

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

## رُنِي

1. **رُنِيْتُ** **الْمَيِّتَ** (S, M, Mṣb, K,) aor. **أَرْنِيهِ** (Mṣb,) inf. n. **مَرْنِيَّة** (S, M, Mṣb, K) and **مَرْنَاة** (Mṣb,) and **رُنَاة** and **رُنَا** and **رُنِي** (M, K;) and **رُنُوته**; (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 **رُنَيْتُهُ**, inf. n. **رُنَيْتِيَّة**; and **رُنَيْتِيَّة** (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 **رُنَيْتُهُ** (M:) or, accord. to Lth, **رُنِي فَلَانًا**, aor. **يَرْنِيهِ**, inf. n. **رُنِي** and **مَرْنِيَّة**, signifies *he wept for, or over, such a one after his death;* and **رُنَاة**, inf. n. **رُنَيْتِيَّة**, *he eulogized him after his death:* (T:) or **رُنَيْتُ** and **رُنَيْتِيَّة** signify *I felt, or expressed, pity, or compassion, for the dead man.* (Mṣb. [See also **رُنِي لَهُ** in what follows.]) You say also, **رُنَيْتُ الْمَرْأَةَ زَوْجَهَا**, (IAqr, T,) or **بَعْلَهَا**, (M,) aor. **تَرْنِيهِ** (IAqr, T, M) and **تَرْنُوهُ**, (IAqr, T, and M in art. **رُنُو**), inf. n. **رُنَاة** [&c.]; (T;) and **رُنَيْتُهُ**, aor. **تَرْنَتْهُ**, inf. n. **رُنَاة** [&c.]; (Lh, M;) and **رُنَيْتُهُ** (M;) [*The woman wept for, or over, her husband, &c., he being dead:*] and ISk mentions an Arab woman's saying **رُنَيْتُ زَوْجِي بِأَيَّاتٍ**; pronouncing the verb with **ء**. (S. [See 1 (last sentence) in art. **رُنَا**].) And you say, **رُنِي لَهُ** *He was, or became, tender, pitiful, or compassionate, towards him.* (S, M, K.) And **مَا يَرْنِي فَلَانٌ بِي** *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. **مَرْنَاة** and **رُنِي**. (T.) — **رُنَيْتُ عَنْهُ** (AA, Lh, T, S, M, K,) aor. **أَرْنِي**, inf. n. **رُنَاة**, (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:* (Lh, M, K:) but the phrase that is well known is **نَتَيْتُ عَنْهُ خَبْرًا**, meaning "I bore information, or tidings, from him:" (M:) and **رُنُوْتُ 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 **نَتَوْتُ عَنْهُ خَبْرًا** (M in that art. :) accord. to El-'Okeylee, you say, **رُنُونَا بَيْنَنَا** and **رُنِينَاهُ** [i.e. *We mentioned among us a story, or tradition*]; and **نَتَانِينَاهُ** means the like thereof. (T.) — **رُنِي**, (IAqr, M, K, [and accord. to the TA, **رُنِي**, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. **رُنِي**, by rule **رُنِي**, (IAqr, M,)

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

2: see 1, in three places.

5: see 1, in three places.

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

**رُنِيَّة** 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: **الْإِنْبَعَاثُ** in the K is a mistake for **الْإِنْبَعَاثُ**: TA:) pl. **رُنَيْات**. (S.) — Also, and **رُنِيَّة**, Weakness. (Th, M, K. [او **ضَعْفٌ** in the CK is a mistake for **الضَعْفُ**].) — And Foolishness, or stupidity. (Th, M, K.) And you say, **فِي أَمْرِهِ رُنِيَّة**, *In his affair is a flagging, or remissness, or languor.* (M.)

**رُنِيَّة**: see the next preceding paragraph.

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

**رُنَاة**: 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.)

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

**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 Kṣur [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 (صَلَاة) quivered, or quaked;* (K;) as also **أَرَجَّتْ**. (TA.) The part. n. applied to the mare in this case is **مَرَجٌ** [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 **رَجَّجَ**, inf. n. **رَجَّجَ**; (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:) **رَجَّجَ** is quasi-pass. of **رَجَّه**; (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 الظُّلُمُ** + *The darkness became confused.* (Mṣb.) — **ارْتَجَّجَ الْكَلَامُ** + *The speech, or language, became confused;* mentioned by ISd in this art.: (TA:) or **ارْتَجَّجَ عَلَيْهِ الْكَلَامُ**; *the speech, or language, became conflicting and confused to him.* (A.) [See also **ارْتَجَّجَ عَلَيْهِ** in the first paragraph of art. **رَجَّجَ**.]

R. Q. 1. **رَجَّجَ**, inf. n. **رَجَّجَ**: see 1: — and see also 8. — **رَجَّجَ** 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. **رَجَّجَ**.)

**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 **رَجَّجَ** a lean, or an emaciated, ewe; (S, K;) or a weak ewe, that has no marrow in her bones. (Az, 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 رَجَّجَ وَعَلَى رَجَّجَ** \*  
[And they are weak men, and upon weak beasts]. (S.)

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

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