

or became, disabled from prosecuting, or unable to prosecute, his journey]. (S, K.) A rājiz says,

• **وَرِيمَ بِالسَّاعِي الَّذِي كَانَ مَعِيَ** •
[And the messenger that was with me became disabled from prosecuting his journey]. (S, TA.)

2. **رِيمَ عَلَيْهِ**, (T, K,) inf. n. **تَرِيمٌ**, (TA,) He exceeded him; (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from **رِيمَ** as signifying **زِيَادَةٌ** and **فُضْلٌ** [i. e. "excess," &c.], or as signifying **بَرَّاحٌ** [expl. above]. (TA.) — **رِيمَ بِالْمَكَانِ**, (ISK, S, M,) inf. n. as above, (ISK, S,) He (a man, ISK, S) remained, stayed, dwelt, or abode, in the place. (ISK, S, M.) And **السَّحَابَةُ قَاطَعَتْ**, The cloud remained without clearing away and rained continually. (S, TA.) — And **رِيمَ**, inf. n. as above, He journeyed all the day. (TA.)

رِيمٌ Excess, redundancy, or superiority; syn. **فُضْلٌ**, (ISK, T, S, M, K,) and **زِيَادَةٌ**, (S, K,) which is like **فُضْلٌ**. (TA.) One says, **لَهَذَا رِيمٌ عَلَيَّ هَذَا**, (فُضْلٌ, ISK, T,) This has excess, or superiority, (فُضْلٌ, ISK, T,) over this. (ISK, T, S.) **الرَّيْمُ عَلَى الزَّجُورِ**, a phrase used by El-'Ajjāj, means **مَنْ زَجَرَ فَعَلَيْهِ** [which may be rendered He who is chidden, it is incumbent on him to exceed; or he who is chidden is exceeded]: (T, S:) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (S.) — A thing such as is termed **عِلَاوَةٌ** [q. v.] between the two side-loads of a camel. (IAqr, T, K.) Hence the saying, **الرَّيْمُ** **أَثْقَلَ عَلَى الدَّوَابِّ مِنَ الْحِمْلِ** [The additional burden that is put between the two side-loads is more onerous to the beasts than the (usual) load]. (TK.) — A share that remains of a slaughtered camel: (M, K:) or a bone that remains (T, S, M, K) after the flesh of the slaughtered camel has been distributed (T, S) in the game called **الْمَيْسَر**, (T,) and which is given to the slaughterer: (M, K:) accord. to Lh, the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portions, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and [the part of the back called] the **مَلْحَاةٌ** [q. v.], and the two shoulders together with the two arms; then he betakes himself to the **طَافِطِ** [or soft parts, such as the flanks, or the soft parts of the belly], and the vertebrae of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the **رِيمُ**: then the slaughterer waits with it for him who desires it, and he whose arrow wins, his it is; otherwise, it is for the slaughterer. (M, TA.) — The last portion of the day-time, extending to the confusedness (**اِخْتِلَاطٌ**), for which **اِخْتِلَافٌ** is erroneously put in the copies of the K, (TA) of the darkness. (M, K, TA.) A long [indefinite period such as is termed] **سَاعَةٌ**: (S, K:) so in the saying, **قَدْ بَقِيَ رِيمٌ مِنَ النَّهَارِ**, [A long period of the day-time had remained; or,

emphatically, remains]. (S.) And **نَهَارٌ رِيمٌ** means A long day or day-time: so in the saying, **عَلَيْكَ نَهَارٌ رِيمٌ** [app. meaning A long day is appointed thee for the performance of a work or task]. (AZ, T.) — Also i. q. **دَرَجَةٌ** [as meaning A series of stairs:] (IAqr, Jm, T, S, M, K:) of the dial. of El-Yemen. (S.) Abou-'Amr Ibn-'Alā says, as related by As, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, **أَسْمُكَ فِي الرَّيْمِ**, meaning **أَصْعَدِ الدَّرَجَةَ** [Ascend thou the stairs]. (JM, cited in the PS.) — And i. q. **دُكَّانٌ** [meaning A kind of wide bench, of stone or brick; and also a shop]: (M, TA:) likewise of the dial. of El-Yemen. (TA.) — And **Small mountains**. (IAqr, T, K.) — And **A grave**: (IAqr, T, S, M, K:) or the middle thereof. (M, K.) — See also what next follows.

رِيمٌ, (Jm, T, PS,) with kesr, (Jm, PS,) [accord. to the K, erroneously, **رِيمٌ**, The antelope leucocoryx:] a white antelope; (Jm, PS;) an antelope (ظَبْيٌ) that is purely white: (IAqr, T, K:) written with and without **ء**: [see **رِيمٌ**, in art. **رَامٌ**]: pl. **أَرَامٌ** (Jm, PS) [and **أَرَامٌ**].

مَرِيمٌ A woman who loves the discourse of men, but does not act vitiously or immorally, or commit adultery or fornication. (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure **مَفْعَلٌ** from **رَامٌ**, aor. **يَرِيمُ**. (S, Sgh, Msh, TA:) but some say that, as a proper name, it is arabicized, from **مَارِيَةٌ**. (TA.)

