

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, مَا لَهُ حَمٌّ وَلَا رَمٌّ, meaning *He has not anything*: (S:) or *he has neither little nor much*. (TA voce حَمٌّ [q. v.]) [See also رَمٌّ.] — Also i. q. حَمٌّ [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, حَمٌّ, Freytag has assigned to رَمٌّ, not to رَمٌّ; rendering it “cura, sollicitudo;” as from the K; in which the word bearing it is expressly said to be “with damm.”]) So in the saying, مَا لَهُ رَمٌّ غَيْرَ كَذَا [He has not any object in his mind except such a thing]. (M.) And so in the saying, مَا لَهُ حَمٌّ وَلَا رَمٌّ غَيْرَكَ and حَمٌّ وَلَا رَمٌّ [He has not any object in his mind except thee]. (TA in art. حَمٌّ.) = Also *A company of men*: occurring in a trad. applied to a company of [the people called] أَكْرَادٌ, *abiding [in a place] like a حَى [or tribe] of the Arabs of the desert*: [perhaps correctly رَمٌّ, from the Pers. رَمٌّ:] said by Aboo-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 بِالطَّرِّ وَالرِّمِّ, 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] الطَّرِّ means “the sea;” and is originally الطَّرِّ, but is pronounced [in this case] الطَّرِّ to assimilate it to الرِّمِّ. (T.) [Or] i. q. ثَرَى [app. as meaning *Good of any kind*; and particularly *wealth*; as appears from what immediately follows]: one says, جَاءَهُ بِالطَّرِّ وَالرِّمِّ, meaning *He brought him much wealth*. (S.) [Or] جَاءَهُ بِالطَّرِّ وَالرِّمِّ means *He brought what was of the sea and what was of the land*: (بالبحري والبري, K; [so in MS. copies and in the CK: in the copy of the K followed in the TA, and in like manner in the M, بالبحر 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 K, [and in the M,] that الرِّمِّ signifies *what is borne [on its surface] by the water*; but this is a signification of الطَّرِّ; and الرِّمِّ signifies *what is borne by the wind*: (TA:) or *what is upon the ground, of fragments of dry herbage*. (M, K.) [See also art. طر.] — Also *Marrow*. (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 Bk. I.

also رَمَامٌ and رَمَمٌ [or رَمَمٌ] and رَمَامٌ; (M, K;) [like ثَوْبٌ أَخْلَاقٌ and حَبْلٌ أَرَمَاتٌ &c.]; thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, أَخْطَيْتُهُ 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 بِالشَّيْءِ بِرَمَّتِهِ + I brought thee, or have brought thee, the thing altogether: (M:) or أَخْطَاهُ 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 K, الرَمَّةٌ is also expl. as *syn. with الجَبَّةُ*; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is الجَمَّةُ. (TA.) 'Alee said, dispraising the present world, أَسْبَابُهَا 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 الإِسْتِجَاءُ therewith is forbidden. (Mgh, TA.) [See also رَمَمٌ.] — [And] A bone in which is marrow. (Freytag, from the “Kitáb el-Aqdád.”) — See also رَمَّةٌ, first sentence. = Also *A two-winged ant*: (M, K:) so accord. to Aboo-Hátim; but disallowed by El-Bekree. (TA.) — And *The أرضة [or wood-fretter]*, (M, K,) in some one or more of the dialects. (M, TA.)

رَمَمٌ Clever, ingenious, skilful, or intelligent, girls, or young women: (IAar, K:) app. pl. of رَامَةٌ, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the K, 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. ثَمَرٌ: accord. to some, it means that *whereof the heads are grown, so that they are eaten* (رَمَمٌ, i. e. ثَمَرٌ): 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 شَاةٌ رَمَامٌ A sheep, or goat, that eats that by which it passes. (M, TA.)

رَمَمٌ 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 Bā ibid. ;) not of the measure فَعِيل 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”]: (Bā ibid. ;) its pl. is in most instances أَرَمَاءٌ [when it is used as a subst. or as an epithet], like رَمَامٌ pl. of قَرِيبٌ [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 كَرَامٌ pl. of كَرِيمٌ: (Mgh:) or you say رَمَامٌ رَمَامٌ, and رَمَمٌ رَمَمٌ; or رَمَمٌ 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, Bā, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure مَفْعُولٌ, as stated above; (Bā;) or because words of the measures فَعِيلٌ and فَعُولٌ are sometimes used alike as masc. and fem. [and sing.] and pl., like رَسُولٌ 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, أَحْيَى رَمِيمَ الْبَكَارِمِ [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*; الصَّبَا: 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.)

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

رَمَامٌ قَشَاشٌ 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 حَشِيشُ [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