

sort of *حَشِيش* in the desert; and *رَمْرَمَر*, much thereof: (T:) or this latter signifies a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle: (AHn, M:) or a certain dust-coloured plant, (Abou-Ziyád, M, K,) which people use as a remedy for the sting of the scorpion. (Abou-Ziyád, M.)

*رَمَّة*: see *رَمْرَمَر*, of which it is thought to be the singular.

*أَرَمَام* a pl. of *رَمَّة* as signifying “a piece of a rope:” (M, K:) — and perhaps also in another sense: see the latter word, last sentence.

*رَمْرَمَر* Containing *رَمْر*, i. e. marrow; applied to a bone. (T.) And, [in like manner without *ر*,] applied to a she-camel, (S, M, K,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning *Having in her somewhat of marrow*. (S, M, \* K, \*) — Also *Silent*; (A'Obeyd, T, S;) in a general sense; or, as some say, *from fear, or fright*; (TA;) applied to a man, (A'Obeyd, T,) and to a bird, as in the saying of a rájiz, (S,) namely, *Homeyd El-Arkaṭ*, (TA,)

\* *يَرْدَنَ وَاللَّيْلَ مِرْمَرًا طَائِرَةً \* مَرَحَى رَوَاقَهُ هُجُودَ سَامِرَةٍ \**

[*They come to the water when the bird of night is silent, when its curtains (lit. its two curtains) of darkness are let down, when the holders of discourse therein are sleeping*]. (S, \* TA.) — [The pl.] *مِرْمَرَات* signifies *Calamities, or misfortunes*: (T, K:) so accord. to AZ in the saying, *رَمَاهُ بِالْمِرْمَرَاتِ* [*He smote him, or afflicted him, with calamities, or misfortunes*]: or, accord. to Abou-Málik, it signifies *السُّكُوتَات* [i. e. *silencing words or acts*]. (T.)

*مَرْمَرَة* [originally *مَرْمَرَة*, a noun of the same class as *مَجْنَنَة* and *مَبْخَلَة* &c., meaning *A cause of repair*: and hence, *a thing needing repair*; as in a phrase mentioned voce *رَقِيع*. — See also *مَرْمَرَة بَيْت*, voce *رَمْرَمَر*. — And see what here follows.

*مَرْمَرَة*, (Th, T, S, M, TA,) accord. to the K, *مَرْمَرَة*, but this is a mistake, (TA,) The lip of any cloven-hoofed animal, (Th, T, S, M, K, TA,) such as the cow &c.; because it eats therewith; (S;) like *مَقِيَة*; (Th, T;) as also *مَرْمَرَة* [like *مَقِيَة*]. (S, M, K.)

*مَرْمُوم* sing. of *مَرَامِيم*, (TA,) which is [an epithet] applied to arrows, meaning *Having the feathers repaired, or put into a good state*. (K, TA.) — And † An arrow [made even, or straight, by means of the eye; or] looked at until made even, or straight. (TA.) — You say also, *أَمْرُ فُلَانٍ مَرْمُومٌ* [i. e. *The affair, or case, of such a one is rectified, or repaired*]. (TA.)

## رَمَتْ

1. *رَمَتْ*, (S, TA,) aor. *رَمَتْ*, (TK,) inf. n. *رَمَتْ*, (K,) *He put a thing into a right, or proper, state, or adjusted it; and wiped it with his hand.*

(S, K, \* TA.) *He collected together a thing, and put it into a right, or proper, state, or adjusted it.* (Aṣ, TA.) — *رَمَتْ* *الإِبِلَ*, (T in art. *طَلَعَ*, S, M,) aor. *رَمَتْ*, (TA,) inf. n. *رَمَتْ*, (S, M, K,) *The camels ate رَمَتْ alone, without any change of food*: (T in art. *طَلَعَ*;) or *had a complaint from eating رَمَتْ*: (S, M, K;) AHn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating *رَمَتْ* when hungry; and that one fears for the camels in this case. (M.) — *رَمَتْ أَمْرَهُمْ*, aor. *رَمَتْ*, (K,) inf. n. *رَمَتْ*, (TA,) + *Their affair, or case, or state of things, became confused*. (K.) — *رَمَتْ*, aor. *رَمَتْ*; and *رَمَتْ*, aor. *رَمَتْ*; inf. n. of each *رَمَتْ*; *He stole*. (T.)

2. *رَمَتْ* *He mixed, or confounded, a thing with another thing.* (IAth, TA.) — *رَمَتْ نَاقَتَهُ* *He left some milk remaining in his she-camel's udder after milking*; (M;) as also *أَرَمَتْهَا*. (T, \* M.) — And *رَمَتْ فِي الصَّرْعِ*, inf. n. *تَرَمَيْتُ*, *He left somewhat [of milk] remaining in the udder*; as also *أَرَمَتْ*. (S, K.) And in like manner one says, (TA,) *أَرَمْتُ فُلَانًا فِي مَالِهِ* (K, TA, in the CK and in a MS. copy of the K *فُلَانًا*;) *Such a one left a residue, or remainder, in his property, or among his cattle*; as also *أَسْرَمْتُ*. (K, TA.) [Had *فُلَانًا* been the right reading, the author of the K would, or should, have said “as also *أَسْرَمْتُ*.”] — *رَمَتْ عَلَيْهِ* *He, or it, exceeded him, or it*; (IAth, TA;) as also *أَرَمْتُ*. (IAth, K, \* TA.) You say, *رَمَتْ عَلَى الْخَمْسِينَ* *He exceeded the [age of] fifty [years]*: (M, K:) and in like manner one says of other numbers, relating to age. (M.) And *رَمَتْ غَنَمَهُ عَلَى الْبَائَةِ* *His sheep, or goats, exceeded the [number of a] hundred*. (M.) And in like manner, *رَمَتْ النَّاقَةَ عَلَى مَحَلِّهَا* [*The she-camel yielded more than the contents of her milking-vessel*]. (M.) And *رَمَتْ عَلَيْهِ فِي الْمَنْطِقِ* *He exceeded him, or surpassed him, in speech*. (TK.)

