

نَاقَةٌ رَاجِلٌ عَلَى وَلَدِهَا means *A she-camel [left to give suck to her young one,] not having her udder bound with the صِرَار [q. v.].* (K.)

رَاجِلَةٌ The pastor's كَبَش [or ram] upon which he conveys, or puts to be borne, his utensils. (AA, O, K.) So in the saying of a poet,

فَقَطَّلَ يَغِيثٌ فِي قَوْطٍ وَرَاجِلَةٍ  
يُنْقِصُ الدَّهْرُ إِلَّا رَيْثَ يَهْتَبِدُ

(AA, TA,) meaning [And he passed the day] spinning from a portion of wool [wound in the form of a ring upon his hand], termed عَمِيَّةٌ [amid a flock of sheep, with a ram upon which he conveyed his utensils,] ever collecting [to himself], and coveting, or labouring to acquire, save when he was sitting cooking هَبِيد [i. e. colocynths or their seeds or pulp]. (T and TA in art. عَمَت: where رَاجِلَةٌ is likewise explained as above.)

رُوجِلَ: see رَجُلٌ, in two places.

أَرَجَلُ A man large in the رَجُل [i. e. leg, or foot]: (S, K:) like أَرْكَبُ "large in the knee," and أَرَأْسُ "large in the head." (TA.) — And A horse, (S,) or beast, (دَابَّة, K,) having a whiteness in one of his رَجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part. (TA.) This is disliked, unless there be in him some other [similar] وَضَح. (S. [See also 2 in art. خَدَم.]) The fem. is رَجْلَاءُ, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning whose رَجْلَانِ [or hind legs] are white to the flanks, (M, TA,) or with the flanks, (T, TA,) the rest of her being black. (TA.) — هُوَ أَرَجَلُ الرَّجُلَيْنِ = رَجُلِي: see حَرَّةُ رَجْلَاءَ: means [He is the more manly, or manful, of the two men; or] he has رَجْلِيَّةٌ that is not in the other [of the two men]: (T, TA:) or he is the stronger of the two men. (K.) ISd thinks أَرَجَلٌ in this case to be like أَحْنَكُ, as having no verb. (TA.)

أَرَجِلٌ app. a pl. of أَرَجَلَةٌ, which may be pl. of رَجَلٌ, which is pl. of رَاجِلٌ [q. v.]. (TA.) — Also Men accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game or wild animals or the like, or birds, or fish; hunters, fowlers, or fishermen. (Sgh, K.)

تَرَجِيلٌ: see رَجْلَةٌ, last signification.

تَرَاجِيلٌ i. q. كَرَفَسٌ [q. v., i. e. The herb small-age]; (K;) of the dial. of the Sawád; one of the herbs, or leguminous plants, of the gardens. (TA.)

مَرَجَلٌ: see رَجُلٌ, of which it is a quasi-pl. n.: = and مَرَجَلٌ.

مَرَجَلٌ A woman that brings forth men-children; (M, TA;) i. q. مُذَكَّرٌ, (M, K, TA,) which is the epithet commonly known. (M, TA.)

مَرَجَلٌ A copper cooking-pot: (S, Mgh, Mghb:) or a large copper cooking-pot: (Ham p. 469:)

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or a cooking-pot of stones [or stone], and of copper: (K:) or any cooking-pot (Mgh, Mghb, TA, and Ham ubi suprâ) or vessel in which one cooks: (TA:) of the masc. gender: (K:) pl. مَرَجَلٌ. (Ham ubi suprâ.) — And A comb. (Mgh, K.) — Also, and مَرَجَلٌ, (K,) the latter on the authority of IAqr alone, (TA,) A sort of [garment of the kind called] بُرْدُ, of the fabric of El-Yemen: (K:) pl. as above, مَرَاجِلُ; with which مَرَاجِلُ, occurring in a trad., is said in the T, in art. رَجُل, to be syn.: [and مَرَجَلِي بُرْدُ signifies the same as مَرَجَلُ:] it is said in a prov.,

حَدِيثًا كَانَ بُرْدُكَ مَرَجَلِيًّا

[Recently thy بُرْدُ was of the sort called مَرَجَلِي;] i. e. thou hast only recently been clad with the مَرَاجِلُ, and usedst to wear the عِيَاءُ: [whence it appears that the مَرَجَلُ may be thus called because worn only by full-grown men:] so says IAqr: it is said in the M that ثَوْبُ مَرَجَلِي is from المَرَجَل [i. e. المَرَجَلُ, perhaps a mistranscription for المَرَجَلُ]: (TA:) [but] مَرَجَلٌ signifies a sort of garments, or cloths, variegated, or figured; (S and K in art. مَرَجَل;) similar to the مَرَاجِلُ, or similar to these in their variegation or decoration, or their figured forms; as explained by Seer and others; (TA in that art;) [wherefore] Sb holds the م of مَرَاجِلُ to be an essential part of the word; (S in that art;) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alâ and some others hold it to be augmentative. (MF and TA in that art.)

