

He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce ثبت, he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both المقام and المرام may here be inf. ns.]. (TA.)

مروم *Sought, sought for or after, or desired.* (Mṣb.)

رون

1. رَانَ, [aor. رُونَ,] inf. n. رُونٌ, *It (an affair, or event,) was, or became, hard, difficult, or severe.* (TA.) — And رَأْنَتْ لَيْلَتَنَا *Our night was, or became, very cloudy and hot.* (Th, M, TA.) — See also رَانَ in art. رين.

رُونٌ, (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or رُونَ, (so in another copy of the T, and accord. to the K,) with damm, (K,) *Hardness, difficulty, severity, vehemence, or intensesness:* (T, K:) pl. رُونُونَ, (T, and so in a copy of the K,) or رُونُونَ. (CK.) [See also رُونَةٌ.] — رُونٌ signifies [or signifies also] *The furthest part of a مَسَافَةٌ [q. v.].* (Yoo, K.)

رُونٌ: see the next preceding paragraph.

رُونَةٌ *The greater, main, principal, or chief, part of a thing.* (M, K.) — And *Hardness, difficulty, or severity, of a thing, or an affair, or event; and grievousness thereof: so in the saying, كَشَفَ اللَّهُ عَنْكَ رُونَةَ هَذَا الْأَمْرِ [May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or event].* (M.) [See also رُونٌ.] — And *The utmost limit, reach, or degree, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرُّنَّة [or رُونَةٌ, without ال, (see الرُّنِّي, in art. رن), as though it were a contraction of رُونَةٌ given to [the month] Jumádd-l-Akhhireh, because of its intense cold [when it was so named].* (TA.)

أَرُونَانٌ: see the opinions of IʿAqr and Sb respecting its derivation in art. رن. [It is said in the S and K in art. نبح, that there is no word like it except أُنْبَجَانٌ.] You say *يَوْمٌ أَرُونَانٌ* (T, S, M, K) and *أَرُونَانِي* (S, M,) and *لَيْلَةٌ أَرُونَانَةٌ* (T, S, M, K) and *أَرُونَانِيَّةٌ* (M,) *A day, and a night, hard, difficult, severe, distressing, or grievous: (S, K,* TA:) or vehemently hot and grievous: (T, TA:) or that has reached the utmost point, or degree, in respect of joy, or grief, or heat: or hard, difficult, or severe, in respect of everything; in respect of heat, or cold, or clamour, cries, shouts, or noises [&c.].* (M, TA.) You say also *يَوْمٌ أَرُونَانٌ*, [virtually] meaning the same: (K:) [or this may mean *A day of clamour, &c.; as will be seen from what follows.*] *يَوْمٌ أَرُونَانِي* occurs at the end of a verse of a rájiz: this may be [by poetic license] for *يَوْمٌ أَرُونَانٌ*, or for *يَوْمٌ أَرُونَانِي*: and *يَوْمٌ أَرُونَانِي* occurs at the end of a verse of En-Nábigah El-Jaʿdeeh, for *يَوْمٌ أَرُونَانِي*.

(S.) Accord. to Sh, as is said in the T, (TA,) *يَوْمٌ أَرُونَانٌ* (K, TA,) as also *يَوْمٌ أَرُونَانٌ* (K,) signifies *A day that is easy, (K, TA,) or pleasant: (TA:) thus having two contr. meanings: (K:) and Sh cited a verse of En-Nábigah El-Jaʿdeeh as an ex.: but AHeyth disallowed أَرُونَانٌ as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it].* (TA.) — Also *A voice, or sound: (S, K:) and cries, shouts, or noises, and clamour.* (TA. [In one place, in the TA, رُون, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.])

أَرُونَانِي: see the next preceding paragraph, in four places.

هُوَ مَرُونٌ بِهِ *He is overcome, subdued, or subjected.* (K.) [مَرُونٌ here is a contraction of مَرُونُونَ, from رَانَ having for its aor. رُونَ as a dial. var. of رَانَ having for its aor. رين: see art. رين.]

روند

رَاوَنْدُ, or الرَّيَوَنْدُ, and رَاوَنْدُ: see art. رود.