4. *أَرَمْتُ*: see 2, in five places. — Also i. q. *لَيِّنَ* [*He, or it, rendered soft, &c.*]. (K.)

10: see 2.

*رَمَتْ* [A certain shrub, resembling a dwarf-tamarisk;] a certain pasture of camels; (S, A, Mṣb, K;) a species of tree [or shrub], (T,) of the kind termed *حَبِص*, (T, S, A, Mṣb, K,) growing in plain, or soft, ground, (Mṣb,) the leaves of which fall, [or droop], like the *أَشْنَان* [i. e. *kali, or glasswort*]; eagerly desired by the camels when they are satiated with, and tired of, the [sweet pasture termed] *حَلَّة*: (T:) it is a species of tree [or shrub] resembling that called *غَضَا*, (M, K,) which does not grow tall, but the leaves of which spread, [app. meaning that its sprigs spread out flat, and (as described above) droop, like those of the common tamarisk,] and it resembles the *أَشْنَان*: (M:) like the *غَضَا* and *أَشْنَان*, it is burned for making *قَلَى* [or potash]: (TA &c. in art. *قَلَى*;) AHn says that it has long and slender *هَدَب* [generally, and app. here, meaning sprigs garnished with minute leaves overlying one another

like the scales of a fish], and is a pasture upon which camels and sheep or goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey, [a species of manna,] resembling *جَمَان* [i. e. *pearls, or silver beads like pearls*], very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum: AHn also says in one place, that, accord. to certain of the *Bagrees*, the *رَمَتْ* occupies the space of a man sitting, and grows in the manner of the *شَيْح* [a species of wormwood]: also that he had been told by certain of [the tribe of] Benoo-Asad that it rises not so high as the stature of a man, and is used as firewood: (M, TA:) [a coll. gen. n.:] the n. un. is with *ة*. (T, M.) [See a prov. cited voce *دُؤْنُون*, in art. *دَان*.] — Also A man whose clothes are old and worn out: (A, K:) said by MF to be tropical, but not said to be so in the A. (TA.) — And *Wenk in the مَتْن* [i. e. *the back, or the flesh on either side of the back-bone*]. (K.)

*رَمَتْ* A raft, constructed of pieces of wood or timber (Aṣ, T, S, M, Mṣb, K) put together (T, S, M, Mṣb, K) and bound, (T,) upon which one embarks (T, S, M, Mṣb, K) on the sea or a great river: (S, M, Mṣb, K:) of the measure *فَعْلٌ* in the sense of the measure *مَفْعُول*, from *رَمَتْ* “he collected together” a thing, “and put” it “into a right, or proper, state,” or “adjusted” it: (Aṣ, TA:) pl. *أَرَمَات*. (T, S, M, Mṣb.) — An old, worn-out, rope; pl. *أَرَمَات* and *رَمَات*: (M:) and one says *حَبِلَ أَرَمَات*, (S, M, A, K,) meaning as above, (A,) i. e. *أَرَمَام*; (S, K;) like as one says *ثَوْبٌ أَخْلَقَ*: (M:) or *رَمَتْ* signifies a rope undone, or untwisted. (IAṣ, T.) — And The thong, or the like, by which is suspended the skin of churned milk. (K.) — Also *Remains, of milk, in the udder*, (T, S, M, K,) after milking; and so *رَمْتُهُ*: pl. of the former *أَرَمَات*. (M.) — And i. q. *حَلَب* [app. as meaning *Milk, or fresh milk, drawn from the udder*]. (T.) — An excellence, or excellent quality. (T, K.) So in the saying, in the “*Nawádir el-Aṣráb*,” *لَفْلَانٌ عَلَى فُلَانٍ رَمَتْ* [*To such a one belongs an excellence over such a one*]. (T.)

*رَمَتْ* [part. n. of *رَمَتْ*]. You say *رَمْتُهُ*, (S, M, K,) and *رَمَاتِي* (S, K) and *رَمْتِي*, (M, K,) [which are pls.] *Camels having a complaint from eating رَمَتْ*. (S, M, K. [See 1, third sentence.])

*رَمْتُهُ*: see *رَمَتْ*.

*مَرْمَرَة*: see *رَمْتُهُ*.

*رَمَات* [from *رَمَتْ*] The maker of a raft or rafts: and one who draws, or tows, [or propels,] a raft. (MA.)

*أَرْضُ مَرْمَرَة* [in the CK *مَرْمَرَة*] Land producing [the shrubs called] *رَمَتْ*; (M, K;) and *أَرْضُ رَمْتَة* † [signifies the same, or] land in which are *رَمَتْ*. (Ḥam p. 99.)

*هُمُ فِي مَرْمَرَاتِهِ* They are in a state of confusion. (K.)