

Also, the sing., [as a coll. gen. n.,] *Lines, or streaks, upon the legs of the wild cow*, (S, M, K,) upon her fore legs and hind legs, (M,) differing from the rest of her colour: (S, M, K:) n. un. **رَمْلَةٌ**. (TA. [See also **رَمْلَةٌ**.]) — And *A redundancy, or an excess*, (**رَمْلَةٌ**, **رَمْلَةٌ**) in a thing. (K.) — **رَمْلٌ** is also the name of *A certain kind of metre of verse*; (T, S, M, K;) [the eighth kind:] the measure of which is [originally] composed of **فَاعِلَاتُنْ** (T, TA) six times; (TA;) so called from **الرَّمْلُ** signifying “a certain kind of walk or pace,” inf. n. of **رَمَلَ** [q. v.]: (M, K:*) and Kh says that it is also applied to any meagre verse or poetry, incongruous in structure; such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abeed Ibn-El-Abras (TA in arts. **دَنْب** and **قَطَب**)],

* أَقْفَرُ مِنْ أَهْلِهِ مَحُوبٌ * فَالْقَطِيبَاتِ فَالْدُؤُوبُ *

[*Melhoob* (the name of a place, K in art. **لَحَب**) has become destitute of its inhabitants, and *El-Kutabeeyát*, (by which is meant a certain water, called **الْقَطِيبَةُ**, with its environs, K* and TA in art. **قَطَب**), and *Edh-Dhanoob* (the name of a place, TA in art. **دَنْب**): he says also that, generally, the **مَجْزُوءُ** [i. e. what is curtailed of two of the original feet, or what consists of two feet only,] is thus called by them: accord. to IJ, it is applied by them to verse, or poetry, that is incongruous, unsound, or faulty, in structure, and such as falls short of the original [standard so as not to answer completely to any regular kind or species]: (M, TA:) thus it signifies as first explained above, and also any verse, or poetry, that is not such as is termed **قَصِيدٌ** [as meaning that of which the hemistichs are complete] nor such as is termed **رَجَزٌ** [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, K:*) [See also **رَمْلٌ**.]

رَمْلَةٌ: see **رَمْلٌ**, of which it is the n. un.

رَمْلَةٌ sing. of **رَمْلٌ**, which signifies The diversity of colours (**وَشْنَى**) upon the legs of the wild bull: (T: [see also **رَمْلٌ**.]) or **رَمْلَةٌ** signifies a black line or streak, (IKh, M, IB, K,) as some say, (M,) such as is upon the back and thighs of the gazelle: (IKh, IB:) pl. [of mult.] **رَمَلٌ** and [of pauc.] **أَرْمَالٌ**. (K.)

رَمْلَةٌ: see **رَمْلٌ**.

[**رَمْلِيٌّ** *Of, or relating to, رَمْلٌ (or sand): sandy.*]

رَمَالٌ The woven work of a mat. (K, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the **رَمَالِ** of a mat, which had made an impression upon his side: (T, TA:*) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See **الرَّمْلُ السَّرِيرِ**.])

رَمِيْلَةٌ Land (أَرْضٌ) rained upon with **الرَّمْلُ**, i. e. little rain. (Ibn-'Abbád, TA.)

الرَّمْلُ *A practiser of the science called الرَّمْلُ* [i. e. geomancy]. (TA.)

رَمْلَةٌ sing. of **رَمَالٌ**, (TA,) which signifies *Female weavers of mats*. (T, TA.)

أَرْمَلٌ i. q. **مُرْمِلٌ**, meaning + A man whose provisions, or travelling-provisions, have become difficult to obtain, [or exhausted, or consumed, (see 4,)] and who has become poor: [as though he were cleaving to the sand: (see again 4:)] pl. **أَرْمَالٌ** (Mgh:) or **أَرْمَلٌ** is applied to a man, and

أَرْمَلَةٌ to a woman, (M, K,) and the latter also to a pl. number, (M,) as meaning *needy, needing, or in want*: (M, K:) or as meaning [مُسْكِينٌ and] **مُسْكِينَةٌ** [and **مَسَاكِينٌ**, i. e. destitute, or indigent, &c.]: (K:) and the pl. is **أَرْمَالٌ** and **أَرْمَلَةٌ**; (M, K;) after the manner of subst., because the quality of a subst. is predominant therein: (M:) **أَرْمَلَةٌ** is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning *poor so as to be unable to obtain anything*: (T, and Mgh as from the T:) accord. to ISk, **أَرْمَلٌ** is applied to a number of men and women, as meaning **مَسَاكِينٌ** [expl. above]; (T, S, Mgh;) or so to a number of persons whether men or women; (Mgh;) and to men though there be not among them women; (T, S, Mgh;) and so **أَرْمَلَةٌ**: (T, Mgh:) or this last, to a number of men and women *needy, needing, or in want*; (S;) and to men *needy, needing, or in want, and weak*, (S, K,) though there be not among them women. (S.) Ibn-Buzurj mentions the saying, **إِنْ بَيْتَ فُلَانٍ لَضَخْمٌ**, meaning

