

— *Slain* [in any manner, but generally meaning *put to death by being stoned*]. (S.) *لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ*, in the *Kur* [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter*: (TA:) or the meaning is, *of those smitten with stones*: or, *† reviled*. (Bd, Jel.) — Also the former, *† Cursed, or accursed*; and in this sense, i. e. *باللعنة*, *مَرْجُومٌ*, applied to the devil. (TA.) — And *† Reviled*; [and so *مَرْجُومٌ*, as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) — *† Driven away; expelled; put, or placed, at a distance, away, or far away*. (TA.) — And *† Cut off from friendly or loving communion or intercourse; forsaken; or abandoned*. (TA.)

رَجِيمَةٌ sing. of *رَجَائِمٌ*, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجِمَةٌ, pl. *تَرَاجِمٌ*: see art. *ترجم*.

تَرْجِمَانٌ and *تَرْجِمَانٌ* and *تَرْجِمَانٌ*; pl. *تَرَاجِمٌ* and *تَرَاجِمَةٌ*: see art. *ترجم*.

مَرْجَمٌ: A horse that beats [or batters] the ground (*يَرْجُمُ الْأَرْضَ*, S, or *يَرْجُمُ فِي الْأَرْضِ*, K) with his hoofs: (S, K:) or that is as though he did thus: (TA:) or that runs vehemently: (Ham p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, *heavy, without slowness*. (TA.) And *† A strong man*: as though his enemy were cast at with him: (S, K:) or a defender of his *جَنْسٍ* [i. e. *kind, or kindred by the father's side*]. (A, TA.) Iqar says, A man pushed another man, whereupon he [the latter] said, *ذَا مِنْكَ مَرْجَمٌ وَرَكْنٌ*, [Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support]. (TA: but there written without any syll. signs.) *لِسَانٌ مَرْجَمٌ* means *† A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent; and strong, or potent*. (TA. See also 1, last sentence but one.)

مَرْجَمَةٌ i. q. *قَذَافَةٌ* [or *قَذَافَةٌ*, which means *A sling*; and *مَرْجَمٌ*, q. v., app. signifies the same]: pl. *مَرَاجِمٌ*. (TA.)

مَرْجَمٌ A narrative, or story, of which one is not to be made to know the real state: (S, K, TA:) or, as in some of the copies of the S, of which one knows not, or will not know, whether it be true or false: (TA:) or respecting which conjectures are formed. (Ham p. 494.)

مَرْجَمٌ [app. *A sling*; like *مَرْجَمَةٌ*;] a thing with which stones are cast; (K, TA;) i. q. *قَذَافٌ* [q. v.]: pl. *مَرَاجِمٌ*. (TA.) — And *† A camel that stretches out his neck in going along: or that goes strongly, or vehemently*; (K, TA;) as though beating the pebbles (*يَرْجُمُ الْحَصَى*) with his feet. (TA.)

مَرْجُومٌ: see *رَجِيمٌ*, in three places.

مَرَاجِمٌ pl. of *مَرْجَمَةٌ* [q. v.]. (TA.) — Also *† Foul words*: (M, K:*) a pl. of which no sing. is mentioned. (TA.)

مَرْجَمٌ One casting [stones] at thee, thou casting at him. (Har p. 567.)

مَرْجَمَةٌ: see *رَجِيمَةٌ*.

مَرْجَمٌ: see art. *ترجم*.

رجن

1. *رَجَنَ بِالْكَانِ*, (S, K,) aor. *رَجَنَ*, (S,) inf. n. *رَجُونٌ*, *He remained, stayed, dwelt, or abode, in the place*; (S, K;) as also *ارْتَجَنَ*; (K, *TK;) and *kept to it, or became accustomed to it*; (S, accord. to one copy;) and so *دَجَنَ بِهِ*. (S, *Msb, *K, *TA: all in art. *دجن*.) — And *رَجَنَتْ*, (Fr, S, K,) aor. *رَجَنَ*; (TA;) and *رَجَنَتْ*, (Fr, S, K,) aor. *رَجَنَ*; (TA;) and *رَجَنَتْ*; (K;) said of camels, (Fr, S, K,) &c.; (K;) *They kept, or became accustomed, to the tents, or houses*: (K, *TA:) and *† ارْجَنَتْ* said of a she-camel, *she remained in [or at] the house, or tent*. (TA.) — And *رَجُونٌ*, *رَجَنَتْ الدَّابَّةُ*, (S, K,) aor. *رَجَنَ*, (TA,) inf. n. *رَجُونٌ*, *The beast was confined, kept close, or shut up, and badly fed*, (S, K,) so that it became lean: (S:) or was confined to the fodder in the dwelling, or place of abode. (K.) — And *رَجَنَ فِي الطَّعَامِ*, (Lh, TA,) aor. *رَجَنَ*, inf. n. *رَجُونٌ*, (L and TA in art. *رَمك*), [app. *He kept constantly to the food*;] *he loathed nothing of the food*; and so *رَمَكَ*: and in like manner one says of the camel, *رَجَنَ فِي الْعَلْفِ* [he kept constantly to the fodder; or loathed nothing thereof]. (Lh, TA.) — And *رَجُونٌ* and *رَجُونَةٌ* [inf. ns. of which the verb is not mentioned] *A camel's feeding upon date-stones, and seeds, or grain*. (TA.) = *رَجَنَ الْإِبِلَ*, and *† ارْجَنَهَا*, *He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage*. (Fr, S.) And *رَجَنَ رَاحِلَتَهُ رَجْنًا* *He confined his riding-camel strictly in the house, making her to lie down upon her breast, and not feeding her with fodder*. (ISh, TA.) And *رَجَنَ دَابَّتَهُ*, (S, K,) inf. n. *رَجَنَ*, (S,) *He confined, kept close, or shut up, his beast, and fed it badly*, (S, K,) so that it became lean: (S:) or confined his beast to the fodder in the dwelling, or place of abode; as also *رَجَنَهَا*: (K:) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S,] on the authority of Fr, the former signifies *he confined the beast from the pasturage, without fodder*: and *† the latter, inf. n. تَرْجِينٌ*, *he confined, or restricted, the beast to fodder*. (TA.) = *رَجَنَ رَجْنًا* *He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him*. (AZ, K.)

