

by reason of leanness, or emaciation: (Ibn-'Abbād, TA:) or *ارمق* signifies *he perished, or died, by reason thereof.* (K.) — *ارمق الطريق* 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* مَا يَسُدُّ الرَّمَقَ, 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, *يُمَسِّكُ 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 *يُمَسِّكُ 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. *رَمَاقٌ* and *رَمَوَقٌ*: (IAḡr, K, TA:) which signifies one who looks at men from the outer angle of the eye and with envy. (IAḡr, TA.)

رَمَقَةٌ, مَا فِي عَيْشِهِ إِلَّا رَمَقَةٌ, (JK, K,) with damm, (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 *الضيق* is put *الضيق*, which makes the meaning to be "strait," or "narrow," as applied to the means of subsistence.]) — See also *رَمَقَةٌ*.

رَمَوَقٌ: see *رَمَقٌ*.

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

رَمَاقٌ, applied to a man, *i. q. دُو رَمَقِي* [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 *مِلْوَاخٌ*: 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 *أَرْمَاقٌ* in the phrase *حَبْلٌ أَرْمَاقٌ*,] A rope that is weak, (S, K, TA,) old and worn out. (TA.)

عَيْشٌ مَرْمَقٌ and *مَرْمَقٌ* Mean, paltry, or scanty, means of subsistence. (S, O.) And *هُوَ مَرْمَقٌ الْعَيْشِ*, (A'Obeyd, K,) and *مَرْمَقَةٌ*, (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.) — *مَرْمَقٌ* also signifies Anything bad, or corrupt. (TA.)

مَرْمَقٌ: see the next preceding paragraph, in two places.

مَرَامِقٌ 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.)

يَرْمُوقُ A weak-sighted man. (IDrd, K.)

رمك

1. *رَمَكَ بِالْمَكَانِ*, (S, Mṣb, K,) aor. *رَمَكَ*, (S,) inf. n. *رَمُوكٌ*, (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 الْبَاشِيَّةُ*, (O,) or *الْإِبِلُ*, (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. *رَجَنَ*, inf. n. *رُجُونٌ*: (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 *رَمَكَةٌ*, 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 *رَمَكَتْ*, inf. n. *رَمُوكٌ*, 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 الإبل* 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-'Abbād, O) was, or became, thin, or slender. (Ibn-'Abbād, 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-'Abbād, 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,

* *يَرِيضُ فِي الرَّوْثِ كِبْرُؤُونَ 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 *كُمَّةٌ* [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: (Kr, 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* [less intense than what is termed *ورقة*]: (TA:) it sometimes has for its pl. *رَمَكٌ*, with two damms. (ISd, TA.)

رَمَكَةٌ A mare: and [particularly] a *بُرْدُونَةٌ* [or mare of mean breed], (Lth, Mgh, K,) the female of the *بَرَادِينِ*, (S, Mṣb,) that is taken for breeding: (Lth, Mgh, K:) pl. *رَمَاكٌ*, (S, Mgh, Mṣb,) accord. to rule, (Mgh,) and *رَمَكَاتٌ*, (S,) and *أَرْمَاكٌ*, (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 *رَامَكٌ*, (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 (*يُجَعَلُ*) 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-Aḡḡa', (O, TA,)