

this sometimes means *stumps*, as well as *roots*, &c.,] of the *عرفج*. (M.)

*مَرْمُول*: see *مَرْمُول*.

*مَرْمُول* A man whose provisions, or travelling-provisions, are exhausted, or consumed. (A'Obeyd, T.) See also *أَرْمُول*, first sentence. — See also *المَرْمُول*.

*مَرْمُول* A small *قَيْد* [i. e. *shackle* or pair of shackles]. (IAqr, T, K.)

*طَعَامُ مَرْمُول* [Food, or wheat,] into which sand (the *رَمْل*) has been thrown. (TT, as from the T.) And *خَبِيصُ مَرْمُول* [A mess of dates and clarified butter mixed together] into which dust, or earth, and sand, have been put: (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]] [or] such as has been much stirred about and turned over (K, TA, and so in the TT, as from the T) [app. with coarse flour (see *جَرِيش*)] so that it has complicated streaks. (TA, and so in the TT, as from the T.) — And *كَلَامُ مَرْمُول* [Speech, or language, adulterated, corrupted, or] rendered unsound, or untrue: like *طَعَامُ مَرْمُول*. (TA.)

*المَرْمُول* The lion; [app. because he smears his prey with blood;] as also *المَرْمُول*. (O, K.)

*مَرْمُول* A mat woven [of palm-leaves or the like (see 1)]; as also *مَرْمُول*. (A'Obeyd, T, TA.)

*يَرْمُول* Palm-leaves (*خَوْص*) woven together. (K, TA.)

## رمن

*رَمَان* [The pomegranate;] a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with *ة*: (S, M, Mgh, K:) the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the *رَمَان* has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance: (K:) *رَمَان* is of the measure *فُعْلَان* accord. to Sb: (M in art. *رَمَر*.) Kh, being asked by Sb respecting the *الرَمَان*, (S,) or [rather] respecting *رَمَان*, (M in art. *رَمَر*.) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate; (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M,\*) i. e., that he regarded its *ل* and *ن* as augmentative: (S:) but accord. to Akh, the *ن* is radical, (S,) [i. e.] he held it to be of the measure *فُعْلَان*, making it to accord to many similar names of plants, (M,) like *حَمَاض* &c., (S, M,) being more common than *فُعْلَان*; (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is *فُعْلَان*, the *ن* being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper

names ending with *ل* and *ن*, as *عُثْمَان* &c.]. (Mgh.) [Freitag mentions several varieties of *رَمَان*, as follows: but the names, as given by him and here transcribed, require verification or correction: “*رمان المرسى*, *رمان القسطنطينى*, *رمان رمان*, *رمان الترحين*, *رمان الخزائني*, *العديسي*, *المروني*, qui ad speciem dulcium pertinent: tum dulce et corticem tenuissimum habens: *رمان رمان* Malum Punicum maximum, esu gratissimum et acinorum expers: *رمان السحي*, *رمان السحي*, *رمان الدوازي*, *رمان الدوازي*, sunt minoris magnitudinis, formae rotundae: *رمان السفريا* Malum Punicum magnitudine et sapore praestantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat:” and he refers to “Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254;” the latter of which authors only mentions the properties of the *رَمَان*.] — *رَمَانُ السَّعَالِي* [in the CK *السَّعَالِي*] *The white خَشَخَاش* [or poppy]: or a species thereof. (K.) [The heads of the poppy are called *رَمَانُ الخَشَخَاش* because of their resemblance to pomegranates.] — *رَمَانُ الأَنْهَارِ* [Androsæmum; or hypericum majus;] the large species of *هَيُوفَارِيْفُون*. (K.) — [In the present day, *رَمَان* and more properly *رَمَاتَان* are used as meaning † A young woman's breasts, when small and round; they being likened to pomegranates. In a saying of Umm-Zarā, (mentioned in the M in art. *رَمَر*.) *رَمَاتَان* seems to be used in this sense, or as meaning a woman's posteriors.] — The n. un., *رَمَانَةٌ*, is also used, vulgarly, as meaning † The *قَطَنَة* [or third stomach, commonly called the *manyplices*, and by some the *millet*, of a ruminant animal]: (K in art. *قَطَن*.) or it signifies † the thing [or part] in which is the fodder, of the horse. (M and TA in art. *رَمَر* and in the present art.) One says, *رَمَانَةٌ* [The beast filled its *الدَّابَّة* *رَمَاتَهَا*]. (TA.) And *أَكَلَ حَتَّى تَنَّتْ رَمَاتَهُ*, meaning † He ate until his navel with the parts around it projected. (TA.) — [† A knob of metal, of wood, and of silk, &c.: so called as resembling in shape a pomegranate.] — And [for the same reason] † The weight of a steelyard, or Roman balance. (MA.) [Also applied in the present day to † The steelyard itself; and so *رَمَانَةٌ*.]

