S,) imperative رَا and رَا, (AZ, T, S, M,) the people of El-Hijáz saying رَا, dual رَا, pl. masc. رَا and fem. رَا, and Teym saying رَا &c., (T, M,) inf. n. رَوَيْتُ (T, S, M, Mṣb, K) and رَوَيْتُ (T, M, K,) the former being altered to رَوَيْتُ and then to رَوَيْتُ and then to رَوَيْتُ (T, M,) and رَأَى (T, S, K) and رَا, (S, M, K, [in the CK رَا,]) like رَا, [in measure], (S,) in which the م is not necessarily a restrictive to unity, (M,) and رَا, (K [but this I do not find elsewhere]) and رَوَيْتُ (Lh, M, TA,) for which last we find in the copies of the K رَوَيْتُ (TA,) He saw [a person or thing] with the eye: (S;) in this sense the verb has [only] one objective complement: (S, Mṣb;) you say, رَأَيْتُهُ (T, M, Mṣb, K) and اسْتَرَأَيْتُهُ (T, M, K,) for which some say اسْتَرَيْتُهُ (T, M,) and اسْتَرَأَيْتُهُ (T, M, K,) for which some say اسْتَرَيْتُهُ (T, M,) all signifying the same, (T, M, K,) I saw him, or it, (a person and a thing, Mṣb) with the eye; (T, M, Mṣb, K, TA;) [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all.) رَوَيْتُ is of several sorts: (TA:) first, it signifies The seeing with the eye: (M, K, TA:) and with what serves for the same purpose as the organ of sight; as in the saying in the Kṣur [ix. 106], وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ, [And Say thou, Work ye, for God will see your work]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَأَى فِيهِ كَذَا He saw in him such a thing: and رَأَى مِنْهُ كَذَا He experienced from him such a thing.] Secondly, The seeing by supposition, or fancy; as in the saying, أَرَى أَنْ زَيْدًا مُنْطَلِقٌ [I suppose, or fancy, that Zeyd is going away]. (TA.) Thirdly, The seeing by reflection, or consideration; as in the saying [in the Kṣur viii. 50], إِنِّي أَرَى مَا لَا تَرَوْنَ, [Verily I see by reflection, or consideration, what ye see not]. (TA.) Fourthly, The seeing with the mind, or mentally; [the opining, or judging, a thing; a sense in which the inf. n. رَأَى is more commonly used;] (M, K, TA;) as in the saying in the Kṣur [liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَأَى, [The heart did not belie what he mentally saw]. (TA.) [Of these meanings, other exs. here follow; with

exs. of similar meanings.] — An ex. of رَا for رَأَى occurs in the saying of a poet,

مَنْ رَا مِثْلَ مَعْدَانَ بْنِ يَحْيَى

[Who has seen the like of Maadán the son of Yahyá? the measure being وَاوٍ, with the first foot reduced to مَفْعَلَتْنِ. (M.)] الحَمْدُ لِلَّهِ عَلَى [مَفْعَلَتْنِ. (M.)] رَأَيْتُكَ, altered in the manner explained above, [meaning Praise be to God for the seeing of thee,] (M, K,*) is a saying mentioned by IAr. (M.) صُومُوا لِرُؤْيَيْتِهِ means [Fast ye] at the time of seeing it; [referring to the new moon of Ramaḍán;] i. e., when ye see it. (Mgh.) In the phrase رَأَيْتُهُ قَائِمًا [I saw him standing], قَائِمًا is in the accus. case as a denotative of state. (Mṣb.) رَأَى عَيْنِي زَيْدًا فَعَلَ ذَاكَ [My eye saw (lit. my eye's seeing) Zeyd do that] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except سَمِعَ أُذُنِي. (M, TA: but in a copy of the former written رَأَيْتُهُ رَأَى الْعَيْنِ سَمِعَ أُذُنِي means [I saw him, or it,] where the eye, or sight, fell upon him, or it. (TA.)] بَعَيْنٍ مَا أَرَيْتُكَ [lit. With some eye I will assuredly see thee] is a saying mentioned by AZ as meaning hasten thou, (اعْمَلْ), thus in copies of the S and in the TA, or عَجَلْ as in one copy of the S, or work thou, (اعْمَلْ), thus in two copies of the S, and be as though I were looking at thee: (S, TA:) it is said to one whom you send, and require to be quick; and means pause not for anything, for it is as though I were looking at thee. (TA in art. عَيْن.) رَأَى الْمَكَانَ: The place faced [or (as we say) looked upon] the place, as though seeing it, (M, TA,) is tropical: (TA:) [and in like manner you say,] رَأَى فِي مَنْامِهِ رُؤْيَا: My house faces [or looks upon] his house. (T, IAr, TA.) — رَأَى فِي مَنْامِهِ رُؤْيَا [He saw, i. e. fancied that he saw, in his sleep, a vision, or dream]. (S, Mṣb, K,*) — كَذَا [Hast thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAr, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kṣur [ii. 244], أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ, [Hast thou not considered those who went forth from their houses, so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same: (IAr, TA:) Er-Rághib says that, when رَأَيْتُ is made trans. by means of إِلَى, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IAr, K,) and to a woman أَرَأَيْتُكَ, and to a pl. number of women أَرَأَيْتُكُنَّ (T,) [which may be lit. rendered Hast thou, and have ye two, &c., considered?] are expressions used to arouse attention, (IAr, TA,) meaning tell thou me and tell ye two me &c.; (T, IAr, K;) as in the saying in the Kṣur [xvii. 64], قُلْ أَرَأَيْتُكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ [He