

by reason of leanness, or emaciation: (Ibn-'Abbád, TA:) or *ارمق* signifies *he perished, or died, by reason thereof.* (K.) — *ارمق الطریق* The road was, or became, long. (TA: but the verb is there written without the sheddeh.)

11: see 9, in two places.

*رَمَقٌ* The remains of life, (Lth, K,) or of the spirit, (S, Mgh, Mṣb,) or of the soul; (IDrd, TA;) or the last breath: (TA:) and applied also to strength: (Mṣb:) pl. *أَرْمَاقٌ*. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death *رَمَقٌ*, i. e. [What will stay, or arrest, the remains of life; or] what will maintain, and preserve, the strength. (Mṣb.) [In like manner, also,] one says, of sustenance, *يُمْسِكُ الرَّمَقَ* [It stays, or arrests, the remains of life; or maintains the strength]. (S, Mṣb, K.) — See also *رَمَقَةٌ*. = Also A flock of sheep, or herd of goats: (S, K:) a Pers. word, (S,) arabicized, (S, K,) from *رَمَه*. (K.)

*رَمَقٌ* *عَيْشٌ* Sustenance that stays, or arrests, the remains of life; or that maintains the strength; expl. by *يُمْسِكُ الرَّمَقَ*. (IF, Mṣb, K.) = [And accord. to Golius, on the authority of a gloss in the KL, *رَمَقٌ* is used for *رَوْنَقٌ*, as signifying *Fairness, beauty, or brightness:* and also as meaning *Bright, and clear.*]

*رَمَقٌ*, a pl., signifying *Poor men, who are satisfied with little sustenance, such as suffices to stay, or arrest, the remains of life, or to maintain the strength:* — and *envying persons:* sing. *رَامِقٌ* and *رَمَوِقٌ*: (IAqr, K, TA:) which signifies *one who looks at men from the outer angle of the eye and with envy.* (IAqr, TA.)

*رَمَقَةٌ*, *مَا فِي عَيْشِهِ إِلَّا رَمَقَةٌ*, (JK, K,) with *ḍamm*, (K,) or *رَمَقَةٌ*, (S, [so in both of my copies,]) and *رَمَاقٌ*, (S,) or *رَمَاقٌ*, (JK,) or both, and *رَمَقٌ*, (K,) *There is not in his means of subsistence save what is but just sufficient:* (S, K:) or a small supply, that may stay, or arrest, the remains of life, or that may maintain the strength. (K.) The Arabs said, *مَوْتٌ لَا يَجْرُ إِلَى عَارٍ خَيْرٌ*, [Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance]. (Yaḡkoob, TA.)

*رَمَقَةٌ*: see the next preceding paragraph.

*رَمَاقٌ*: see *رَمَقَةٌ*, in two places.

*رَمَاقٌ*, *Straitness, or narrowness, of the means of subsistence.* (K.) [In the CK, for *الصَّيْقُ* is put *الصَّيْقُ*, which makes the meaning to be "strait," or "narrow," as applied to the means of subsistence.] — See also *رَمَقَةٌ*.

*رَمَقٌ*: see *رَمَقٌ*.

*رَمَقٌ* Weak; (K;) applied to a man. (TA.)

*رَامِقٌ*, applied to a man, i. q. *ذُو رَمَقٍ* [i. e. *Having, or retaining, remains of life:* a possessive epithet, of the class of *لَابِنٌ* and *تَامِرٌ* &c.]. (TA.) — See also *رَمَقٌ*. [And see *رَمَاقٌ*.] =

Also The bird that the sportsman sets up in order that the falcon, or hawk, may alight upon it and so he may capture it; (K;) also called *رَامِجٌ* and *مَلَوَاجٌ*: he takes an owl, and ties something black to its leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon, or hawk, alights upon it, he captures it from his lurking-place: mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word. (TA.)

*حَبْلٌ أَرْمَاقٌ* [in which the latter word is a pl., like *حَبْلٌ أَرْمَاقٌ* in the phrase *حَبْلٌ أَرْمَاقٌ*] A rope that is weak, (S, K, TA,) old and worn out. (TA.)

*عَيْشٌ مُرْمَقٌ* and *مُرْمَقٌ* Mean, paltry, or scanty, means of subsistence. (S, O.) And *هُوَ مُرْمَقٌ الْعَيْشِ*, (A'Obeyd, K,) and *مُرْمَقَةٌ*, (IDrd, K,) He is one who has mean, paltry, or scanty, means of subsistence: (A'Obeyd, K:) or he is straitened in the means of subsistence. (IDrd, K.) — *مُرْمَقٌ* also signifies *Anything bad, or corrupt.* (TA.)

*مُرْمَقٌ*: see the next preceding paragraph, in two places.

*مُرَامِقٌ* One who is at the last gasp. (TA.) [See also *رَامِقٌ*.] — And † One who has but little love, or affection, for thee remaining in his heart. (S, K.)

*يُرْمَوِقٌ* A weak-sighted man. (IDrd, K.)

