

i. q. عَامَةٌ. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the S, *وَالْحَامَةُ الْخَاصَّةُ يُقَالُ كَيْفَ الْحَامَةُ وَالْعَامَةُ*: but accord. to the TK, one says, *جَاءُوا حَامَةً*, meaning *عَامَةٌ*, i. e. *They came generally, or universally.*]

أَلْ حَامِير and *ذَوَاتُ حَامِير* (K,) or *أَلْ حَمِير* and *ذَوَاتُ حَمِير* (S,) *أَل* being prefixed in this case in like manner as in *أَلْ فَلَان* (Fr, S,) *Certain chapters of the Kur-án* (S, K) *commencing with حَامِير* [or *حَمِير*], (K,) [namely, the fortieth and six following chapters,] called by *Ibn-Mes'ood* *حَوَامِير* (S): one should not say *حَوَامِير*: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) — Also, (K,) accord. to I'Ab, *أَلْ حَمِير* is *One of the names of God*; (Mgh;) or it is the *most great name of God*; (K;) occurring in a trad., in which it is said, *إِنْ بَيْتَهُمْ فَقُولُوا حَمِيرًا*, meaning *If ye be attacked by night, say ye حَمِير*; and when ye say this, *they shall not be made victorious*: (Mgh:) or the meaning is, [say ye] *O God, they shall not be made victorious*; not being an imprecation; for were it so, it would be *لَا يَنْصُرُوا*: (Iath, TA:) or it is an oath; (Mgh, K;) and the meaning of the trad. is, [say ye] *By God, they shall not be made victorious*: but *حَمِير* is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Kur-án commencing therewith: (Mgh:) or it is an abbreviation of *الرَّحِيمِينَ*, wanting the letters *الرن* to complete it: (Zj, K:) or, as some say, it means [حَمِيرًا مَا هُوَ كَائِنٌ, i. e.] *قَضَى مَا هُوَ كَائِنٌ* [What is taking place has been decreed]. (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like *قَابِيل* and *هَابِيل* (Ksh, Bd,) and determinate. (Ksh.)

أَحْمَرٌ Black; (S, K;) applied to anything; as also *يَحْمُورٌ* (K,) and *حَمِيرٌ* (As, K,) or this signifies *intensely black*, (S,) and *حَمِيرٌ* (K,) which IB explains as *a black hue of dye*: (TA:) [the fem. of the first is *حَمَاءٌ*: and the pl. *حَمِير*: and] the pl. of *أَحْمَرٌ* is *يَحَامِير*, and by poetic license *يَحَامِير*. (Sb, TA.) You say, *رَجُلٌ أَحْمَرٌ* A black man. (S.) And *رَجُلٌ أَحْمَرُ الْمُقَاتِلِينَ* A man having black eyes. (TA.) And *كُمَيْتٌ أَحْمَرٌ* [A blackish bay horse]: pl. *كُمَيْتٌ حَمِيرٌ*; which are the strongest of horses in skin and hoofs. (S.) And *شَاةٌ حَمِيرٌ* A black sheep or goat. (TA.) And *لَيْلٌ أَحْمَرٌ* Black night. (TA.) — [Hence,] *الْحَمَاءُ* The anus (*سَائِلَةٌ*, S, or *أَسْت*, K) of a human being: (S:) pl. *حَمِير*. (S, K.) — And *أَحْمَرٌ* An arrow before it has been furnished with feathers and a head; syn. *قَدْحٌ*. (K.) — *حَمَاءٌ* applied to a lip (*شَفَةٌ*) and to a gum (*لِثَةٌ*) means *Of a colour between دُهْمَةٌ and كُمَيْتَةٌ*. (M, TA.) [See *حَمَاءٌ*.] — Accord. to some, (TA,) *أَحْمَرٌ* also signifies *White*: thus having two contr. mean-

ings. (K, TA.) — Also A *more, or most, particular, or special, and beloved, friend or the like.* (Az, TA. [See *حَمِيَّة*, and *حَمِير*, and *حَامَةٌ*.])

حَمِيرٌ: see *حَمِيَّة*: — and see also *حَمِيرٌ*.

مِصْرٌ *i. q. قُمَيْتَةٌ*; (Mgh, Mṣb;) i. e. *A vessel of copper [or brass], in which water is heated, (KL, and Mṣb in art. قَمَر,) having a long and narrow neck: (KL:) or a small قُمَيْرٌ [here meaning the same as قُمَيْتَةٌ], in which water is heated.* (S.)

مَحْمِيَّةٌ, applied to food [&c.], (TA.) Any cause of fever; or a thing from the eating of which one is affected with fever: (K, * TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.) And *أَرْضٌ مَحْمِيَّةٌ* (S, M, K) and *مَحْمِيَّةٌ* (M, K,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy, [see its verb, 4,] (M, TA,) *A land in which is fever: (S, K:) or in which is much fever.* (K.)

