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 he is one who does not quit his station, or, ثثث abode, without necessity, though far-aiming &c.: may المرام and المقام may here be inf. ns.]. (TA.)

Sought, sought for or after, or desired.

رون

1. رُون , [aor. رُون , j inf. n. رُون , It (an affair, or event,) was, or became, hard, difficult, or severe. (TA.) _ And رَانَتْ لَيْلَتْنَا Our night was, or became, very cloudy and hot. (Th, M, TA.) __ Sce also ران in art. رين.

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

وون: see the next preceding paragraph.

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, حَشَفَ ٱللهُ عَنْكَ رُونَةَ هَذَا الأَمْر [May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or crent]. (M.) [See also ...] _ 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 الرُّنَّى, without الرُنَّة, in art. رن,) as though it were a contraction of ,,ونة,] given to [the month] Jumádà-l-Ahhireh, because of its intense cold [when it was so named]. (TA.)

see the opinions of IAar and Sb respecting its derivation in art. رن. [It is said in the S and K in art. نبح, that there is no word الله it except النَّبُجَانُ You say يَوْمُ أَرُونَانُ (T, Ş, M, K) and أَرُونَانَى (Ş, M, K) and لَيْنَةُ أَرُونَانَةُ (T, Ş, M, K) and أَرُونَانَيَّةُ (T, Ş, M, K) 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 يَوْمُ أَرُونَانِ, [virtually] meaning the same: (K:) [or this may mean A day of clamour, &c.; as will be seen from what follows.] * يَوْمُر أَرُونَانِي occurs at the end of a verse of a rájiz: this may be [by poetic license] for يُومُ أَرُونَانٍ or for يُومُ يُوْمُ أَرُونَانِي and أَوْنَانِي occurs at the end of a verse of En-Nabighah El-Jaadee, for يُوْمُ أَرُونَانِيْ (K,) ,يُومُ أَرُونَانِ K, TA,) as also ,يُومُ أَرُونَانُ signifies A day that is easy, (K, TA,) or pleasant: (TA:) thus having two contr. meanings: (K:) and Sh cited a verse of En-Nábighah El-Jaadee as an ex.: but AHeyth disallowed ارونان 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, رون, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscrip-

and its fem., with ; and ; see ; أُرْوَنَانِي see the next preceding paragraph, in four places.

He is overcome, subdued, or subjected. (K.) مرون here is a contraction of as a يَرُونُ , from رَانُ having for its aor , مَرْوُونُ dial. var. of رَان having for its aor. يُرِين: see art. رين.]

. رود . see art : رَاوَنْد and ,الرّيوَنْدُ or ,الرّوَنْدُ

. دوى

1. رُوي مِنَ المَّا ِ , (T, S, M, Mgh, Msb, K,) and (T, S, Msh, K,) inf. n. رَرُوكِي (T, S, Msh, K,) inf. n. ريّ (T, S, M, Mgh, K) and ريّ (S, K,) or the former is a simple subst. and the latter is the inf. n., (Msb,) or the latter is an inf. n. and also a simple subst., (M, K,) and روى, (S, M, K,) the last erroneously written, in [some of] the copies of the K, روى, as though it were a pret. ; تروى ♦ and ارتوى ♦ TA;) and إروى verb [like (S, M, Msb, K;) all signify the same; (T, S, M,* Msb, K;) [or the last probably has an intensive meaning;] He was satisfied, or he satisfied himself, with drinking of water [and of milh]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عطش. (Mgh in explanation of the first.) _ And تُلبَّاتُ (M,) or رُوِي النَّبَاتُ (K,) ; تروى * (TA;) and ; تروى (M, K;) [The plant, or herbage, or the trees, had plentiful i. e., became flourish- تَنْعُمْ وَ ii. e., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, K;) or became bright and fresh, by and † تروى † and ارتوى ♦ 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.) ____ is أَسْبِعْتُ مِنْ هَذَا الأَمْرِ وَرُوبِتُ ___ is likewise metaphorical, meaning : I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (Se and TA in art. ين) __ See also a verse cited voce إلى إلى See,) in which يروى is made trans. by means of that particle in the place of مَنْ المُله على عَلَى أَهْله على أَهْله المُعْلَم (TA.)

(S.) Accord. to Sh, as is said in the T, (TA,) (T,S,M,K,) and رُووى, (S,M,K,) aor. يروى, inf. n. رية, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or (5), (M, [probably also correct,]) He brought mater to his family: (S, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following :] رُوَى القُوم (ISk, T, S, K,) aor. as above, (ISk, T, S,) inf. n. ربّة, (so in the TA,) He drew water for the people, or party. (ISk, T, S, K.) You say, مِنْ أَيْنَ رَبِّتُكُمْ , with fet-h to the ,, (S,) or رَيْتُكُور, (so in the T,) meaning Whence is your providing of yourselves with water? : مِنْ أَيْنَ تُرْتُوُونَ * الهَاءَ) T, immediately after the latter of the foregoing phrases; and S, immediately after the former of them:) so says ISk. (T.) And روى على البعير He drew water upon the camel. (M. [See أَسَانِيةُ And رُوى And مروى IIe (a رواية , aor. يروى , [inf. n., app., الماء camel) bore, carried, or conveyed, water. (Msb, TA.) _ Hence, (Msb, TA,) رُوى الحديث (T, S, M, Mgh, Msb, K,) and الشَّعْرُ, (T, S, M, Mgh,) روایه (MA,) aor. یروی (T,) inf. n. عنه (T, Ş, M, Mgh, K;) and تروّاه * (M, K;) both signify the same; (K;) He bore in his memory, knowing by heart, (حمل) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Msb, 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, أنشد القصيدة [" Recite thou the ode"]; but you do not say, lead unless you mean thereby Relate thou it by heart. (S, TA.) [One says also, dee, meaning It has been related as heard, or received, from him. And يروى كذا and يروى كذا 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 في رواية كذا, meaning According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.] = رُوّى المَبْلُ (M, K,) [aor. رُوّى المَبْلُ (M,) He twisted the rope: (M, K:) or he twisted the rope well, or thoroughly, or soundly. (M.) __ بَرُوَى عَلَى الرَّجُلِ __ (S, M, TA,) in the copies of the K, erroneously, الرَّهل, (TA,) He bound the man (S, M, K, TA) with the rope called . (M, TA) upon the back of the camel, (S, K,*) lest he should fall (S, M, K, TA) from the camel (M) in consequence of his being overcome by sleep. (S, M,* TA.) And رُوَيْتُ عَلَى رواً، aor. أُرْوى, I bound the , الرَّاوِية upon the leathern water-bag, or pair of leathern water-bags, called روى. (T.) You say, روى inf. n. زُرَّى; and اروى He bound him, or it, with the rope [called ..., as is implied in the اروى * الرَّوْاءُ عُلَى البَّعير M]. (M,* TA.) And الرَّوَّاءُ عُلَى [He bound the elg, upon the camel]; like olg. (TA.) And I leed He bound a load with the