

at the enemy; app. such as was called by the Romans "onager," or the like thereof]: because, like the مرمأة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مرمى.] And [the pl. مرمائم] also signifies †Thunderbolts; syn. صواعق. (Bd in xviii. 38.) — Also A cloven hoof (S, Mgh, K) of a sheep or goat; because it is of the things that are thrown away: (Mgh:) [or,] accord. to A'Obeyd, (T, S,) a thing that is between the two hoofs of a sheep or goat; (T, S, M, K;) as also مرمأة: (A'Obeyd, T, M, K;) thus, he says, it is explained; but I know not what is its meaning: (T, S:) its dual occurs in the following trad.: **لَوْ أَنَّ أَحَدَهُمْ دُعِيَ إِلَى مِرمَاتَيْنِ لَأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ**; (T, S; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مرمأة in the former of these two senses; [i. e. *If any one of you were invited to partake of two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer;*] (S, Mgh;) or, accord. to A'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, S:) accord. to IAqr, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مرمأة: (T, Mgh, TA:) but in another, and similar, trad., مرماتين is followed by **أَوْ عَرَقِي** [i. e. "or a bone with some meat remaining upon it"]. (T, Z, TA.)

رمى pass. part. n. of 1; *Thrown, &c.*: (TA:) [*thrown at, or cast at, or shot at, or shot:*] see رمى. — [Hence, †Smitten, or afflicted, with some bane, or malady, &c.: †assailed with reproach, &c.: †reproached, or upbraided, or stigmatized with an ill name: †accused, or suspected.] You say **امرأة مرمئية بسوء** †A woman accused, or suspected, of evil. (TA in art. رطم.)

مرترى A scout (T, K) لِقَوْمٍ [to a people or party]: (T, K:*) and so ممرتبى. (T.)

رن

1. رن, aor. رين, inf. n. رنين; and رن; (Mgh, K;) *It (a thing) emitted a sound:* (Mgh:) or *he cried aloud;* (K;) or رنت, aor. and inf. n. as above; and ارتت; *she cried aloud,* said of a woman: (S:) or رن and رن signify *he raised his voice in weeping:* (Ham p. 11:) or رنين signifies *the crying aloud in weeping;* (Lth, T;) or *the uttering a plaintive, or mournful, voice or sound or cry:* (M:) and رن, [inf. n. of رن] *the uttering a loud, or vehement, sound or cry;* (Lth, T, M;) or *the uttering of the sound of reiterating the breath with weeping:* (IAqr, T:) or رنين and رن signify *the crying out loudly, or vehemently;* and *the uttering a plaintive, or mournful, voice or sound or cry, in singing, or in weeping:* (M:) you say of a woman, رنت, inf. n. as above; and ارتت; (T, M;) and رنت, inf. n. رنت and رنية [which is properly inf. n. of رنت] as belonging to art. رنو; all meaning *she cried*

out loudly, or vehemently; and she uttered a plaintive, or mournful, voice or sound or cry, in singing or in weeping: (M:) and رنت †النساء في نياحتهن [the women cried loudly, or vehemently, in their wailing]. (T.) See also 4. — رن, and رن, *He gave ear, hearkened, or listened, to him, or it.* (K.)

2. رنت القوس, inf. n. ترنين, [I twanged the bow;] *I made the bow to produce a sound [by pulling the string and letting it go suddenly].* (S.) — See also 1.

4. رن, inf. n. رنان: see 1, in seven places. رنت is said of a woman in her wailing [as expl. above]; and of a pigeon (حمامة) in its cooing [app. as meaning *It uttered plaintive sounds*]; (M;) and of a bow (قوس), (T, S, M, Mgh, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the K رنت, but this is a mistake, (TA,) meaning it [twanged, or] produced a sound, (S, M, Mgh,) accord. to AHn, above what is termed حنين; (M;) and of a cloud (سحابة) in its thundering [app. as meaning *it resounded*]. (M.) And رن is also said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) — **ارن فلان كذا** *Such a one was cheered, or delighted, and pleased, or was diverted, by reason of such a thing;* as also **ارن له**, and **ارن له**, and **ارن له**: (T.) — **ارن إليه**: see 1, last sentence.

