

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 بِحَجَرٍ [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 bolts]. (ISk, T, S, M.) — [Hence,] one says, in cursing a person, رَمَى اللَّهُ فِي يَدِهِ, and أَنْفَهُ, + [May God aim at, and smite, with some bane, 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 بِدَاءَ الذَّلِيلِ + [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 اللَّهُ بِالْجُوعِ [may God afflict him with hunger]; because the wolf is always hungry. (Meyd.) And رَمَاهُ بِدَاهِيَةً + [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. حجر. [See also, in that art., بَحْجَرٌ فُلَانٌ بِحَجَرٍ رَمَى فُلَانٌ بِحَجَرٍ]) [And رَمَاهُ بِكَذَا + He assailed him with such a thing; as, for instance, reproach, and an argument, &c. Hence,] رَمَاهُ بِالْقَبِيحِ (TA,) or بِأَمْرٍ قَبِيجٍ (IAqr, T,) or بِقَبِيجٍ (Msb,) + He reproached him, or upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul: (IAqr, 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 بِسُوءٍ + He cast an evil imputation upon him; accused him, or suspected him, of evil: see مَرْمَى. And رَمَاهُ بِالْحَقِّ alone + He accused him, or suspected him.] And رَمَاهُ بِالْحَقِّ + [He accused him with truth]. (L in art. قرحة, in explanation of قَرْحَةٌ بِالْحَقِّ) [And رَمَاهُ بِلَسَانِهِ (.) قَرْحَةٌ بِالْحَقِّ] — [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, وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكَنَ اللَّهُ رَمَى [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, يَرْمِي (,) that enemy. (M, TA.) [In like manner, also, فُلَانٌ يَرْمِي مِنْ وَرَاءِ فُلَانٍ means + Such a one defends such a one.] — رَمِيْتُ 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 نَبَذْتُ بِهِ

(A in art. **رَمَانِي** **الْقَوْمَ بِأَبْصَارِهِمْ** — (بَنَدْ). 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** **بِعَصْرِهِ الْأَرْضَ** + *He cast his eyes on the ground.*] **رَمَيْ** **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 **رَمَيْ** **بِنَاتِهِ الْفَلَّةَ** + *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.] **رَمَيْ** signifies also + *The going forth from one country, or the like, to another. (Th, M, TA.)* And **رَمَيَ الرَّجُلُ** + *The man journeyed. (IAqr, 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** **الْطَّائِفَ** + *I saw men directing their course to, or towards, Et-Täif. (Har p. 54.)* [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] — **ثُوبَ**, **رَمَوْهَا بِأَثْوَابٍ خَفَافٍ**, in a verse cited voce **[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. **رَمَيْ** **فِي جَنَازَتِهِ** — (ثُوب: رَمَيْةٌ) [also app. means + *He (a governor) imposed an impost upon his subjects: see رَمَيَةٌ.*] — And **رَمَيْ**, aor. **يَرْمِي**, means also + *He mis-conjectured; thought wrongly; or formed a wrong opinion: (IAqr, T:) [and app. he threw out a conjecture: or he spoke conjecturally; for Az adds,] it is like the phrase **رَجَمًا بِالغَيْبِ** [or **رَجَمًا بِالغَيْبِ** or **بِالغَيْبِ**: **رَمَيَ السَّحَابُ** — (T)].* قَالَ رَجَمًا بِالغَيْبِ or **بِالغَيْبِ** see 6. — **رَمَيْ** **عَلَى الْخَمْسِينَ** — is a verb of the same kind as **قَضَوْ** and **هَيَّوْ**, [invariable as to person, time, and mood,] and means *Excellent [or how excellent] is he in his throwing, or shooting! (IJ, TA voce هَيَّوْ q. v. [See also بَطْوَهُ بَطْأَنَ.]])**

3. **رَامِيَةٌ** **بِالسَّبَامِ**, (S, K,) and **رَامِيَةٌ**, (TA,) inf. n. **رَمَامَةٌ** and **مُرَامَةٌ** (T, S, K) and **تَرْمَةٌ**, (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 **رَامِيَةٌ** alone often means **رَامِيَةٌ** **بِالحِجَارةٍ**; whence it is said that] **رَمَامَةٌ** 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,*

[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. — ارمی, (M, Mgh,) inf. n. ارمَةً,  
 (Mgh,) also signifies *It* (a thing, Mgh) *exceeded*.  
 (M, Mgh.) You say, ارمی عليه It (anything)  
 exceeded *it*, namely, another thing. (M.) Hātim-  
 Ṭeyi says,

\* وَاسْمَرْ خَطِيَّا ڪَانَ ڪُعُوبَه  
\* نَوَى الْقَسْبٍ قَدْ أَرْمَى ذَرَاعَاهُ عَلَى الْعَشَر

[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 عَلَيْهَا (T.) And hence, (T,) you say, ارمى على الخمسين [He exceeded [the age of fifty]]; (AZ, A'Obeyd, T, S, M, K;) [like ارمي] as also رَمَى [for] signifies the exceeding in age: and one says also أَرْمَأَ and وَمَآ in the same sense. (IAar, T.) And ارمى فلان [meaning Such a one took usury or the like]. (S.) See also سَابَهُ فَارْمَى عَلَيْهِ, below. You say also, i.e. [He reciprocated reviling, or vilifying, with him, and] he exceeded him. (S.)

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

6. تَرَامِيْنَا [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 تَرَامِيْ الْقَوْمُ (The people, or party, shot arrows, [one with another, or] one at another. (T.) — [Hence,] تَرَامَتْ بِهِ الْبَلَادُ 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 تَرَامِيْ أَمْرَةً إِلَى رَمَى (M, TA.) — And السَّحَابُ + 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 إِلَى الْخَدْلَانِ + i. e. + [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, سُبِّيْ فِي الْجَاهِلِيَّةِ فَتَرَامِيْ الْأَمْرَأَنْ 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 Khadeejah, إِلَيْهِ] being understood before (أَنْ صَارَ) as though the decrees of God] cast him thereto. (IAth, TA.) One says also, تَرَاخَى الْأَمْرُ, meaning تَرَامِيْ الْأَمْرُ, [i. e. + The affair was sluggish, or backward]: (K:) [or] one says of a [purulent swelling such as is termed], تَرَامِيْ إِلَى فَسَادٍ (T,) or of a wound, (S,) حِبْنٌ (T,) or to the الفَسَادِ (S,) i. e. + It was in a sluggish, or backward, state, (تَرَاخَى,) and became putrid and corrupt. (T.) And تَرَامِيْ إِلَيْهِ الْحَبْرُ + The