مَرَجَلِيٌّ A maker of cooking-pots [such as are called مَرَاجِلُ, pl. of مَرَجَلُ]. (MA.) — See also the next preceding paragraph.

مَرَجَلَانِيَّةٌ A woman who is, or affects to be, or makes herself, like a man in guise or in speech. (TA. [See also رَجْلَةٌ, voce رَجُلُ.])

مَرَجَلٌ A skin, (Fr, TA,) or such as is termed زَقِي (K,) that is stripped off [by beginning] from one رَجُل [or hind leg]; (Fr, K, TA;) or from the part where is the رَجُل. (M, TA.) And شَاةٌ مَرَجَلَةٌ A sheep, or goat, skinned [by beginning] from one رَجُل: (Ham p. 667:) and in like manner مَرَجُولٌ applied to a ram. (Lh, K voce مَرْقُوقٌ, which signifies the contr. [like مَرْقُوقٌ].) — Also A [skin such as is termed] زَقِي full of wine. (As, O, K.) = A [garment of the kind called] بُرْدُ upon which are the figures of men; (K;) or upon which are figures like those of men. (TA.) — And A garment, or piece of cloth, (O, TA,) and a بُرْدُ, (TA,) ornamented in the borders. (O, K, TA.) = Combed hair. (O, TA. [See its verb, 2.]) = Locusts the traces of whose wings are seen upon the ground. (ISd, K.)

مَرَجُولٌ A gazelle whose رَجُل [or hind leg] has fallen [and is caught] in the snare: when his يَد [or fore leg] has fallen therein, he is said to be

مَرَجُولٌ. (TA.) — See also the next preceding paragraph.

مَرْتَجَلٌ: see رَجِيلٌ, last sentence.

مَرْتَجَلٌ A man holding the زَنْدُ with his hands and feet, (K, TA,) because he is alone: (TA:) [i. e.] one who, in producing fire with the زَنْدُ, holds the lower زَنْدَةٌ with his foot [or feet]. (AA, TA. [See 5.]) = One who collects a detached number (قُطْعَةٌ [or رَجُل]) of locusts, to roast, or fry, them: (S:) one who lights upon a رَجُل of locusts, and roasts, or fries, some of them, (K, TA,) or, as in the M, cooks. (TA.)

مَمَرَجَلٌ: see مَرَجَلٌ.

## رَجَمَ

1. رَجَمَ signifies The throwing, or casting, of stones: (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. ٤, inf. n. رَجَمَ, (S, Mgh, TA,) He threw, or cast, stones at him; or pelted him with stones: (S, TA:) or he struck him, or smote him, with رَجَمَ, meaning stones: (Mghb:) and رَجُمَ is syn. with رَجَمَ, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَاهُمْ رُجُومًا لِلشَّيَاطِينِ [And we have made them for casting at the devils; meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجَمَ]. (TA.) — Hence, (S, TA,) The act of slaying [in any manner, but generally stoning, i. e. putting to death by stoning]. (S, K.) So in زَيْنًا إِذَا التَّبَيَّنَ [The slaying, or stoning, of the two married persons when they have committed adultery]. (TA.) — [† The act of beating, or battering, the ground with the feet.] One says of a camel, يَرْجُمُ الْأَرْضَ [He beats, or batters, the ground], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يَرْجُمُ فِي الْأَرْضِ. (S.) And

one says also, جَاءَ يَرْجُمُ, meaning [† He came beating, or battering, the ground; or] passing along with an ardent and a rapid running. (Lh, K, TA.) [See also 8.] — The act of cursing. (K, TA.) — [† The act of reviling. (K, TA.)] لَا رَجْمَكَ, in the Kur xix. 47, means [† I will assuredly revile thee: (Bd, Jel, TA: see also another explanation below, in this paragraph:) or I will assuredly cast stones at thee, (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجَمْتُهُ بِالْقَوْلِ, meaning [† I uttered foul, or evil, speech against him. (Mghb.)] [See also رَجَبَةٌ.] — [† The act of driving away; expelling; putting, or placing, at a distance, away, or far away. (K.)] — [† The act of cutting off from friendly, or loving communion or intercourse; forsaking; or abandoning. (K.)] — Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] i. q. قَذَفَ (K, TA) بِالْغَيْبِ وَالظَّنِّ [The act of speaking of that which is hidden, or which has not become apparent to the speaker;]