

Also رَسَمَ نَحْوَهُ, inf. n. رَسْمٌ, *He went, or went away, quickly towards him, or it.* (TA.) — And رَسَمَ فِي الْأَرْضِ, (K,) inf. n. رَسْمٌ, (TA,) *He disappeared in the land, or country:* (K:) and [hence], used metonymically, *he died*; like رَزَمَ. (TA.)

2. تَرْسِيمٌ [inf. n. of رَسَمَ] The act of marking, or stamping, [and of drawing, tracing, tracing out, sketching, sketching out, or planning, several things, or of doing so much, or] well: and writing [much, or] well: and making a garment, or piece of cloth, striped. (KL.)

4. اَرَسَمَ *He caused a she-camel to make marks upon the ground* (M, K) *by the vehemence of her tread.* (M.) — And *He made a camel to go the pace termed رَسِيمٌ.* (S. [The meaning is there indicated, but not expressed.]) فَأَرْسَمَا ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means فَأَرْسَمَا بِعَيْرَيْهِمَا [And they made their two camels to go the pace termed رَسِيمٌ]. (AHát, TA.)

5. تَرَسَّمَ, (K, but omitted in some copies,) or تَرَسَّمَ الرَّسْمَ, (M,) *He looked at the رَسْمَ [or mark, trace, relic, &c.].* (M, K.) And تَرَسَّمَ الدَّارَ *He considered, or examined, the رَسْمَ [or marks, traces, relics, &c.] of the house, or dwelling;* (S, TA;\*) *or did so repeatedly, in order to obtain a clear knowledge thereof.* (TA.) — And in like manner تَرَسَّمَ signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, تَرَسَّمَتِ الْقَنَازِدُ فِي الْأَرْضِ *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And تَرَسَّمَ الشَّيْءَ *He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And تَرَسَّمَ الْقَصِيدَةَ *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K, TA.) And أَنَا أَتَرَسَّمُ كَذَا *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. اِرْتَسَمَ [in its primary sense, as quasi-pass. of رَسَمَ, inf. n. of رَسَمَ, is app. post-classical, but, as such,] is used by the logicians as meaning *The being stamped and depicted [in the mind]:* ("Dict. of the Technical Terms used in the sciences of the Musalmans:") *an image's being fixed in, or upon, a thing.* (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] = [Also: *The obeying a prescript or command &c.*] You say, رَسَمْتُ لَهُ كَذَا, (S, K,) or فَارْتَسَمَ, (Msb,) or فَارْتَسَمَهُ, (S,) *I prescribed to him the doing of such a thing; or I commanded, ordered, bade, or enjoined, him to do such a thing,* (K, TA,) *and he obeyed* (S, Msb, TA) *it* [i. e. the prescript &c.]. (S, Msb.) And أَنَا أَتَرَسَّمُ مَرَامِكَ *I obey thy prescripts &c.;* *I do not transgress thy مَرَامٍ.* (TA.) — And hence, (TA,) اِرْتَسَمَ signifies also

*He said* اللَّهُ أَكْبَرُ [God is great, or most great]: (S, M, K, TA:) *and he sought protection or preservation [by God]:* (M, K, TA:) *and he prayed or supplicated or petitioned [God]:* (S, K:) *as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation.* (TA.) El-Ashshá says, [speaking of wine,]

\* وَقَابَلَهَا الرِّيحُ فِي دَبَّتِهَا \* وَصَلَّى عَلَى دَبَّتِهَا وَأَرْتَسَمَ \*

(S, M, TA,) or وَقَابَلَهَا, (so in some copies of the S in this art. and in art. صَلَّى, and in the Mgh, also, in the latter art.,) i. e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] and petitioned for it (TA in this art. and in art. صَلَّى) that it might not become sour, nor spoil: (TA in the latter art.:) AHn says that اِرْتَسَمَ means *he stamped its vessel with the رَسْمَ*; but this saying is not valid: (M, TA:) [and Mtr, also, says that] اِرْتَسَمَ, here, is from الرَّوْسَمِ, and means *he stamped it.* (Mgh in art. صَلَّى.)