*رَمَانَةٌ* n. un. of *رَمَان* [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Mgh, K.)

*رَمَانِي* [Of, or relating to, the pomegranate. —] A seller of *رَمَان* [or pomegranates]. (TA.) — [Of the colour of the pomegranate. — † Ruby-coloured. — And, accord. to Golius, on the authority of a gloss in a copy of the KL, † The ruby itself.]

*رَمَانِيَة* A kind of food prepared with pomegranates. (KL.)

*رَمَانِيَة* dim. of *رَمَان* [or rather of *رَمَانَةٌ*, the n. un.]. (TA.)

*مَرْمُونَة* A place of growth of *رَمَان* [or pomegranates], (T, K,) when they, (K,) or their stems, (T,) are numerous therein. (T, K.)

## رمو

*رَمَا*, mentioned under this head in the M, see the art. here following.

## رمى

1. *رَمَى الشَّيْءَ*, (T, S, M, K,) aor. *يَرْمِي*, (T,) inf. n. *رَمَى*; (T, M;) and *رَمَى بِهِ*; (M, K;) *He threw, cast, or flung, the thing*, (S, K,) *مِنْ يَدِهِ* from his hand; (S, TA;) as also *أَرَمَى*; (M, K;) i. e. *رمى الشَّيْءَ مِنْ يَدِهِ*: (M: [in the K it is implied that one says also *بِهِ* *أَرَمَى*; agreeably with a phrase mentioned in what follows:]] you say, *أَرَمَيْتُ الْحَجَرَ مِنْ يَدِي* I threw the stone from my hand: (S:) and *أَرَمَيْتُ الْفَرَسَ بِرَأْسِهِ* The horse threw, or threw down, [i. e. threw off,] his rider: (T:) *رَمَيْتُ الرَّجُلَ* is said *بِدَكَ* [i. e., as meaning *رَمَيْتُ بِيَدِي*; which may be rendered I threw him (the man) with my hand; and also I threw, or shot, at him (the man) with my hand;] but when you remove him from his place, you say, *أَرَمَيْتُ عَنْ الْفَرَسِ وَغَيْرِهِ* I threw him, or threw him down or off, from the horse &c.: (Mgh:) and *عَنْ فَرَسِهِ* *طَعَنَهُ فَأَرَمَاهُ*, meaning [He thrust him, or pierced him, with his spear,] and threw him, or threw him down [or off], from his horse: (El-Farábee, S, Mgh:) and *أَرَمَيْتُ الْحِمْلَ عَنْ ظَهْرِ الْبَعِيرِ وَمَا رَمَيْتُ* I threw down the load from the back of the camel. (T.) *رَمَى*, in the Kur [viii. 17], is said by Abou-Is-hāk to be tropical, and to mean † And thou didst not cast [in effect, or] so as to attain the point that was attained, [when thou didst cast,] but God [cast in effect, i. e.,] overruled the casting: or, accord. to Abu-l-'Abbās, the meaning is, † thou didst not cast fear, or terror, into their hearts, when thou didst cast the pebbles, [but God cast the fear, or terror:] or, accord. to Mbr, † thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast [so that in effect God cast]. (T. [See also another explanation in what follows.]) — *رَمَى بَسْلَجِهِ* He cast forth his excrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence. — You say also, *رَمَيْتُ بِالسَّهْمِ* [I shot the arrow], inf. n. *رَمَى* and *رَمَاةً*. (S.) And *رَمَى عَنِ الْقَوْسِ*, (S, M, Mgh,) or *رَمَى السَّهْمَ عَنِ الْقَوْسِ*, (Mgh, K,) and *عَلَيْهَا*, (S, M, Mgh, Mgh, K,) inf. n. *رَمَى* (Mgh, Mgh, K) and *رَمَاةً*, (Mgh, K,) [He shot, or shot the arrow, from, and upon, meaning with, the bow;] and accord. to El-Ghooree, *بِهَا* also; (Mgh;) but one should not say *رَمَى بِهَا*, (S, M, Mgh, K,) unless meaning “he threw it from his hand;” though some make it to mean *رمى عنها* or *عليها*, making the *ب* to be instead of *عن* or *عليها*. (Mgh.) — And *رَمَى الْقَنْصَ*, (S, M,) or *الصَّيْدَ*, [He shot, or shot at, the animal, or animals, of the chase,] inf. n. *رَمَى* and *رَمَاةً*, (Mgh,) or *رَمَى*, and none other. (M.) [And *رَمَاهُ بِكَذَا* He threw at him, cast at him, or shot at him, with such a