رنة A sound, voice, or cry, (IAqr, T, S, K,) [in an absolute sense, or] *in joy or sorrow:* (IAqr, T:) or a plaintive, or mournful, cry; whence one says **عود ذو رنة** [a lute having a plaintive sound]: (Lth, T:) [or a moaning:] or a cry; (Mgh;) or a loud cry: (M, Mgh:*) and also a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M:) pl. رنات. (IAqr, T.)

رنن A certain thing that utters a cry [or sound] (يَطِخُ [in one of my copies of the S] in the water, (S, K,) or in still water, (so in one copy of the S,) in the صيف [i. e. spring or summer], (S,) or in winter. (K.) A poet says,

* **وَرَنٌ يَصْدَحُ لَهُ الرَّنُّنُ** * [And the رن did not raise its voice at him, or it]. (S.) — Also A small quantity of water. (TA.)

رنين inf. n. of 1. (T, S, M, &c.) — [Accord. to Golius, El-Meydānee explains it also as meaning A woman afflicted and oppressed by misfortune; and Golius adds, as though moaning, or lamenting.]

الرتى Mankind, or all created beings. (AA, T, K.) One says, **مَا فِي الرتى مثله** [There is not among mankind, or all created beings, the like of him]. (AA, T.) — Also, (AA, T,) or رنى, without ال, (K,) *The month Jumáda:* (AA, T:) or a name of Jumáda-l-Akhireh; (K;) and so رنة, [said to be from رونة, (see art. رون) though app. belonging to art. رنو, being] without teshdeed: pl. رنن: Aboo-Amr Ez-Zahid disallowed رنى,

and pronounced it to be a mistranscription: but accord. to Ktr and IAmb and Abu-t-Teiyib 'Abd-El-Wahid and Abu-l-Kásim Ez-Zejjájee, it is رنى only; because in it were known the results of their wars; from رنى applied to a ewe or she-goat: and الحنين was a name of Jumáda-l-Oolá: see also art. رن, in which is said what somewhat differs from the statement here. (TA.)

رنان, like رمان, with teshdeed, accord. to Th, i. q. رن: (TA:) or so رن, without teshdeed, (M, TA,) accord. to A'Obeyd: the latter is mentioned in its proper place [in art. رنو, q. v.]. (TA.)

اروان, an epithet applied to a day, meaning *Vehement in respect of anything,* is of the measure **أفوعال**, from الرنين, accord. to IAqr; but accord. to Sb, of the measure **أفعلال**, from رونة, meaning "hardness," and "grievousness," of a thing, or an affair, or event: it is mentioned in art. رون. (M.)

مرنة is applied as an epithet to birds [app. as meaning *Uttering plaintive sounds*]: (S:) and, as also مرنان, as an epithet to a bow [as meaning *twanging*], and so to a cloud (سحابة) [app. as meaning *resounding with thunder*]: (M:) and each is applied to a bow [itself]; (S, K;) and the latter, to a cloud [itself]; as an epithet in which the quality of a subst. is predominant [so as to imply, app., the meaning of *resounding with thunder,* or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

مرنان: see the next preceding paragraph.

رنب

ارنب [The hare; and now applied to the rabbit also;] a certain animal, (TA,) well known, (M, A, K, TA,) like the عناق [?], having short fore legs and long hind legs, that treads the ground with the hinder parts of its [hind] legs: (TA:) a certain very prolific animal, called in Pers.

خركوش [or **خركوش**]: it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes (قصب), and its sickness ceases: (Kzw:) the word is a gen. n., (TA,) of the fem. gender, (Mgh, TA,) accord. to El-Jáhidh; (TA;) but (Mgh) applied to the male and the female; (M, A, K, TA;) as is also رنبة, (Mgh,) which is a dial. var.: (Mgh, Mgh:) or to the female [only]; the male being called **خرز**; (T, M, K, TA;) accord. to Lth; but others allow its application to the male: (T:) the female is also called **عكرشة**:

and the young, **خرنق**; (TA:) the pl. is **ارانب** (T, S, M, Mgh, K) and **اران**, (Lh, S, M, K,) the latter, like **تعالب** for **تعالب**, occurring in poetry, (S, M,*) and not allowed by Sb except in poetry. (M.) The **ارنب** is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T:) Lth says that no word commences with a radical **ا** but such as