

and he possesses not, such household-goods as water-skins, or milk-skins, and vessels, (ISk, T, M,) nor any of the utensils and furniture of the house or tent. (ISk, T, M.) This explanation is better than the saying of Lth [that *رَمٌّ* is an imitative sequent: see the next preceding paragraph]. (T.) One says also, *رَمٌّ وَلَا رَمٌّ*, meaning *He has not anything*: (S:) or *he has neither little nor much*. (TA voce *حَمْرٌ* [q. v.]) [See also *رَمٌّ*.] — Also *i. q. هَمْرٌ* [as meaning *An object, or a thing intended or meant or determined upon or desired, in the mind*: and perhaps also *anxiety; or disquietude, or trouble, of mind*]. (M, K. [This signification, *هَمْرٌ*, Freytag has assigned to *رَمٌّ*, not to *رَمٌّ*; rendering it “cura, sollicitudo;” as from the *ك*; in which the word bearing it is expressly said to be “with damm.”]) So in the saying, *مَا لَهُ رَمٌّ غَيْرُ كَذَا* [*He has not any object in his mind except such a thing*]. (M.) And so in the saying, *رَمٌّ وَلَا رَمٌّ غَيْرُكَ* and *رَمٌّ وَلَا رَمٌّ* [*He has not any object in his mind except thee*]. (TA in art. *حَمْرٌ*.) — Also *A company of men*: occurring in a trad. applied to a company of [the people called] *أَكْرَادٌ*, abiding [in a place] like a *حَمْرٌ* [or tribe] of the Arabs of the desert: [perhaps correctly *رَمٌّ*, from the Pers. *رَمْرَمٌ*] said by Abou-Moosa to be app. a Pers. word. (TA.)

رَمٌّ The herbage and other things that are upon the land: whence the current saying, *جَاءَ فُلَانٌ بِالرَّمِّ وَالرَّمِّ*, meaning *Such a one brought everything of what is on the land and in the sea*: [or, of what is in the sea and on the land; for] *الرَّمِّ* means “the sea;” and is originally *الرَّمِّ*, but is pronounced [in this case] *الرَّمِّ* to assimilate it to *الرَّمِّ*. (T.) [Or] *i. q. تَرَى* [app. as meaning *Good of any kind; and particularly wealth*; as appears from what immediately follows]: one says, *جَاءَهُ بِالرَّمِّ وَالرَّمِّ*, meaning *He brought him much wealth*. (S.) [Or] *جَاءَهُ بِالرَّمِّ وَالرَّمِّ* means *He brought what was of the sea and what was of the land*: (بالبحري والبري), *ك*: [so in MS. copies and in the CK: in the copy of the *ك* followed in the TA, and in like manner in the M, والبحر والشري, which, I think, is evidently a false reading:] or *moist and dry: or earth and water*: (M, K:) or *much wealth*; (K:) as in the S: (TA:) and it is said in the copies of the *ك*, [and in the M,] that *الرَّمِّ* signifies *what is borne [on its surface] by the water*; but this is a signification of *الرَّمِّ*; and *الرَّمِّ* signifies *what is borne by the wind*: (TA:) or *what is upon the ground, of fragments of dry herbage*. (M, K.) [See also art. *طمر*.] — Also *Marron*. (T, S, M, K.)

رَمَّةٌ The remains of a rope after it has become ragged, or dissundered: (T:) or a piece of a rope (S, M, Mgh, K) that is old and worn out or rotten; (S:) as also *رَمَّةٌ*: (M, K:) pl. [of mult.] *رَمَمٌ*, (T, S,) or *رَمَمٌ*, (M, K,) and *رَمَامٌ*, (S, M, K) and [of pauc.] *أَرَمَامٌ*: (M, K:) and they said

also *رَمَامٌ* and *رَمَمٌ* [or *رَمَمٌ*] and *رَمَامٌ*; (M, K:) [like *رَمَامٌ* and *رَمَمٌ* &c.]; thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, *أَعْطَيْتَهُ الشَّيْءَ بِرَمَّتِهِ* + *I gave him the thing altogether*: (T:) or *دَفَعْتُ إِلَيْهِ الشَّيْءَ بِرَمَّتِهِ* + *He gave him the thing altogether*: (S:) or *أَخَذَهُ بِرَمَّتِهِ* + *He took it altogether*: (M; and the like is said in the Mgh:) and *أَتَيْتُكَ بِرَمَّتِهِ* + *I brought thee, or have brought thee, the thing altogether*: (M:) or *أَعْطَاهُ بِرَمَّتِهِ* + *He gave it altogether*: (K:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K:) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his *رَمَّةٌ*: (Mgh:) or, as some say, from the bringing a captive bound with his *رَمَّةٌ*; but this is not a valid assertion. (M.) In all the copies of the *ك*, *الرَمَّةٌ* is also expl. as *syn. with الجبهة*; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is *الجُمَّلَةُ*. (TA.) 'Alee said, dispraising the present world, *رَمَامٌ*, meaning + [Its ties (lit. ropes) are] *old and worn out or rotten*. (TA.) — *أَرَمَامٌ* [perhaps as pl. of *رَمَّةٌ*] also signifies + *The last remains of herbage*. (M, TA.)

