

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 *رَمَ* is an imitative sequent: see the next preceding paragraph]. (T.) One says also, *رَمَ وَلَا رَمَ*, meaning *He has not anything*: (S:) or *he has neither little nor much*. (TA voce *حَمَر* [q. v.]) [See also *رَمَ*.] — Also i. q. *رَمَ* [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, *رَمَ*, Freytag has assigned to *رَمَ*, not to *رَمَ*; 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 رَمٌ غَيْرُ كَذَا* [*He has not any object in his mind except such a thing*]. (M.) And so in the saying, *مَا لَهُ حَمَرٌ وَلَا رَمٌ غَيْرُكَ* [*He has not any object in his mind except thee*]. (TA in art. *حَمَر*.) — Also *A company of men*: occurring in a trad. applied to a company of [the people called] *أَكْرَاد*, abiding [in a place] like a *حَقِ* [or tribe] of the Arabs of the desert: [perhaps correctly *رَمَ*, from the Pers. *رَمَ*]: said by Abou-Moosa to be app. a Pers. word. (TA.)

رَمَ The herbage and other things that are upon the land: whence the current saying, *جَاءَ فُلَانٌ بِرَمٍ*, 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] *الرَمَ* means “the sea;” and is originally *الرَمَ*, but is pronounced [in this case] *الرَمَ* to assimilate it to *الرَمَ*. (T.) [Or] i. q. *رَمَ* [app. as meaning *Good of any kind; and particularly wealth; as appears from what immediately follows*]: one says, *جَاءَهُ بِالرَمِ وَالرَمِ*, meaning *He brought him much wealth*. (S.) [Or] *جَاءَهُ بِالرَمِ وَالرَمِ* means *He brought what was of the sea and what was of the land*: *الرَمِ*, *الرَمِ*, [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, *الرَمِ*, *الرَمِ*, 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 *الرَمِ* signifies *what is borne [on its surface] by the water*; but this is a signification of *الرَمِ*; and *الرَمِ* signifies *what is borne by the mind*: (TA:) or *what is upon the ground, of fragments of dry herbage*. (M, K.) [See also art. *طَر*.] — Also *Marrow*. (T, S, M, K.)

رَمَ 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 *رَمَ*: (M, K:) pl. [of mult.] *رَمَمَ*, (T, S,) or *رَمَمَ*, (M, K,) and *رَمَمَ*, (S, M, K) and [of pauc.] *أَرَمَمَ*: (M, K:) and they said Bk. I.

also *رَمَمَ* and *رَمَمَ* [or *رَمَمَ*]; (M, K:) [like *رَمَمَ* and *رَمَمَ* &c.]; thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, *أَعْطَيْتُهُ الشَّيْءَ بِرَمَتِهِ* + *I gave him the thing altogether*: (T:) or *دَفَعْتُ إِلَيْهِ الشَّيْءَ بِرَمَتِهِ* + *He gave him the thing altogether*: (S:) or *أَخَذَهُ بِرَمَتِهِ* + *He took it altogether*: (M; and the like is said in the Mgh:) and *أَتَيْتُكَ بِالشَّيْءِ بِرَمَتِهِ* + *I brought thee, or have brought thee, the thing altogether*: (M:) or *أَعْطَاهُ بِرَمَتِهِ* + *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 *رَمَ*: (Mgh:) or, as some say, from the bringing a captive bound with his *رَمَ*; but this is not a valid assertion. (M.) In all the copies of the K, *الرَمَ* is also expl. as *syn. with الجَبْهَة*; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is *الجَمْلَة*. (TA.) 'Alee said, dispraising the present world, *أَسْبَابُهَا رَمَمٌ*, meaning + [Its ties (lit. ropes) are] old and worn out or rotten. (TA.) — *أَرَمَمَ* [perhaps as pl. of *رَمَ*] also signifies + *The last remains of herbage*. (M, TA.)

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

رَمَمَ Clever, ingenious, skilful, or intelligent, girls, or young women: (IAar, K:) app. pl. of *رَمَمَة*, [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.)

رَمَمَ: see *رَمَمَ*. — It is applied as an epithet to *رَمَمَ*, in a saying of 'Omar, explained in art. *رَمَمَ*: accord. to some, it means that *whereof the heads are grown, so that they are eaten* (*رَمَمَ*, i. e. *رَمَمَ*): 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.)

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

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

tensive sense: (TA:) or the former is like *رَمَ*; (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 *فَاعِل* or *مَفْعُول*: (Ksh ibid.) or it is used in the sense of the measure *مَفْعُول*, [meaning *eroded*,] from *رَمَمَتُهُ* [“I ate it”]: (Bā ibid.) its pl. is in most instances *أَرَمَمَ* [when it is used as a subst. or as an epithet], like *رَمَمَ* pl. of *رَمَمَ* [or *قَرِيبَ* pl. of *قَرِيبَ*]; and *رَمَمَ* also occurs [when it is used as a subst., for *رَمَ*, of which *رَمَمَ* is a pl., or when it is used as an epithet], like *كِرَامَ* pl. of *كِرَامَ*: (Mgh:) or you say *رَمَمَ*, and *رَمَمَ* also; or *رَمَمَ* 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 suprā, *مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمَمٌ* [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 *مَفْعُول*, as stated above; (Bā;) or because words of the measures *فَعِيل* and *فُعُول* 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,

* أَمَّا وَالَّذِي لَا يَعْلَمُ السِّرَّ غَيْرُهُ *
* وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمَمٌ *

[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 *رَمَمٌ* may have the meaning of a gen. n., as observed above. (M.) — [Hence,] + *Anything old and decayed or worn out*. (M.) One says, *أُحْيِيَ رَمَمَ 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.) — *رَمَمٌ* is one of the names of *The east*, or *easterly wind*; *الرَمَمَ*: and is also a proper name for a woman. (M.)

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

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

رَمَمَ 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.)

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

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