روى

1. رَوَى مِنَ الْمَاءِ (T, S, M, Mgh, Mṣb, K,) and اللَّبَنِ (M, K,) aor. يَرْوِي (T, S, Mṣb, K,) inf. n. رَوَى (T, S, M, Mgh,* K) and رَوَى (S, K,) or the former is a simple subst. and the latter is the inf. n., (Mṣb,) or the latter is an inf. n. and also a simple subst., (M, K,) and رَوَى (S, M, K,) the last erroneously written, in [some of] the copies of the K, رَوَى, as though it were a pret. verb [like رَوَى]; (TA;) and رَوَى and رَوَى; (S, M, Mṣb, K;) all signify the same; (T, S, M,* Mṣb, K;) [or the last probably has an intensive meaning;] *He was satisfied, or he satisfied himself, with drinking of water [and of milk]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عَطَشٌ.* (Mgh in explanation of the first.) — And رَوَى النَّبَاتَ (M,) or الشَّجَرَ (K,) *من الماء; (TA;) and رَوَى; (M, K;)* [The plant, or herbage, or the trees, had plentiful irrigation: or] i. q. تَنَعَّمَ [i. e., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, K;) or became bright and fresh, by reason of plentiful irrigation. (TK.) — رَوَى and رَوَى and رَوَى are also used metaphorically, as meaning *He was, or became, in a good state or condition; and in the enjoyment of much ease, pleasantness, softness, or delicacy, of life.* (Har p. 100.) — *شَبَعْتُ مِنْ هَذَا الْأَمْرِ وَرَوَيْتُ* is likewise metaphorical, meaning *I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair.* (S* and TA in art. شبع.) — See also a verse cited voce رَوَى (P. 85,) in which يَرْوِي is made trans. by means of that particle in the place of مِنْ. — رَوَى عَلَى أَهْلِهِ (T, S, M, K,) and يَرْوِي (S, M, K,) aor. يَرْوِي, inf. n. رَوَى, or رَوَى, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَوَى (M, [probably also correct,]) *He brought water to his family: (S, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوَى الْقَوْمَ, (ISk, T, S, K,) aor. as above, (ISk, T, S,) inf. n. رَوَى, (so in the TA,) *He drew water for the people, or party.* (ISk, T, S, K.) You say, *مِنْ أَيْنَ رَوَيْتُمْ*, with fet-ḥ to the ر, (S,) or رَوَيْتُمْ, (so in the T,) meaning *Whence is your providing of yourselves with water? مِنْ أَيْنَ تَرْتَوُونَ* (الْمَاءَ): T, immediately after the latter of the foregoing phrases; and S, immediately after the former of them:) so says ISk. (T.) And رَوَى عَلَى الْبَعِيرِ *He drew water upon the camel.* (M. [See سَابِيَةٌ.]) — And رَوَى (a camel) bore, carried, or conveyed, water. (Mṣb, TA.) — Hence, (Mṣb, TA,) رَوَى الْحَدِيثَ (T, S, M, Mgh, Mṣb, K,) and الشَّعْرَ (T, S, M, Mgh,) رَوَى (MA,) aor. يَرْوِي (T,) inf. n. رَوَى (T, S, M, Mgh, K;) and تَرَوَاهُ (M, K;) both signify the same; (K;) *He bore in his memory, knowing by heart, (حَمَلَ,) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Mṣb, TA,) and the poetry, (TA,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man, أَنْشِدِ الْقَصِيدَةَ [“Recite thou the ode”]; but you do not say, أَرُوها unless you mean thereby *Relate thou it by heart.* (S, TA.) [One says also, رَوَى عَنْهُ, meaning *It has been related as heard, or received, from him.* And رَوَى كَذَا, and يَرْوِي كَذَا, meaning *It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c.* And رَوَى رَوَايَةً, meaning *According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.*] — رَوَى السَّبَلَ (M, K,) [aor. يَرْوِي] inf. n. رَوَى (M,) *He twisted the rope: (M, K:) or he twisted the rope well, or thoroughly, or soundly.* (M.) — رَوَى عَلَى الرَّجُلِ (S, M, TA,) in the copies of the K, erroneously, الرَّجُلِ, (TA,) *He bound the man (S, M, K,* TA) with the rope called رَوَاءَ (M, TA) upon the back of the camel, (S, K,* TA) lest he should fall (S, M, K,* TA) from the camel (M) in consequence of his being overcome by sleep.* (S, M,* TA.) And رَوَيْتُ عَلَى رَوَاءِ, aor. أَرَوَى, inf. n. رَوَى, *I bound the رَوَاءَ upon the leathern water-bag, or pair of leathern water-bags, called رَوَايَةٌ.* (T.) You say, رَوَى عَلَيْهِ, inf. n. رَوَى; and أَرَوَى; *He bound him, or it, with the rope [called رَوَاءَ, as is implied in the M].* (M,* TA.) And رَوَى عَلَى الْبَعِيرِ [He bound the رَوَاءَ upon the camel]; like رَوَاهُ (TA.) And رَوَى He bound a load with the رَوَاءَ. (TA.)**