## رمك

1. *رَمَكَ بِالْمَكَانِ*, (S, Mṣb, K,) aor. 2, (S,) inf. n. *رَمَوْكُ*, (S, K,) He remained, stayed, dwelt, or abode, in the place, (S, Mṣb, K,) not quitting it: or he did so being fatigued, or wearied, or distressed: (K:) or *رَمَكَ* signifies he (a man) made his home, or constant residence, in a country, or town. (AZ, TA.) — *رَمَكَتِ الْمَاشِيَةَ*, (O,) or *الإِبِلُ*, (K,) inf. n. as above, (O,) The cattle were confined, (O,) or the camels kept constantly, (K,) at the water, (O, K,) and were fed with fodder. (O.) — *رَمَكَ فِي الطَّعَامِ*, aor. and inf. n. as above, [app. He kept constantly to the food;] he loathed nothing of the food: and so *رَجَنَ*, aor. 2, inf. n. *رَجُونٌ*: (L, TA:) both mentioned by Lh. (TA in art. *رجن*.) = *رَمَكَ*, said of a man, also signifies He was, or became, lean, or emaciated, and what was in his hands went away. (O, TA. [See also 9: and see *رَمَقَةٌ*, as applied to a man.]) — [It seems also that this verb is used in a similar sense in relation to a beast; like *ارمك* said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, *هَذِهِ دَابَّةٌ رَامِكَةٌ*, as though meaning *This is a lean beast:* and *رَمَكَتِ*, inf. n. *رَمَوْكُ*, as though meaning *It was, or became, lean.*]

4. *أَرَمَكْتَهُ* I made him-to remain, stay, dwell, or abide, in a place, (S, K,) not quitting it. (K.) — And *ارمك الإِبِلَ* He (a pastor) kept the camels constantly at the water, and fed them with fodder. (TA.)

9. *ارمك* He was, or became, of the colour

termed *رَمَكَةٌ*: said of a camel in this sense [and in another expl. in what follows]. (S, K.) = It (a thing, Ibn-'Abbád, O) was, or became, thin, or slender. (Ibn-'Abbád, O, K.) And He (a camel) was, or became, lean, lank, light of flesh; slender; or lean, and lank in the belly; and emaciated. (Ibn-'Abbád, O, K. [In the CK, *نَهَكٌ* is erroneously put for *نَهَكٌ*.])

10. *اسْتَرَمَكَ الْقَوْمُ* † The people were deemed ignoble; (K, TA;) as being likened to the *رَمَكَةٌ*. (TA.)

*رَمَكٌ*: see *رَمَكَةٌ*. — In the saying of Ru-beh,

\* *يَبِيضُ فِي الرُّوْثِ كَبِرْدُونِ الرَّمَكِ* \*  
[That lies down upon his breast in the dung of horses, or similar beasts, like the jade, or hack, of the *رَمَكِ*, AA says, *الرمك*, here, is from the Pers. *رَمَه* [which means a "herd," "flock," "troop," or the like]; and he adds that the people's saying that it means *الرَمَكَةُ* is a mistake. (O, TA. [Perhaps, however, AA knew not *رَمَكٌ* as a coll. gen. n. of which *رَمَكَةٌ* is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

*رَمَكَةٌ* A certain colour of camels; accord. to A'Obeyd, a dun colour; i. e. a *كُمَيْتَةٌ* [or brown hue] so intense as to have in it a blackness: (S:) thus explained by Aḡ: (TA:) or, in the colours of camels, brownness; i. e. redness intermixed with blackness: (K, TA:) or a colour more dusky, or dingy, than that which is termed *زُرْقَةٌ* [q. v.]: (Mṣb:) or the colour of ashes: (K:) or *وَرَقَةٌ* [which is a colour like that of ashes] inclining to blackness: or, as some say, *دُونَ الْوَرَقَةِ*: (TA:) it sometimes has for its pl. *رَمَكٌ*, with two *ḍammels*. (ISd, TA.)

*رَمَكَةٌ* A mare: and [particularly] a *بِرْدُونَةٌ* [or mare of mean breed], (Lth, Mgh, K,) the female of the *بِرَادِينِ*, (S, Mṣb,) that is taken for breeding: (Lth, Mgh, K:) pl. *رَمَاقٌ*, (S, Mgh, Mṣb,) accord. to rule, (Mgh,) and *رَمَكَاتٌ*, (S,) and *أَرْمَاقٌ*, (Fr, S, Mgh,) formed on the supposition of the elision of the *ة*, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is *رَمَكٌ*. (K.) — Also † A weak man. (K.)

*رَامَكٌ*: see the next paragraph, in two places.

*رَامِكٌ* Remaining, staying, dwelling, or abiding, in a place, (Mṣb, K,) not quitting: or especially, when fatigued, or wearied, or distressed. (K.) = See also 1, last sentence. = Also, and *رَامِكٌ*, (S, Mṣb, K,) the former of which is the more usual, or more approved, (TA,) A certain thing, black, (S, Mṣb, K,) like pitch, (Mṣb,) that is mixed with musk, (S, Mṣb, K,) and is then called (*يُجْعَلُ*) musk. (Mṣb.) [Freytag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: "Res ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus." A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Aḡṭa', (O, TA,)]