رَسْمٌ inf. n. of 1 [q. v.]. (Msb, &c.) — [Hence رَسْمُ الْمُصْحَفِ The writing of the book of the Kur-án; for which particular rules are prescribed. — Hence also رَسْمٌ is sometimes used by logicians as meaning *A definition, either perfect (تَامٌّ) or imperfect (نَاقِصٌ); like حَدٌّ.* — Also *A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. أَثَرٌ.* (S, Msb, K;) and رَسْمٌ is a dial. var. thereof, accord. to Abou-Turáb; as is also رَسْمٌ, both syn. with أَثَرٌ, (TA in art. رَسْمٌ,) and so is رَسْمٌ. (K in that art.:) *or a relic, or remain, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed آثار [as meaning relics or remains], as has not substance and height:* (M, K:) *or such as is cleaving to the ground:* (M:) رَسْمٌ دَارٍ means *remains of a house or dwelling, cleaving to the ground:* (S, TA:) *or رَسْمٌ signifies a remain, or remains, of a ruined dwelling or place of alighting and abiding:* (Har p. 607:) and رَسْمٌ is syn. with رَسْمٌ: (S, M, K [accord. to the correct copies of this last:]) the pl. [of pauc.] of رَسْمٌ is أَرْسَمٌ and [the pl. of mult. is] مَرَايِمٌ. (M, Msb, K.) — [I. q. مَرَسَمٌ: see مَرَسَمٌ.]

And hence, as being prescribed,] رَسْمُ الدِّينِ means *The ways that are followed in respect of the doctrines and practices of religion.* (TA.) — And *A well which one fills up* (M, K) *in the ground:* (K:) pl. رَسَامٌ. (M, K.) — [In some copies of the K, two meanings that belong to رَسْمٌ are, by the omission of a و, assigned to رَسْمٌ: see رَسْمٌ.]

رَسَمٌ: see the next preceding paragraph. = Also *Goodness, or elegance, of gait, pace, or manner of going.* (K.)

رَسْمٌ That makes marks upon the ground by the vehemence of her tread: applied to a she-camel. (S, TA.) [See an ex. in a verse cited in the first paragraph of art. جَمَرٌ.] — Also *That continues journeying a day and a night:* (S, K:) applied to a he-camel. (TK.)

رَسِيمٌ *A certain pace of camels, (S, K,) exceeding that which is termed دَمِيلٌ [q. v.];* (S;) [see رَسَمَ, of which it is an inf. n.]; and مَرَسِمٌ signifies the same. (K.)

رَسَامٌ *One who engraves [or draws inscriptions or other designs] upon tablets or the like.* (TA.)

رَاسِمٌ, (S, K,) or مَاسِمٌ, (TK,) *Running water.* (S, K.) — And رَاسِمَةٌ *A she-camel that goes the pace termed رَسِيمٌ.* pl. رَوَاسِمٌ. (Har p. 495.)

رُوسَمٌ: see رَسْمٌ. — Also *A sign, a token, a mark, or an indication, (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرُوسَمًا [Verily upon him is a sign, &c.]: so says Khálid Ibn-Jebeleh:* (M:) pl. رَوَاسِمٌ. (TA.) — And as pl. of رُوسَمٌ, (TA,) رَوَاسِمٌ signifies *Certain books, or writings, that were in the Time of Ignorance.* (S, K.) — Also the sing., *A stamp, or seal; i. e. an instrument with which one stamps, or seals; and رُوسَمٌ is a dial. var. thereof:* (M:) *or, as some say, particularly, (M,) one with which the head [or mouth] of a [large jar such as is called] خَابِيَةٌ is stamped, or sealed;* (M, K;) *as also رَاسُومٌ, (K,) and رَاشُومٌ. (TA.) And A piece of wood, (S, M, Msb, K,) or a small tablet, (A,) upon which is some inscription (S, M, A, K) engraved, or hollowed out, (A, K,) with which wheat, (S, M, K,) or corn, or grain, (Msb,) [in its repository,] is stamped, or sealed, (S, M, Msb, K,) or with which collections of wheat or corn are stamped, or sealed:* (AA, TA:) *as also رُوسَمٌ:* pl. رَوَاسِمٌ. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to رَسْمٌ.] — And (as some say, S) *A certain thing with which deenárs are polished.* (S, K.) A poet says, (S,) namely, Kutheiyir, (TA,)

\* دَنَائِرٌ شِفَتْ مِنْ هِرْقَلٍ بِرُوسِمٍ \*  
[Deenárs, of Heraclius, that were polished with رُوسِمٌ]. (S, TA.) = It occurs in poetry as meaning *The face of a horse, in the phrase قُرْحَةٌ بِرُوسِمٍ [A star, or blaze, in the face of a horse].* (M.) = Also *A calamity, or misfortune;* (K;) like رُوسَبٌ. (TA.)

رَاسُومٌ: see the next preceding paragraph. [Accord. to rule, its pl. is رَوَاسِمٌ, mentioned above as a pl. of رُوسَمٌ.]

مَرَسِمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

\* وَاللَّهِ يُسَمِّنُ إِلَى عَبْدِ الْعَزِيزِ بِهَا \*  
مَعًا وَتَشَى وَمِنْ شَفْعٍ وَفَرَادٍ \*

[And those urging them to make marks upon the ground by the vehemence of their tread in their way to 'Abd-El-Azeer, together and separately, and two by two and one by one], he means المَرَسِمُونَ, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

رَسِيمٌ: see مَرَسِمٌ.