

thing; i. e. he threw it, cast it, or shot it, at him: and, more commonly, he threw at him, or cast at him, and hit him, or he shot him, with such a thing: namely, with a stone, an arrow, &c. And *رَمَاهُ بِحِجَارَةٍ* He threw at him with stones, threw stones at him: and he pelted him with stones, i. e. threw at him and hit him with stones.] And *رَمَى فِي الْأَغْرَاضِ* [He shot, or cast, at the butts]. (ISk, T, S, M.) — [Hence,] one says, in cursing a person, *رَمَى اللَّهُ فِي يَدِهِ*, and *أَنْفِهِ*, † [May God aim at, and smite, with some bone, or malady, his hand, or arm, and his nose,] and in like manner in relation to other members. (M, K, *) [And *رَمَاهُ اللَّهُ بِكَذَا*, sometimes meaning † God smote him, or afflicted him, with such a thing: but generally, may God smite him, or afflict him, with such a thing; as in the saying,] *رَمَاهُ اللَّهُ بِدَاءِ الذَّبِّ* † [May God smite him, or afflict him, with the disease of the wolf]; a prov., meaning may God destroy him, or cause him to perish; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, *رَمَاهُ* because the wolf is always hungry. (Meyd.) And *رَمَاهُ بِدَاهِيَةٍ* † [He (God) sent upon him, or against him, or smote him with, a calamity: and also] † he (a man) made a very sagacious and crafty and politic man to be his assailant. (L in art. *رمى فلان بحجر*. [See also, in that art., *بحجره*, and *الارض*.]) [And *رَمَاهُ بِكَذَا* † He assailed him with such a thing; as, for instance, reproach, and an argument, &c. Hence,] *رَمَاهُ بِالْقَبِيحِ*, (TA,) or *بِأَمْرِ قَبِيحٍ*, (IAar, T,) or *بِقَبِيحٍ*, (Msb,) † He reproached him, or upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul: (IAar, T, Msb, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the *Kur* xxiv. 4 and 6. (T, TA.) [And *رَمَاهُ بِسَوْءٍ* † He cast an evil imputation upon him; accused him, or suspected him, of evil: see *مَرَمَى*. And *رَمَاهُ* alone † He accused him, or suspected him.] And *رَمَاهُ بِالْحَقِّ* † [He accused him with truth]. (L in art. *قرح*, in explanation of *قَرَحَهُ بِالْحَقِّ*.) [And *رَمَاهُ بِلِسَانِهِ* † He spoke against him.] — *رَمَى اللَّهُ لَكَ* means † May God aid thee, or aid thee against thine enemy, and work [good] for thee: (AO, S, TA:*) and *رَمَى اللَّهُ لَهُ* † God aided him, or aided him against his enemy, (AAF, M, K, TA,) and wrought [good] for him: (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the *Kur*, *رَمَى اللَّهُ وَلَكِنَّ اللَّهَ رَمَى وَمَا رَمَيْتُ إِذْ رَمَيْتُ وَلَكِنَّ اللَّهَ رَمَى* [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (*يرمى*) that enemy. (M, TA.) [In like manner, also, *فلان* *رمى من وراء فلان* means † Such a one defends such a one.] — *رَمَيْتُ بِكَذَا* † I had such a thing offered, or presented, to me, the meeting with it being appointed, or prepared; [I had it as it were thrown to me, or thrown in my way; as though I were thrown at therewith;] like *نُبذت به*.

(A in art. *نَبذ*). — *رَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ* † The people, or party, [cast their eyes, on me: or] looked at me sideways, or did so with anger, or aversion: or looked at me hardly, or intently. (Mgh.) [And *رَمَى بِبَصَرِهِ الْأَرْضَ* † He cast his eyes on the ground.] — *رَمَى بِالْقَوْمِ* † He, or it, caused, or made, the people, or party, to go forth; expelled them; [or cast them forth;] from one country, or the like, to another. (M, TA.) [See also 6.] [And *رَمَى بِنَاقَتِهِ الْفَلَاةَ* † He urged forth his she-camel, or went forth with her, or journeyed with her, or directed his course with her, into the desert; agreeably with what precedes or with what follows.] *رَمَى* signifies also † The going forth from one country, or the like, to another. (Th, M, TA.) And *رَمَى الرَّجُلُ* † The man journeyed. (IAar, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, *أَيْنَ تَرْمِي*, meaning † Whither dost thou direct thy course. (T, TA.) One says, *رَأَيْتُ نَاسًا يَرْمُونَ*, † I saw men directing their course to, or towards, *Et-Tāif*. (Har p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] — *رَمَوْهَا بِأَثْوَابٍ خَفَافٍ* [They cast upon them light, or agile, bodies,] means they mounted them with their [light, or agile,] bodies; referring to camels. (T and TA in art. *ثوب*). — *رَمَى فِي جَنَازَتِهِ* He has been carried, or lifted, and put, into, or upon, his bier, means † he died, or has died: (TA:) it is said in giving information of a man's death. (TA in art. *جنز*). — *رَمَى* also app. means † He (a governor) imposed an impost upon his subjects: see *رَمِيَّة*. — And *رَمَى*, aor. *يَرْمِي*, means also † He misconjuctured; thought wrongly; or formed a wrong opinion: (IAar, T:) [and app. he threw out a conjecture: or he spoke conjecturally; for Az adds,] it is like the phrase *رَجَمًا بِالْغَيْبِ* [or *رَجَمَ*]: *رَمَى السَّحَابُ*. (T.) [قال رجما بالغيب] or *بالغيب*: see 6. — *رَمَى عَلَى الْخَمْسِينَ*: see 4. — *رَمَى* is a verb of the same kind as *قَضُو* and *هَيُّو*, [invariable as to person, time, and mood,] and means *Excellent* [or *how excellent*] is he in his throwing, or shooting! (IJ, TA voce *هَيُّو*, q. v. [See also *بَطُّو*, voce *بَطَّان*].)

