

رَوَّالٌ *Such a one, his slaver flows*: (S:) or both signify the *slaver of horses and similar beasts*, (Aḡ, T, M, K,) and of children: (Aḡ, T:) or the former signifies peculiarly the *froth, or foam, of the horse*: (M, K:\*) accord. to Lth, the *saliva of the horse or similar beast*. (T.) [See رَوَّالٌ, in art. رَأَى.] = See also the next paragraph.

رَوَّالٌ *Falling in drops*. (AA, T, K.) رَوَّالٌ means *Slaver falling in drops*. (AA, T.) And (K) it has an intensive signification, [app. meaning *Much slaver*.] (M, K,) like شَعْرٌ شَاعِرٌ. (M.) = Also, (M, K,) and رَوَّالٌ (S, TA,) but disallowed in this sense by Aḡ, (T, S,) in the K, erroneously, رَوَّالٌ, (TA, [see also رَوَّالٌ, in art. رَأَى.]) *A redundant tooth*, (S, M, K,) in a man and a horse, (S,) *not growing in the manner of the أُضْرَاسُ [or other teeth]*: (M, K:) or رَوَّالٌ and رَوَّالَةٌ signify *a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضْرٌ*: (Lth, T:) accord. to ISh, رَوَّالٌ [pl. of رَوَّالَةٌ] signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out*: (T:) [and] so رَوَّالٌ: (TA:) or this last, which is pl. of رَوَّالٌ, signifies *redundant teeth that are behind the [other] teeth*; as also رَوَّالٌ, with the ي elided. (Ḥam p. 818.)

رَوَّالَةٌ: see the next preceding paragraph, in two places.

رَوَّالٌ: see رَوَّالٌ = and see also رَوَّالٌ, in two places.

رَوَّالٌ (IAḡr, T, K, in one copy of the T مَرَوَّالٌ), like مَبْتَرٌ (K,) *A man having much slaver*. (IAḡr, T, K.) — And [Bread, or food,] *soft with seasoning*. (IAḡr, T, TA.) — And *A horse much affecting to act as a stallion*. (IAḡr, T, TA.) = Also *A piece of a weak rope*: (AḤn, M, K:) and *a piece of a rope of which no use is made*. (AḤn, M.)

رَوَّالٌ [see 2, of which it is a part. n.:] *One whose penis is, or becomes, flaccid*: so accord. to IAḡr. (T.)

روم

1. رَامٌ, (T, S, M, Mḡb,) aor. يَرُومُ, (T, S, Mḡb,) inf. n. رَوْمٌ (T, S, M, Mḡb, K) and مَرَامٌ, (Mḡb, K, TA,) *He sought, sought for or after, or desired*, syn. طَلَبٌ, (T, M, Mḡb, K,\*) a thing. (S, M, Mḡb.) — [And hence, *He attempted another person in fight &c., and a thing*.] — And [hence also] الرُّومُ, (K,) or رَوْمُ الحَرَكَةِ, mentioned by Sb, (S,) [as though signifying *The desiring to pronounce the vowel-sound without fully accomplishing that desire*,] means [the pronouncing] a vowel-sound (حَرَكَةٌ) slurred (مُحْتَلَسَةٌ) and rendered obscure, (S, K,) for, or by, [accord. to different copies of the S,] a sort of alleviation [of the utterance]; (S;) *it is more [in effect] than what is termed الإِشْمَارُ, because it is heard*; (S, K;) and *it is of the same measure [in prosody]*

as the vowel-sound [fully pronounced]; as [in the case of what is termed] هَمْزَةٌ بَيْنَ بَيْنٍ, such as in the saying of the poet,

\* أَنْ زَمَّ أَجْمَالَ وَفَارَقَ جَبْرَةَ \*  
\* وَصَاحَ غَرَابُ الْبَيْنِ أَنْتَ حَزِينٌ \*

[Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; أَنْ زَمَّ being scanned as فَعُولُنْ; and it not being allowable to make the ع [in فَعُولُنْ] quiescent: it is such also as in the phrase in the Kur [ii. 181] *إِنَّا نَحْنُ شَهْرٌ وَمَضَانٌ* with him who makes [the dammeh] obscure; it being only with a slurred vowel-sound (حَرَكَةٌ مُحْتَلَسَةٌ); and it not being allowable for the former ر [i. e. the ر of شهر] to be quiescent, because the ة before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity, [i. e. when there is no pause after them,] without there being before them a soft letter [i. e. ا or و or ي, as in دَوَابٌّ &c.], which is not found in any of the dialects of the Arabs: and it is such also as in the instances in the Kur [xv. 9 and x. 36 and xxxvi. 49] *إِنَّا نَحْنُ بِحَضْرَتِنَا وَأَمْرٍ لَّا يَهْدِي* and *يَحْتَصِمُونَ* [for *يَهْتَدِي* and *يَحْتَصِمُونَ*], and the like thereof: no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (اِخْتِلَاسُ الحَرَكَةِ) is not proper errs; as in the reading of Ḥamzeh, in the Kur [xviii. 96] *فَمَا أَطَاعُوا*, for the س of *الِاسْتِغْفَالِ* may not be made movent in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) الرُّومُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning *The indicating the vowel with an obscure sound*: (I'Ak p. 351:) رَوْمُ الحَرَكَةِ in pausing after a word that is مَرْفُوعٌ or مَجْرُورٌ is from رَامَ الشَّيْءِ signifying *طَلَبَهُ*: Sb says that those of whom one says رَامُوا الحَرَكَةَ [They slurred the vowel-sound] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شور.]

2. رَوْمٌ فَلَانًا (Mḡb, K) followed by الشَّيْءِ, (Mḡb,) and رَوْمٌ بِفَلَانٍ (IAḡr, S, K,) *He made such a one to seek, seek for or after, or desire, the thing*. (IAḡr, S, Mḡb, K.) — And رَوْمٌ رَائِبَةٌ *He meditated, intended, purposed, desired, or endeavoured, to do one thing after another*. (K.) = And رَوْمٌ *He tarried; paused; tarried and waited or expected*; or *was patient, and tarried and waited or expected*. (K.)

Quasi 4. أَرَمْتُ, for أَرَمْتُ: see the latter, near the end of the first paragraph of art. رَم.

5. تَرَوَّمُ بِهِ, or بِهَا, accord. to different copies of the K, (TA,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her*. (K, TA.)

رَامٌ *A certain species of trees*. (S, K,\*)

رَوْمٌ inf. n. of 1 [q. v.]. (T, S, M, &c.) = See also what next follows.

رَوْمٌ *The lobe, or lobule, of the ear*; (M, K;) as also رَوْمٌ. (K.) = الرُّومُ *A certain nation*, (M, K,) well known; (M;) [said by the Arabs to be] descendants of Er-Room, the son of Esau (عيسو [so called by the Arabs]), (T, S, K,) the son of Isaac the Prophet; (TA;) [i. e. the Greeks; generally meaning, of the Lower Empire; but sometimes, only those of Asia; and sometimes those of the Lower Empire together with all the nations of Europe beside: the ancient Greeks are more properly called by the Arabs] one says رَوْمِيٌّ and رَوْمٌ; (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like رَنْجِيٌّ and رَنْجِيٌّ; (AA, S, M;) the former being distinguished from the latter only by the doubled ي, like as تَمْرَةٌ is distinguished from تَمْرٌ its pl. [or coll. gen. n.] only by the ة: (S;) and رَوْمِيٌّ has for [its proper] pl. رَوَّامٌ. (TA.) [It is also applied to *The country of the nation, or people, so called, both in Europe and Asia, and sometimes only in Asia*. Hence, *بَحْرُ الرُّومِ* *The Sea of the Greeks; meaning the Mediterranean Sea.*]

رَوْمَةٌ *Glue, with which the feathers of an arrow are stuck*: (M, K:) said by A'Obeyd to be [thus] without ة; but mentioned by Th with ة. (M, TA. [See art. رَامٌ.])

رَوْمِيٌّ *The sail of an empty ship*: (AA, T, K:) that of a full ship is called مَرْبَعٌ. (AA, T.) = See also رَوْمٌ.

رَوَّامٌ i. q. لُغَامٌ [The foam of the mouth of a camel]: (K:) mentioned also in art. رَامٌ [as written رَوَّامٌ, and signifying *slaver*]. (TA.)

رَوَّامٌ [pl. of رَوَّامٌ, which signifies *Seeking, &c.*; act. part. n. of 1:] i. q. طَلَّابٌ [pl. of طَالِبٌ]. (TA.)

رَوَّامٌ: see what next precedes.

رَوَّامٌ pl. of رَوْمِيٌّ. (TA.) See رَوْمٌ.

رَوْمٌ i. q. مَطْلَبٌ (S, M, K) [accord. to the PS *A place of seeking or searching*: but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Mḡb and TA to be an inf. n. of رَامٌ, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رَوْمٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ]. One says *هُوَ ثَبِتُ المَقَامِ بَعِيدِ المَرَامِ*, [which may mean