رين

1. **رَانَ**, [aor. **يَرِينُ**], inf. n. **رَيْنٌ**, [in its primary acceptance, app. signifies It was, or became, rusty, or covered with rust. And hence,] It (a garment, or piece of cloth,) was, or became, dirty, or filthy; syn. **تَطَبَعَ**. (M, TA.) — [Hence also,] **رَانَتْ** **نَفْسُهُ**, (S, M, K,*) aor. **تَرِينُ**, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit; syn. **غَثَتْ**, (S, M, K,) and **خَبِثَتْ**. (S, K.) — And **رَانَ عَلَيْهِ**, (A'Obeyd, T, S, M, Mgh, Msh, K,) aor. and inf. n. as above, (Msh,) It (anything) covered it; namely, a thing: (M:) or it (anything) overcame him; (A'Obeyd, T, S, M, Mgh, Msh, K;) as also **رَانَ بِهِ**; (A'Obeyd, T, S, Mgh, K;) and **رَانَهُ**. (A'Obeyd, S, Mgh, K.) [And **رَانَ** with **يَرُونَ** for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, **رَانَ عَلَى قَلْبِهِ**, (Zj, T, S, Mgh, K,) aor. as above, (Zj, T, S,) inf. n. **رَيْنٌ** (Zj, T, S, M, K) and **رِيُونٌ**, (S, M, K,) It covered his heart: (Zj, T, M:) or it overcame his heart. (S, Mgh, K.) **رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ**, in the Qur [lxxxiii. 14], means [What they used to do] hath become like rust upon the clearness of their hearts, so as to make the knowledge of good from evil to be obscured to them: (Er-Rāghib, TA:) or hath covered their hearts: (Zj, T:) or hath overcome their hearts: [or hath spread a blackness upon their hearts; for,] accord. to

El-Hasan, it means that sin has followed upon sin so that the heart has become black: (S:) and accord. to Abou-Mo'adh the Grammarian, and a saying of the Prophet, **الرَّيْنُ** means the heart's becoming black in consequence of sins. (T.) You say also, **رَيْنَ عَلَى قَلْبِهِ** His heart became covered [&c.]. (M.) And **رَيْنَ بِهِ** He was overcome: (T, Mgh:) or his property was beset by debt: (T:) or he fell into grief, by reason of debt: (M:) or he fell into that from which he could not escape, (AZ, T, S, Mgh, K,) and with which he had not power to cope: (AZ, T, S:) or i. q. **أَنْقَطَعَ بِهِ** [i. e. he became disabled from prosecuting his journey, his means having failed him, or his beast breaking down with him or perishing]; (T, S, M;) so says El-Kanāneq El-Aqrābee: (T, S:) and he died. (M.) And **رَانَتْ بِهِ الْخَيْرُ**, (T,) or **رَانَتْ عَلَيْهِ الْخَيْرُ**, (S, M, [in one copy of the S **الْحَمَى**]) The wine overcame him; (S, M;) and overwhelmed him: (M:) or overcame his heart and his reason: (T:) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And **رَانَ الْعَيْنُ فِي الْعَيْنِ** Drowsiness overcame the eye: (S, TA:*) or infected, or pervaded, the eye. (Msh.) Et-Tirmidhī says,

• **مَخَافَةٌ أَنْ يَرُونَ التَّوَمُّرَ فِيهِمْ** •
• **يُسْخِرُ سِنَاتِهِمْ كُلَّ الرَّيُونِ** •

[In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming]. (TA. [This, together with a signification assigned to **رَانَ** in art. **رُونَ** in the K, shows that **رَانَ** signifying "he, or it, overcame," &c., has **يَرُونَ** as well as **يَرِينُ** for its aor.]) And you say also, **رَانَ عَلَيْهِ الْمَوْتُ**, and **رَانَ بِهِ**, Death took him away. (M.)

4. **رَانُوا** Their cattle perished, or died: (El-Umawee, T, S, M, K:) and (so in the T, but in the M "or") their cattle became lean, or emaciated. (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.)

رَانَ: see the next paragraph. — Also [A kind of legging;] a thing like a **خُفٌّ** [or boot], but longer, and without a foot: (K:) described by the author of the Msh, in his handwriting upon the margin, as a piece of cloth made like the **خُفٌّ**, stuffed with cotton, worn beneath it on account of the cold: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَيْنٌ, originally an inf. n.: (Msh:) Rust that overspreads the sword and the mirror; (M;) rust that overspreads a polished thing: (Er-Rāghib, TA:) or much dirtiness from rust: or simply dirt, filth, soil, or pollution: syn. **طَبَعَ** and **ذَنَسَ**: (S, K:) [in a copy of the S, and in the CK, **الطَّبَعُ** is erroneously put for **الرَّيْنُ**:] or a cover, or covering. (Msh.) [And hence,] The like of rust, covering the heart: (Zj, T:) black-