(T, S, M, K,) and رَوَاهُ (S, M, K,) aor. يَرْوِي, inf. n. رَوَى, or رَوَى, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَوَى (M, [probably also correct,]) *He brought water to his family: (S, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوَى الْقَوْمَ, (ISk, T, S, K,) aor. as above, (ISk, T, S,) inf. n. رَوَى, (so in the TA,) *He drew water for the people, or party.* (ISk, T, S, K.) You say, *مِنْ أَيْنَ رَوَيْتُمْ*, with fet-ḥ to the ر, (S,) or رَوَيْتُمْ, (so in the T,) meaning *Whence is your providing of yourselves with water? مِنْ أَيْنَ تَرْتَوُونَ* (الْمَاءَ): T, immediately after the latter of the foregoing phrases; and S, immediately after the former of them:) so says ISk. (T.) And رَوَى عَلَى الْبَعِيرِ *He drew water upon the camel.* (M. [See سَابِيَةٌ.]) — And رَوَى (a camel) bore, carried, or conveyed, water. (Mṣb, TA.) — Hence, (Mṣb, TA,) رَوَى الْحَدِيثَ (T, S, M, Mgh, Mṣb, K,) and الشَّعْرَ (T, S, M, Mgh,) رَوَى (MA,) aor. يَرْوِي (T,) inf. n. رَوَى (T, S, M, Mgh, K;) and تَرَوَاهُ (M, K;) both signify the same; (K;) *He bore in his memory, knowing by heart, (حَمَلَ,) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Mṣb, TA,) and the poetry, (TA,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man, أَنْشِدِ الْقَصِيدَةَ [“Recite thou the ode”]; but you do not say, أَرُوها unless you mean thereby *Relate thou it by heart.* (S, TA.) [One says also, رَوَى عَنْهُ, meaning *It has been related as heard, or received, from him.* And رَوَى كَذَا, and يَرْوِي كَذَا, meaning *It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c.* And رَوَى رَوَايَةً, meaning *According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.*] — رَوَى السَّبَلَ (M, K,) [aor. يَرْوِي] inf. n. رَوَى (M,) *He twisted the rope: (M, K:) or he twisted the rope well, or thoroughly, or soundly.* (M.) — رَوَى عَلَى الرَّجُلِ (S, M, TA,) in the copies of the K, erroneously, الرَّجُلِ, (TA,) *He bound the man (S, M, K,* TA) with the rope called رَوَاءَ (M, TA) upon the back of the camel, (S, K,* TA) lest he should fall (S, M, K,* TA) from the camel (M) in consequence of his being overcome by sleep.* (S, M,* TA.) And رَوَيْتُ عَلَى رَوَاءِ, aor. أَرَوَى, inf. n. رَوَى, *I bound the رَوَاءَ upon the leathern water-bag, or pair of leathern water-bags, called رَوَايَةٌ.* (T.) You say, رَوَى عَلَيْهِ, inf. n. رَوَى; and أَرَوَى; *He bound him, or it, with the rope [called رَوَاءَ, as is implied in the M].* (M,* TA.) And رَوَى عَلَى الْبَعِيرِ [He bound the رَوَاءَ upon the camel]; like رَوَاهُ (TA.) And رَوَى He bound a load with the رَوَاءَ. (TA.)**