2: see 1, latter part, in two places.

4, as intrans. and trans.: see 1, in two places.

8. *ارْتَجَنَ*: see 1, first sentence. — Also *It was, or became, heaped, or piled, up, or together,*

or accumulated, one part upon another; syn. *ارْتَجَمَ*, (K,) and *ارْتَجَمَ*. (Abou-Sa'eed, TA in art. *رجم*.) — And, said of fresh butter, *It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled*: (S, K, TA:) or it turned in the skin containing the churned milk: (TA:) or it became bad, or spoiled, in the churning: (TA in art. *خلط*;) from *ارْتَجَانُ الْإِذْوَابَةِ* meaning *the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter*. (TA.) *ارْتَجَنَتْ الزَّيْدَةُ*, meaning *The piece of fresh butter became mixed up with the milk, is a prov., alluding to a difficult affair which one cannot find the way to adjust*. (L in art. *زيد*.) — Hence, (TA,) *† ارْتَجَنَ عَلَى الْقَوْمِ أَمْرُهُمْ* *The affair, or case, of the people, or party, became confused to them*. (S, K:*)

رَاجِنٌ *That keeps to the tents, or houses; domesticated, familiar, or tame*; (S, TA;) like *دَاجِنٌ*: (S:) applied in this sense to a bird: (TA:) and in like manner *رَاجِنَةٌ* applied to camels: (S, *TA:) and to a sheep or goat (*شَاةٌ*), and a she-camel, *that remains in [or at] the houses, or tents*. (TA.) — And *شَاةٌ رَاجِنٌ* *A sheep, or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean*. (S.)

رجو

1. *رَجَوُ*, aor. *أَرْجُوهُ*, (S, Msb,) inf. n. *رَجَوَةٌ*, (S, M, K,) or *رَجُوٌ*, (Msb,) and *رَجَاءٌ*, (S, K, TA, &c., [in the CK erroneously written with the short *l*, i. e., without the meddeh and *u*]) or the latter is a simple subst., (Msb,) and *رَجَاوَةٌ*, (S, K,) and *رَجَاءَةٌ*, or *رَجَاءَةٌ*, (accord. to different copies of the K,) or both, (CK,) and *مَرْجَاءَةٌ*, (K;) and *تَرْجِيئُهُ*, (S,) inf. n. *تَرْجِيئةٌ*; (K;) and *† تَرْجِيئُهُ*, (S, K, *) and *† ارْتَجِيئُهُ*; (S, Msb, K, *) *I hoped for him [or it; relating only to what is possible; syn. with أَمَلْتُهُ; see رَجَاءٌ, below]; all signify the same*: (S:) and *أَرْجِيئُهُ*, aor. *أَرْجِيئُهُ*, is a dial. var. of *رَجَوَتْهُ*: (Msb:) and *رَجِيئُهُ*, aor. *يَرْجُوهُ*, like *رَضِيئُهُ*, is a dial. var. of *رَجَاءُهُ*, aor. *يَرْجُوهُ*, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, *مَا أَتَيْتُكَ إِلَّا رَجَاوَةَ الْخَيْرِ* [I did not, or have not, come to thee except hoping for that which is good]. (S.) No regard is to be paid to the assertion of Lth, that the saying *كَذَا رَجَاءٌ كَذَا* [I did a thing hoping for such a thing] is a mistake, and that the correct word is only *رَجَاءٌ*; for *رَجَاءَةٌ* occurs in a trad., and in the poetry of the Arabs. (TA.) — Sometimes *رَجَوُ*, (S,) or *رَجُوٌ*, (Msb,) has the meaning of *خَوْفٌ*; (S, Msb;) because the hoper fears that he may not attain the thing for which he hopes; (Msb;) and so *رَجَاءٌ*; (T, S;) but only when there is with it a negative particle: (Fr, T, TA:) you say, *مَا رَجَوْتُكَ* *† I feared not*