3. *رَامَيْتُهُ*, (S, K,) and *رَامَيْتُهُ بِالسَّهَامِ*, (TA,) inf. n. *رَامَاةٌ* and *رَمَاءٌ* (T, S, K) and *رَمَاءٌ*, (K,) or this last is like the two preceding ns. [in meaning, but is a quasi-inf. n.], (T,) [I threw, or shot, (generally the latter,) and I shot arrows, with him, or at him; (see 6;) mostly meaning in competition, or contention; i. e. I competed, or contended, with him, in throwing, or shooting, and in shooting arrows: and *رَامَيْتُهُ* alone often means *بالسَّهَامِ*; whence it is said that] *رَامَاةٌ* signifies the shooting arrows, and throwing stones, with any one. (KL.) It is said in a prov., respecting an affair in which one is forward before doing it,

قَبْلَ الرِّمَاءِ تَمَلًّا الْكَنَائِنُ *

[Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled]. (A'Obeyd, T.)

4: see 1, first sentence, in seven places: — and see also 6. — *ارْمَى*, (M, Mgh,) inf. n. *ارْمَاةٌ*, (Mgh,) also signifies *It* (a thing, Mgh) exceeded. (M, Mgh.) You say, *ارْمَى عَلَيْهِ* *It* (anything) exceeded it, namely, another thing. (M.) *Hátim-Teiyi* says,

* وَأَسْمَرَ خَطِيًّا كَانَ كَعُوبَهُ
* نَوَى الْقَسْبِ قَدْ أَرْمَى ذِرَاعًا عَلَى الْعُشْبِ

[And a tawny spear of *El-Khatt*, as though its knots, or joints, were hard date-stones; one that exceeded a cubit over the ten]: (T, S:) i. e., *قَدْ زَادَ عَلَيَّهَا*. (T.) And hence, (T,) you say, *ارْمَى عَلَى الْخَمْسِينَ*, i. e. *He exceeded [the age of fifty]*; (AZ, A'Obeyd, T, S, M, K,); [like *ارمى*]; as also *رَمَى*; (AZ, T, S, M, K,); [for] *رَمَى* signifies the exceeding in age: and one says also *رَمَى* and *رَمَاً* in the same sense. (IAar, T.) And *ارْمَى* signifies the same as *ارْمَى* [meaning *Such a one took usury or the like*]. (S.) See also *رَمَاهُ*, below. You say also, *فَارْمَى عَلَيْهِ*, i. e. [He reciprocated reviling, or vilifying, with him, and] he exceeded him. (S.)

5. *ارْمَى* He shot, or cast, at the butts, and at the trunks of trees. (ISk, T, S, M.)

6. *ارْتَمَيْنَا* and *تَرَامَيْنَا* [We cast, or shot, (generally the latter,) one with another, or one at another; mostly meaning in competition, or contention; i. e. we competed, or contended, together in throwing, or shooting]: (S, K:) and *الْقَوْمُ تَرَامَى* and *ارْتَمَوْا* The people, or party, shot arrows, [one with another, or] one at another. (T.) — [Hence,] *تَرَامَتْ بِهِ الْبِلَادُ* † The countries cast him forth, or expelled him; (M, K, TA;) [as though they bandied him, one to another;] as also *ارْتَمَتْ*, (so in a copy of the M, [which I think correct,]) or *ارْتَمَتْ*. (K.) — And *تَرَامَى* † The clouds became drawn, or joined, together, (M, K, TA,) [as though thrown, one at another,] and heaped, or piled, up; (TA;) as also *رَمَى*. (M, TA.) — And *رَمَى إِلَى* † [His affair, or case,] came eventually [to the attainment of what was desired, or sought; or to abandonment by God]. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Háritheh, *سَبَى فِي الْجَاهِلِيَّةِ صَارَ لِخَدِيجَةَ*, (T, TA,) i. e. † [He was made a captive in the Time of Ignorance, and the case] came eventually, and led, [to his becoming the property of *Khadeejeh*, (إلى being understood before *صَارَ*),] as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, *تَرَامَى الْأَمْرُ*, meaning *تَرَاخَى* [i. e. † The affair was sluggish, or backward]: (K:) [or] one says of a [purulent swelling such as is termed] *تَرَامَى إِلَى فَسَادٍ*, (S,) or of a wound, (S,) i. e. † *It was in a sluggish, or backward, state, (تَرَاخَى) and became putrid and corrupt*. (T.) And *تَرَامَى إِلَيْهِ الْخَبْرُ* † The