رَمَّةٌ Old and decayed bones: (AA, T, S, M, Mgh, K:) or the old and decayed, of bones: (Mgh:) pl. *رَمَمٌ* and *رَمَامٌ*. (S, Mgh.) The performance of the act termed *الإستنجاء* therewith is forbidden. (Mgh, TA.) [See also *رَمَمٌ*.] — [And] *A bone in which is marrow*. (Freytag, from the “Kitáb el-Addád.”) — See also *رَمَّةٌ*, first sentence. — Also *A two-winged ant*: (M, K:) so accord. to Abou-Hátim; but disallowed by El-Bekree. (TA.) — And *The أرضة* [or *mood-fretter*], (M, K,) in some one or more of the dialects. (M, TA.)

رَمَمٌ Clever, ingenious, skilful, or intelligent, girls, or young women: (IAgr, K:) app. pl. of *رَمَمَةٌ*, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the *ك*, explaining it as an epithet applied to a girl meaning “ingeniosa, prudens,”) appears to have taken it,] which signifies a female *skilful in repairing*. (TA.)

رَمَامٌ: see *رَمَمٌ*. — It is applied as an epithet to *رَمَامٌ*, in a saying of 'Omar, explained in art. *رَمَمٌ*: accord. to some, it means that *whcreof the heads are grown, so that they are eaten* (*رَمَمٌ*, i. e. *تَوَكَّلُ*): it is also applied to a herb, or leguminous plant, such that the cattle pluck it with their mouths, obtaining but little thereof: and to herbage that had dried up when becoming green. (T.)

رَمَامٌ A sheep, or goat, that eats that by which it passes. (M, TA.)

رَمِيمٌ A bone old and decayed: (S, M, Mgh, K:) and *رَمَامٌ* signifies the same (K, TA) in an in-

tensive sense: (TA:) or the former is like *رَمَّةٌ*; (A'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the old and decayed, of bones; (Ksh and Bq ibid. ;) not of the measure *فَعِيلٌ* in the sense of the measure *فَاعِلٌ* or *مَفْعُولٌ*: (Ksh ibid. ;) or it is used in the sense of the measure *مَفْعُولٌ*, [meaning *eroded*], from *رَمَمْتُهُ* [“I ate it”]: (Bq ibid. ;) its pl. is in most instances *أَرَمَامٌ* [when it is used as a subst. or as an epithet], like *أَرَمَامٌ* pl. of *دَلِيلٌ* [or *أَقْرَبَاءٌ* pl. of *قَرِيبٌ*]; and *رَمَامٌ* also occurs [when it is used as a subst., for *رَمَّةٌ*, of which *رَمَامٌ* is a pl., or when it is used as an epithet], like *كِرَامٌ* pl. of *كَرِيمٌ*: (Mgh:) or you say *رَمَامٌ*, and *رَمِيمٌ* also; or *رَمِيمٌ* may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Kur ubi supra, *مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ* [Who will quicken the bones when they are old and decayed &c. ?]; the last word being without *ة* because it is a subst., as expl. above, (Ksh, Bq, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure *مَفْعُولٌ*, as stated above; (Bq;) or because words of the measures *فَعِيلٌ* and *فَعُولٌ* are sometimes used alike as masc. and fem. [and sing.] and pl., like *صَدِيقٌ* and *رَسُولٌ* and *عَدُوٌّ*. (S.) And Hátim, or some other, says,

* أَمَا وَالَّذِي لَا يَعْلَمُ السِّرَّ غَيْرَهُ *
* وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمِيمٌ *

[Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed &c.]; in which *رَمِيمٌ* may have the meaning of a gen. n., as observed above. (M.) — [Hence,] + *Anything old and decayed or worn out*. (M.) One says, *أُحْيِيَ رَمِيمَ الْمَكَارِمِ* + [He revived what had become decayed of generous qualities or actions or practices]. (TA.) — And + *The remains of the herbage of the next preceding year*: (Lh, M:) from the same word in the sense first expl. above. (M.) — *رَمِيمٌ* is one of the names of *The east, or easterly, wind*; and is also a proper name for a woman. (M.)

رَمَامَةٌ A sufficiency of the means of subsistence, (K, TA,) whereby life becomes, or is held to be, in a good, or thriving, state. (TA.)

رَمَامَةٌ, applied to a ewe, *White*, (S, M,) without any colour upon her. (M.)

رَمَامٌ قَشَائِشٌ One who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness. (T, as heard by its author from the Arabs.)

رَمَانٌ is of the measure *فُعْلَانٌ* accord. to Sb: accord. to Abu-l-Hasan [i. e. Akh], of the measure *فُعَالٌ*, (M, TA,) and is [therefore] mentioned in the S and K in art. *رَمَنٌ* [q. v.]: (TA:) the n. un. is with *ة*. (M.)

رَمَامٌ The *خَشِيشُ* [or herbs, or dry herbage,] of the [season called] *رَبِيعٌ*: and also a certain species of trees, (S, M,) of sweet scent: n. un. with *ة*: (M:) or *رَمَامَةٌ* signifies a certain well-known