وَإِنْهُمْ لَأَرْمَلَةٌ **مَا يَحْتَلُونَ إِلَّا مَا اسْتَفْقَرُوا لَهُ**, meaning [Verily the household of such a one is large, and verily they are destitute of what camels they may load therewith except] what they borrow [for that purpose]; (T, TA;) i. e., they are a party not possessing camels, and unable to make a journey except upon camels that they borrow; [استفقدوا being] from **أَفْقَرَ ظَهْرَ بَعِيرِي** signifying “he was lent the back of my camel.” (TA.)

See also **أَرْمُولَةٌ**. — **أَرْمُولَةٌ** is also applied to a woman as meaning *Having no husband*: (T, S, M, Mgh, K:) or a widow; one whose husband has died: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Mgh, K:) it is applied to her who has no husband because she is in need of him who would expend upon her; (Mgh;) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb:) in like manner, also, **أَرْمَلٌ** is applied to a man as meaning *having no wife*, (T, S, M, Mgh, Mgh, K,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as **أَيْمٌ** is applied to a man [as well as to a woman], and **أَيْمَةٌ** to a woman: (T:) or a widower; one whose wife has died: (TA:) or **أَرْمَلٌ** is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Mgh, [and the like is said

in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Mgh,) whereas he is her maintainer: (IAmb:) Jereer says,

* كُلُّ الْأَرَامِلِ قَدْ قَضَيْتَ حَاجَتَهَا *
* فَمَنْ لِحَاجَةِ هَذَا الْأَرْمَلِ الذَّكْرُ *

(M, TA,) or **هَذِي الْأَرَامِلُ الدَّ**; (S, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Hotei-ah; but in the Mgh, to Jereer, as in the M;]) [i. e. *All the widows, or these widows, thou hast accomplished their want; but who is there for the want of this male widowed person*]; meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to the **أَرَامِلِ**, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IKt, that when a man says, “This property is for the **أَرَامِلِ**,” it is for the men and the women, because **الْأَرَامِلُ** applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because **الْأَرَامِلُ** generally applies to the women. (TA. [This is cited in the TA as though relating to **أَرَامِلِ** as meaning **مَسَاكِينٌ**: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning.]) — It is also applied to a [lizard of the kind called] **ضَبٌّ**, in the following saying of a rájiz,

* أَحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلًا *
* رَعَى الرَّبِيعَ وَالشِّتَاءَ أَرْمَلًا *

(T, TA,) meaning [I love to hunt out, or catch a large **ضَبٌّ**, that has pastured during the autumn and the winter,] having no female, so that he may be fat. (TA.) — And one says also **عَامَرٌ أَرْمَلٌ** (ISK, T, S, M, K) and **سَنَةٌ رَمْلَةٌ** (ISK, T, S, M, K, TA) meaning *A year of little rain* (ISK, T, S, M, K, TA) and of little good or benefit. (T, M, K, TA.)

— Also i. q. **أَبْلَقٌ** [i. e. *Black and white*: or white in the hind legs as high as the thighs]: (AA, T:) or a sheep or goat of which all the legs are black: fem. **رَمْلَةٌ**: (A'Obeyd, S:) or the latter is applied to a ewe as meaning of which the legs are black, the rest of her being white. (AZ, T, M, K.)

أَرْمَلَةٌ as fem. of **أَرْمَلٌ**, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

أَرْمُولَةٌ, as an epithet applied to a boy, or young man, (**غُلَامٌ**, Lth, T, Ibn-'Abbád, K,) i. q. **أَرْمَلٌ** [as meaning *Poor, needy, or the like*]; (Ibn-'Abbád, K;) accord. to Lth, (T, TA,) i. q. **زَارَةٌ** [i. e. *abject*] in Persian: (T, M, TA: [but in two copies of the T **زَاوَةٌ**; and in the TT, as from the M, **زَارَةٌ**.]) but Az says, I know not **الرَّمُولَةُ**, nor the Persian rendering thereof. (T.) — Also The stump (**جَنْمُورٌ**) of the [plant, or tree, called] **أَرَامِلٌ** and **أَرَامِلٌ**: (K:) or **أَرَامِلٌ** **عَرَفَجٌ**: pl. **أَرَامِلٌ** and **أَرَامِلٌ**: (K:) or **أَرَامِلٌ** **عَرَفَجٌ** signifies the stocks, or stems, (**أَصُولٌ**, [but