Ḳ.) And its dim. is ▼ رُوَيْدٌ. (Ṣ, A, Ḳ. [But see what follows.]) They said ▼ رُوَيْدًا, meaning *Gently, softly,* or *in a leisurely manner;* (T, Ṣ, M, A, Ḳ;) with tenween: (T:) and ▼ امْشِ رُوَيْدًا *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, رُوَيْدَ ▼ زَيْدًا, 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. أَمْهِلْهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for إِرْوَادًا, in the sense of أَرْوِدْ; 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 أَرْوِدْ; though it has a nearer resemblance to إِرْوَادٌ because it is a noun: others hold it to be the dim. of رُودٌ, and cite the saying [of a poet],

* كَأَنَّهُ مِثْلُ مَنْ يَمْشِي عَلَى رُودِ *

[*As though he were like him who walks,* or *goes, gently,* &c.]: but this is a mistake; for رُودٌ is not put in the place of a verb, as إِرْوَادٌ is. (M.) Accord. to Ibn-Keysán, ▼ رُوَيْدَ seems to have two contr. significations; for they said, رُوَيْدَ 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, رُوَيْدَكَ ▼ عَمْرًا, meaning *Act thou gently,* &c., *towards,* or *with, 'Amr;* syn. أَمْهِلْهُ: (T,* Ṣ, M,* Ḳ:) the ك in this case being a denotative of allocution, (T, Ṣ, M,) and having no place in the desinential syntax: (Ṣ, M:*) it is added only when رويد is used in the sense of an imperative; (T, Ṣ, Ḳ;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رويد applies to one and to more than one and to the male and to the female; though sometimes one says رويدك to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, ▼ رويد is an abbreviated dim. of إِرْوَاد, the inf. n. of أَرْوَدَ. (Ṣ.) In like manner also one says, (Ḳ, TA,) to a male, (TA,) ▼ رُوَيْدَكَنِي [*Act thou gently,* &c., *towards,* or *with, me*]; and to a female, ▼ رُوَيْدَكِنِي; and ▼ رُوَيْدَكُمَانِي (Ḳ, TA) to two persons; (TA;) and ▼ رُوَيْدَكُمُونِي (Ḳ, TA) to males more than two; (TA;) and ▼ رُوَيْدَكُنَّنِي (Ḳ, TA) to females more than two. (TA.) ▼ رُوَيْدَ is used in four different manners: first, as a verbal n.; as in رُوَيْدَ ▼ عَمْرًا, (Ṣ, Ḳ,*) i. e. أَرْوِدْ عَمْرًا, (Ṣ,) meaning أَمْهِلْهُ [expl. above]: (Ṣ, Ḳ:) secondly, as an inf. n.; as in رُوَيْدَ ▼ عَمْرٍو [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (Ṣ, M,* Ḳ;*) like فَضَرْبَ الرِّقَابِ, in the Ḳur [xlvii. 4], (Ṣ, M,*) in which the inf. n. is put for its verb; (Jel;) and like عَذِيرَ الحَيِّ [expl. in art. عذر]: (M:) thirdly, as an epithet; as in ▼ سَارُوا سَيْرًا رُوَيْدًا [*They went,* or *journeyed, at a gentle,* or *leisurely, rate of going,* or *journeying*]; (Sb, Ṣ, Ḳ;) and سَارُوا ▼ رُوَيْدًا, in which سَيْرًا is suppressed: (T:) fourthly, as a denotative of state; as in سَارَ القَوْمُ رُوَيْدًا ▼ [*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. (Ṣ, Ḳ.) When it is used as a threat, it is with naṣb, without tenween; (Lth, T, M;*) as in the saying of a poet,

* رُوَيْدَ ▼ تَصَاهَلْ بِالْعِرَاقِ جِيَادُنَا *
* كَأَنَّكَ بِالضَّحَّاكِ قَدْ قَامَ نَادِبُهْ *

[*Act thou,* or *proceed thou, gently, lest our coursers neigh, one to another, in El-'Iráḳ: it is as though thou wert with Ed-Ḍaḥḥák, his summoner* to battle *having already risen*]. (Lth, T.) Sb mentions his having heard the saying, وَاللّٰهِ لَوْ أَرَدْتَ الدَّرَاهِمَ لَأَعْطَيْتُكَ رُوَيْدَ ▼ مَا الشِّعْرَ [*By God, hadst thou desired the money, I had given thee: let alone the poetry:* ما being here redundant]: (T, M:) like the phrase, فَدَعِ الشِّعْرَ: (M:) and similar to this is the saying, رُوَيْدَ ▼ الشِّعْرَ يَغِبَّ [explained in art. غب]. (T.)

