

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. رَمَلَةٌ. (TA. [See also رَمْلَةٌ.]) — And *A redundancy, or an excess*, (زِيَادَةٌ) in a thing. (K.) — رَمَلٌ 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 *six times*; (T, TA) so called from رَمَلٌ 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. ذنب and قطب)],

* أَقْفَرَمِنْ أَهْلِهِ مَرْحُوبٌ * فَالْقَطِيبَاتُ فَالذُّنُوبُ *

[Melhoob (the name of a place, K in art. لقب) has become destitute of its inhabitants, and El-Kutabeeyát, (by which is meant a certain water, called القَطِيبَةُ, with its environs, K* and TA in art. قطب,) and Edh-Dhanoob (the name of a place, TA in art. ذنب):] he says also that, generally, *the مَجْرُوءُ* [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 زَمَلٌ.]

رَمَلَةٌ: see رَمَلٌ, of which it is the n. un.

رَمَلَةٌ sing. of رَمَلٌ, which signifies *The diversity of colours* (وَشْيٌ) upon the legs of the wild bull: (T: [see also رَمَلٌ:]) or رَمَلَةٌ 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.)

رَمَلَةٌ: see رَمَلٌ.

[رَمَلِيٌّ] *Of, or relating to, رَمَلٌ (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 رَمَال 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 السَّرِيرُ.])

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

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

رَمَلَةٌ sing. of رَوَامِلٌ, (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: (Mṣb:) 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 مِسْكِينَةٌ [and مَسَاكِينٌ, i. e. destitute, or indigent, &c.]: (K:) and the pl. is أَرْمَالٌ and أَرْمَالَةٌ; (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, أَرْمَالٌ 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; (Mṣb;) 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, *إِنَّ بَيْتَ فُلَانٍ لَضَحْمٌ وَإِنَّهُمُ لَأَرْمَالَةٌ* † مَا يُحْبِلُونَهُ 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; [أَفْقَرٌ ظَهَرَ بَعِيرِي signifying being] from أَفْقَرٌ signifying “he was lent the back of my camel.” (TA.) See also أَرْمُولَةٌ. — أَرْمَلَةٌ is also applied to a woman as meaning *Having no husband: (T, S, M, Mṣb, K:) or a widow; one whose husband has died: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Mṣb, K:) it is applied to her who has no husband because she is in need of him who would expend upon her; (Mṣb;) 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, Mṣb, 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, Mṣb, [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, Mṣb,) whereas he is her maintainer: (IAmb:) Jereer says,

* كُلُّ الْأَرْمَالِ قَدْ قَضَيْتَ حَاجَتَهَا *

* فَمَنْ لِحَاجَةِ هَذَا الْأَرْمَلِ الذَّكْرُ *

(M, TA,) or هَذِي الْأَرْمَالِ الذَّكْرُ; (S, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Ḥoṭei-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 أَرْمَالٌ, 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 أَرْمَالِ,” it is for the men and the women, because أَرْمَالٌ 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 الأَرْمَالُ generally applies to the women. (TA. [This is cited in the TA as though relating to أَرْمَالٌ 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 وَالسَّنَاءَ 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 *عَامٌ أَرْمَلٌ* (ISk, T, S, M, K) and *سَنَةٌ رَمَلَةٌ* (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. رَمَلَةٌ: (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 زَاذَةٌ; and in the TT, as from the M, زَاذَةٌ:]) but Az says, I know not الأَرْمُولَةَ, nor the Persian rendering thereof. (T.) — Also *The stump (جَنْمُورٌ) of the [plant, or tree, called] أَرْمَالٌ* pl. أَرْمَالٌ and أَرْمَالٌ: (K:) or أَرْمَالٌ عَرَفَجٌ signifies *the stocks, or stems, (أَصُولٌ, [but*