

by rule should be **مَرْنُو**. (M.) And **مَرْنُو** [signifies the same, (see this word, in art. **رُنُو**), and in like manner, accord. to ISd,] is from **الرَّئِيَّة**, irreg., being with **ء**. (M in art. **رُنُو**.)

رئي

1. **رَأَيْتُ الْمَيِّتَ**, (S, M, Mṣb, K,) aor. **أَرَيْتُهُ**, (Mṣb,) inf. n. **مَرْنِيَّة** (S, M, Mṣb, K) and **مَرْنَاءٌ** and **رَأَيْتُهُ** and **رَأَيْتُهُ**; (M, K;) and **رَأَيْتُهُ**; (S, M in art. **رُنُو**, * and K;) *I wept for, or over, [or bewailed,] the dead man, and [eulogized him, or] enumerated his good qualities or actions;* (S, K;) as also **رَأَيْتُهُ**, inf. n. **تَرْنِيَّة**; and **تَرْنِيَّة**; (K:) and also *I composed verses on the dead man;* (S, K;) [composed an elegy, a dirge, or an epicedium, on him;] *eulogized him in verse:* (TA:) or *I eulogized the dead man, and wept for him or over him;* as also **رَأَيْتُهُ**: (M:) or, accord. to Lth, **رَأَيْتُ فَلَانًا**, aor. **بَرْنِيهِ**, inf. n. **رُنُو** and **مَرْنِيَّة**, signifies *he wept for, or over, such a one after his death;* and **رَأَيْتُهُ**, inf. n. **تَرْنِيَّة**, *he eulogized him after his death:* (T:) or **رَأَيْتُ** and **رَأَيْتُ** signify *I felt, or expressed, pity, or compassion, for the dead man.* (Mṣb. [See also **رَأَيْتُ**, in what follows.]) You say also, **رَأَيْتُ الْمَرْأَةَ زَوْجَهَا**, (IAḩr, T,) or **بَعْلَهَا**, (M,) aor. **تَرْنِيهِ** (IAḩr, T, M) and **تَرْنُوهُ**, (IAḩr, T, and M in art. **رُنُو**), inf. n. **رَأَيْتُهُ** [&c.]; (T;) and **رَأَيْتُهُ**, aor. **تَرْنُوهُ**, inf. n. **رَأَيْتُهُ** [&c.]; (Lḩ, M;) and **تَرْنُوهُ**; (M;) [*The woman wept for, or over, her husband, &c., he being dead:*] and ISk mentions an Arab woman's saying **رَأَيْتُ زَوْجِي بِأَنْبِيَاتٍ**; pronouncing the verb with **ء**. (S. [See 1 (last sentence) in art. **رُنُو**].) And you say, **رَأَيْتُ لَهُ** *He was, or became, tender, pitiful, or compassionate, towards him.* (S, M, K.) And **مَا يَرْنِي فَلَانٌ لِي** *Such a one does not lament, complain, or express pain or grief, for me; nor does he care for me:* and **لَا أَرْنِي لَهُ** [*Verily I do not lament, &c., for him*], inf. n. **مَرْنَاءٌ** and **رُنُو**. (T.) — **رَأَيْتُ عَنْهُ** and **أَرْنِي**, (AA, Lḩ, T, S, M, K,) aor. **أَرْنِي**, inf. n. **رَأَيْتُهُ**, (AA, T, S, K,) *I mentioned a story, or tradition, received from him:* (AA, T, S, K:) and (K) *I retained in my memory a story, or tradition, received from him:* (Lḩ, M, K:) but the phrase that is well known is **رَأَيْتُ عَنْهُ خَبْرًا**, meaning "I bore information, or tidings, from him:" (M:) and **رَأَيْتُ عَنْهُ حَدِيثًا** also has the second of these meanings; (M and K* in art. **رُنُو**;) or the first of them: (K in that art. :) but the phrase that is well known is **رَأَيْتُ عَنْهُ خَبْرًا**: (M in that art. :) accord. to El-'Oḩkeylee, you say, **رَأَيْتُنَا بَيْنَنَا** and **رَأَيْتُنَا حَدِيثًا** [i. e. *We mentioned among us a story, or tradition*]; and **رَأَيْتُنَا** means the like thereof. (T.) = **رَأَيْتُ**, (IAḩr, M, K, [and accord. to the TA, **رَأَيْتُ**, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. **رُنُو**, by rule **رُنُو**, (IAḩr, M,)

He was, or became, affected with what is termed رُنُو, (IAḩr, M, K,) in all the senses of this word. (K.) = [A meaning assigned to **رُنُو** by Golius belongs to **رُنُو**, q. v.]

2: see 1, in three places.

5: see 1, in three places.

[8. **ارتنى**. The meanings assigned to this verb by Golius belong to **ارتنأ**, q. v.]

رُنُو *A pain in the knees and [other] joints:* (S:) or *a pain in the joints, and in the arms and legs, or hands and feet, or fore and hind legs:* (M, K:) or *a swelling, (M, K,) and a [malady such as is termed] ظَلَاع, (M,) *in the legs of a beast:* (M, K:) or *anything that prevents a person from rising and going away, or going quickly, occasioned by old age or pain:* (M, K, * TA: **الْإِنْبِعَات** in the K is a mistake for **الْإِنْبِعَات**: TA:) pl. **رُنُوَات**. (S.) — Also, and **رُنُو**, *Weakness.* (Th, M, K. [**او ضَعْف** in the CK is a mistake for **والضَعْف**].) — And *Foolishness, or stupidity.* (Th, M, K.) And you say, **فِي أَمْرِهِ رُنُو**, *In his affair is a flagging, or remissness, or languor.* (M.)*

رُنُو: see the next preceding paragraph.