رِيدٌ [originally رِوْدٌ] *Will, wish,* or *desire;* (Ḳ;) and so ▼ رِيدَةٌ [originally رِوْدَةٌ]: (M, L:) or the former signifies *a thing that one wishes,* or *desires, and strives to obtain:* (T in art. ريد:) 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, أَرَدْتُهُ بِكُلِّ رِيدَةٍ [*I wished it,* or *desired it, with every kind,* or *manner, of wishing* or *desiring*]. (M.)

رُودَةٌ: see رَادٌ.

رِيدَةٌ: see رِيدٌ.

رَوَادٌ: see رَادٌ, in two places.

الرِّيَادُ, originally an inf. n., and ذِئْبُ الرِّيَادِ, *The wild bull;* [*a species of bovine antelope;*] (M;) called ذئب الرياد because he goes to and fro, not remaining in one place; (M in art. ذب;) or because he pastures going to and fro; (T and Ṣ* 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. ذب.) And ‡ A man *who is in the habit of visiting women.* (AA, T and Ḳ in that art.)

رَؤُودٌ: see رَادٌ.

الرِّوَنْدُ الصِّينِيُّ, (Ḳ,) or الرِّيوَنْدُ 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;* (Ḳ;) *a certain cool medicine, good for the liver:* (L:) the physicians add an ا to it, (Ḳ,) saying رَاوَنْد: (TA:) there are four kinds thereof; the best of which is the صِينِيّ; and inferior to this is the خُرَاسَانِيّ, which is [commonly] known by the appellation of رَاوَنْدُ 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.)

رُوَيْدٌ: see 4, first sentence: and see also رُودٌ, throughout.

رُوَادَةٌ: see رَادٌ.

رُوَيْدَاءُ and رُوَيْدِيَّةٌ or رُوَيْدِيَّةٌ: see 4, first sentence.

رَائِدٌ [act. part. n. of 1, *Coming and going; moving to and fro;* &c.]. [Hence,] امْرَأَةٌ رَائِدَةٌ: see رَادٌ. And دَوَابُّ رَوَائِدُ [pl. of دَابَّةٌ رَائِدَةٌ] *Beasts pasturing at pleasure:* (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 رِيحٌ رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الوِسَادِ [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 العَيْنِ *The* عُوَّار *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.* (Ṣ.) — The *handle of the hand-mill,* (Ṣ, M, A, Ḳ,) *which the grinder grasps* (Ṣ, M, A) *when he turns round the mill-stone* (Ṣ, A) *therewith.* (A.) — See also مِرْوَدٌ. — *One who is sent* (Ṣ, M, A, Mgh, L, Ḳ) *before a people* or *party* (Mgh) *to seek for herbage* (Ṣ, M, A, Mgh, L, Ḳ) *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; (Ṣ, M, Ḳ;) the latter occurring in the poetry of Hudheyl; (M;) [originally رَوِدٌ,] of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (Ṣ, Ḳ,) like فَرَطٌ in the sense of فَارِطٌ, (Ṣ,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعِلٌ, [originally رَوِدٌ,] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رُوَّادٌ (M, A, L) and رَادَةٌ. (L.) One says, الرَّائِدُ لَا يَكْذِبُ أَهْلَهُ, (T, Mgh,) or لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ, (Ṣ,) [*The seeker of herbage,* &c., *will not lie to his family,*] for if he lie to them he perishes with them: (Ḥam p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, الحُمَّى رَائِدُ المَوْتِ ‡ *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 رَائِدُ حَاجَةٍ and ▼ مُرْتَادُهَا ‡ [*I am the seeker of an object of want*]: and أُنَاسٌ رُوَّادُ الحَاجَاتِ ‡ [*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. ريد, and TA.) ═ [See also art. رأد.]

رَائِدَةٌ a subst. that is put in the place of إِرْتِيَادٌ [inf. n. of 8], and of إِرَادَةٌ [inf. n. of 4]. (T in art. ريد.)

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