

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

رَامِرٌ [The antelope *leucoryx*, or white antelope:] an antelope (ظَبِيٌّ) 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 ظَبِيٌّ [here app. meaning gazelle]: the female is called رَامِيَّةٌ: (M:) pl. أَرَامِرٌ (T, S, M, K) and أَرَامِرٌ; (M, K;) the latter pl. formed by transposition. (M.) [Whether the Hebrew אֲרָמִים or אֲרָמִים or אֲרָמִים mean the same animal as the Arabic رَامِرٌ is doubtful.] — [Hence,] مَرَّتْ بِنَا الْإَرَامِرُ † The beautiful, or pretty, women passed, or went, by us: so called by way of comparison. (TA.)

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

الرَّامَةُ The خَزَزَةُ [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.)

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

رُؤْمَرٌ Slaver: (T, K:) like رُوَالٌ. (T.) [See also رُوَامِرٌ, in art. روم.]

رُؤْمَرٌ: see رَامِرٌ. — 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 رُؤْمَرٌ.

رَائِمَةٌ (T, M,) or رَائِمَةٌ, (S,) or both, (K,) and رُؤْمَرٌ (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 عَلُوقٌ: so says A'Obeyd, 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. **رَأَى**, in one of its senses belonging to this art.: see 4 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 ء and the ي,] (M,) and some say رَاةً, (T in art. رَاوًا, and M and K in art. رَاةً,) like رَاةً, (TA in the latter art.) formed by transposition, (T in art. رَاوًا,) first pers. رَأَيْتُ, (M, Mṣb, K, &c.) for which some say رَيْتُ, without ء, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. رَأَى, (T, S, M,) for which رَايَا, agreeably with the root, is said by none except [the tribe of] Teymer-Ribáb, (T, M,) or by such as require this form in poetry, (S,) sec. pers. fem. sing. and pl., alike, تَرَيْنِ, so that you say تَرَيْنِي [with an affixed pronoun], and if you will you may say تَرِينِي, incorporating one ن into the other by teshdeed, (S,) imperative رَاوْ and رَاوْ, (AZ, T, S, M,) the people of El-Hijáz saying رَاوْ, dual رَايَا, pl. masc. رَوَا and fem. رَوَيْنِ, and Teym saying رَاوْ &c., (T, M,) inf. n. رَوِيَةٌ (T, S, M, Mṣb, K) and رَوِيَةٌ, (T, M, K,) the former being altered to رَوِيَةٌ and then to رَوِيَةٌ and then to رَوِيَةٌ, (T, M,) and رَأَى (T, S, K) and رَاةً, (S, M, K, [in the CK رَاةً,]) like رَاعَةٌ [in measure], (S,) in which the ء is not necessarily a restrictive to unity, (M,) and رَاةً (K [but this I do not find elsewhere]) and رَائِيَانٌ, (Lh, M, TA,) for which last we find in the copies of the K رَوِيَانٌ, (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.) رَوِيَةٌ 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 Kur [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 أَنَّ 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 Kur 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 Kur [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 وافر, with the first foot reduced to مُفَعَّلَتُنْ عَلَى. (M.)] الْحَمْدُ لِلَّهِ عَلَى [M.] مُفَعَّلَتُنْ عَلَى. (M.) رَأَيْتُكَ, for رَوَيْتُكَ, altered in the manner explained above, [meaning Praise be to God for the seeing of thee,] (M, K, *) is a saying mentioned by IAq. (M.) صَوْمُوا لِرُؤْيَيْهِ 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 فَعَلَّ 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 سَمِعَ أُذُنِي) رَأَيْتُهُ رَأَى الْعَيْنِ (سَمِعَ أُذُنِي) and رَأَى عَيْنِي [I saw him, or it,] where the eye, or sight, fell upon him, or it. (TA.) بَعِينٌ مَا أَرَيْتَكَ [lit. With some eye I will assuredly see thee] is a saying mentioned by AZ as meaning hasten thou, (عَجِّلْ), thus in copies of the S and in the TA, or عَجِّلْ 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. عَيْنِ.) 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 مَنَامِهِ رُؤْيَا † My house faces [or looks upon] his house. (T, IAth, TA.) — رَأَى فِي مَنَامِهِ رُؤْيَا, [He saw, i. e. fancied that he saw, in his sleep, a vision, or dream]. (S, Mṣb, K, *) — أَلَمْ تَرَ إِلَى كَذَا [Hast thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAth, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kur [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: (IAth, 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, (IAth, K,) رَأَيْتُكَ and أَرَأَيْتُكَ and أَرَأَيْتُكَ and أَرَأَيْتُكَ, (T, IAth, 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, (IAth, TA,) meaning tell thou me and tell ye two me &c.; (T, IAth, K;) as in the saying in the Kur [xvii. 64], قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتُ عَلَى, [He