رُنُوَات and **رُنُوَات**, epithets applied to a woman, (T, S, K,) *Who wails much (T, * K, TA) for her husband: or who weeps much for, or over, another, of those whom she holds in honour.* (TA.)

رُنُوَات: see what next precedes.

أَرْنِي *A man who does not perform an affair firmly, soundly, or thoroughly, (M, K, TA,) by reason of his weakness.* (TA.)

مَرْنَاءٌ (M, K) and **مَرْنِيَّة** (S, M, Mṣb, K) [see 1: used as simple subst., *A lamentation for one dead; an elegy; a dirge; an epicedium:* pl. **مَرْنَاءَات**].

مَرْنِيَّة: see what next precedes.

رج

1. **رَجَّه**, (S, A, Mṣb,) aor. **رَجَّه**, (S, Mṣb,) inf. n. **رَجَّج**, (S, Mṣb, K,) *He put it in motion, or in a state of commotion or agitation:* (S, A, Mṣb, K:) *he put it in a state of convulsion, or violent motion; or made it to shake, quake, or quiver:* (S, A, TA:) as also **رَجَّجَهُ**. (A.) Hence, in the Kḩr [lvi. 4], **إِذَا رَجَّتِ الْأَرْضُ رَجًّا**, *When the earth shall be convulsed with violent convulsion.* (TA.) And **رَجَّجَ الْبَابَ** *He shook the door violently.* (TA from a trad.) = See also 8.

4. **أَرَجَّتْ** *She (a mare) was near to bringing forth, and the part on either side of her tail (صَلَاةَا) quivered, or quaked;* (K;) as also **أَرَجَّتْ**. (TA.) The part. n. applied to the mare in this case is **مَرَجَّة** [without **ة**]. (K.)

8. **ارْتَجَّجَ**, (S, A, Mṣb,) inf. n. **ارْتَجَّجَ**, (K,) *It was, or became, in a state of commotion or agitation;* (S, A, Mṣb, * K;) or *of convulsion, or*

violent motion; or it shook, quaked, or quivered; (S, A, K;) as also **تَرَجَّجَ**; (A, K;) and **تَرَجَّجَ** inf. n. **رَجَّجَةٌ**; (S, K;) but they mention only the inf. n. of this verb; and so **رَجَّجَ**, inf. n. **رَجَّجَ**: (K, * TA; but of this verb, also, only the inf. n. is mentioned:) **ارْتَجَّجَ** is quasi-pass. of **رَجَّجَ**; (T, A, Mṣb;) and is said of the sea, as meaning *it was, or became, in a state of commotion or agitation (S, Mṣb) with its waves;* and in like manner of other things: (S:) and **تَرَجَّجَ** signifies *it (a thing) went to and fro;* and is said of a woman's flesh; (S;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], **فَتَرْتَجُّ الْأَرْضُ بِأَهْلِهَا** *And the earth shall be in a state of commotion or agitation, with its inhabitants.* (TA.) See also 4. — [Hence,] **ارْتَجَّجَ الظُّلَامَ** + *The darkness became confused.* (Mṣb.) — And **ارْتَجَّجَ الْكَلَامَ** + *The speech, or language, became confused;* mentioned by ISd in this art.: (TA:) or **ارْتَجَّجَ عَلَيْهِ الْكَلَامَ** + *the speech, or language, became conflicting and confused to him.* (A.) [See also **ارْتَجَّجَ عَلَيْهِ** in the first paragraph of art. **رتج**.]

R. Q. 1. **رَجَّجَ**, inf. n. **رَجَّجَةٌ**: see 1: = and see also 8. — **رَجَّجَةٌ** also signifies *The being fatigued, tired, weary, or jaded, (K, TA,) and weak [app. so as to shake, or totter].* (TA.)

R. Q. 2. **تَرَجَّجَ**: see 8, in two places.

رَجَّة [app. *A confused, or murmuring, or rumbling, sound:*] *the confusion of the voices [or the confused voices] of a company of men: and the sound of thunder.* (TA.) **سَمِعْتُ رَجَّةَ صَدْرِهِ** [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

رَجَّة *A state of confusion:* so in the phrase, **وَقَعَ فِي رَجَّةٍ** [*He fell into a state of confusion*]. (Mgh in art. **رتج**.)

رَجَّجَ *A state of commotion, agitation, convulsion, shaking, quaking, or quivering.* (TA.)

رَجَّجَ *Lean, or emaciated, sheep or goats, (S, K,) and camels:* (TA:) and **رَجَّجَةٌ رَجَّجَةٌ** *a lean, or an emaciated, ewe;* (S, K;) or *a weak ewe, that has no marrow in her bones.* (AA, TA.) And *Weak men, and camels;* (S, K;) and so **رَجَّجَ** applied to the latter, and to men as meaning *weak, without understanding, intellect, or intelligence.* (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

* **فَهُمْ رَجَّجٌ وَعَلَى رَجَّجٍ** *
[*And they are weak men, and upon weak beasts.*] (S.)

رَجَّجَةٌ *The covert, or retreat, of a lion.* (TA.)

رَجَّجَةٌ *A she-camel having a large hump:* (S:) or *having a large, and shaking, quaking, or quiver-*