مَحْمُورٌ *Fevered, or affected with fever, or sick of a fever.* (S, Mgh, Mṣb, K.) — Applied to water, like *مُتَوَدٌّ* [q. v.]. (Az, TA.) — *Decreed, or appointed.* (S, TA.)

مُحَامِرٌ *Keeping constantly, firmly, steadily, steadfastly, or fixedly, عَلَى أَمْرٍ to an affair.* (AZ, K. *)

مُسْتَحْمِرٌ (TA,) or *مُسْتَحْمِيَّةٌ* (Mgh,) *A place in which one washes with hot water.* (Mgh, * TA.)

يَحْمُورٌ: see *أَحْمَرٌ*, in two places. — Also *Smoke*: (S, M, K:) or *black smoke*: (Bd in lvi. 42:) or *intensely black smoke*. (Jel ibid. and TA.) — *A black mountain*: (K:) or *a certain black mountain in Hell*. (TA.) — *The canopy, or arning, that is extended over the people of Hell*: so, as some say, in the Kur lvi. 42. (TA.) — *A certain bird*: (K:) so called because of the blackness of its wings. (TA.) — *A plant, or herbage, green, full of moisture, and black.* (TA.)

حَمَا

1. *حَمَاءُ الْبَيْتِ*. (S, K,) aor. -, (K,) inf. n. *حَمَرٌ*, (S,) *He cleansed the well of its حَمَاءُ [or black, fetid mud].* (S, K.) In the T, this signification is assigned to *الْبَيْتِ*; and the signification assigned below to the latter is given to *حَمَا*: but As says that he does not find this authorized by usage. (TA.) — *حَمِيرٌ*, aor. -, inf. n. *حَمَرٌ* and *حَمَاءٌ*, *It (water) was, or became, mixed with black, fetid mud, and so rendered turbid, (K, TA,) and altered in odour.* (TA.) And *حَمِيَّتِ الْبَيْتِ*, inf. n. *حَمَاءٌ*, *The well had in it black [fetid] mud (S, Mṣb) in abundance: (S:) and the like is also said of a spring.* (TA.) — *حَمِيرٌ عَلَيْهِ* *He was angry with him*; (El-Umawee, S, K;) as also *حَمِيرٌ*. (Lh, TA.)

4. *أَحْمَأُ الْبَيْتِ*. (ISK, S, K,) inf. n. *أَحْمَاءٌ*, (ISK, S,) *He threw حَمَاءُ [or black, fetid mud] into the well.* (ISK, S, K.) — See also 1.

حَمِيرٌ and *حَمِيرٌ* and *حَمِيرٌ* [only used as a prefixed

n. governing the gen. case (see *حَمِيرٌ* in art. *حَمِيرٌ*)] and *حَمَاءٌ* (S, Mṣb, K) and *حَمِيرٌ* (K) *A woman's husband's father*; (IF, Mṣb, K;) and *a man's wife's father*: (IF, Mṣb:) or *a man's wife's father or wife's brother or wife's paternal uncle*: (M, Mṣb:) or *any one of a woman's husband's [male] relations, (S, O, K,) as the brother and the father (S, O) and the paternal uncle*; (O, TA;) and *of a man's wife's relations*: (K:) pl. *أَحْمَاءٌ*: (S, K:) the fem. is *حَمَاءَةٌ*. (TA.) — See also *حَمَاءَةٌ*.

حَمَاءٌ: see *حَمِيرٌ*: — and see also what next follows.

حَمَاءَةٌ (S, Mṣb, K) and *حَمَاءٌ* (S, K,) but accord. to some, the latter is the pl. [or rather quasi-pl. n.] of the former; and sometimes, by poetic license, it is written *حَمِيرٌ*; (TA;) *Black mud*: (S, Mṣb:) or *black fetid mud*. (K.) — Also, the former, *A certain plant, (K,) that grows in Nejd, in the sands, and in plain, or soft, land.* (TA.)

حَمِيرٌ الْعَيْنِ *A man of an evil eye, (Fr, K,) who injures with his eye him whom he sees and admires*: no verb belonging to it has been heard. (Fr, TA.) — *حَمِيرَةٌ* *A well (بُئْر) or a spring (عَيْن) foul with black, fetid mud.* (TA.)

حَمِد

1. *حَمِيدَةٌ*, aor. -, inf. n. *حَمِيدٌ* (S, L, Mṣb, K) and *مَحْمِيدٌ* and *مَحْمِيدٌ* (L, K) and *مَحْمِيدَةٌ* (S, L, K) and *مَحْمِيدَةٌ*; (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies "a praiseworthy quality," or "a quality for which one is praised;" (El-Fenáree, MF;) or the last may be a simple subst.; (Har p. 392;) *He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation*; (Akh, S, L, Mṣb;) *عَلَى كَذَا* for such a thing; (L, Mṣb;) *contr. of دَمَدَ*: (S, L:) accord. to IAMB, formed by transposition from *مَدَحَ*: (marginal note in a copy of the Mṣb:) but it is of less common application than the latter verb; (Mṣb in art. *مَدَحَ*;) signifying *he praised him, &c., for something depending on his (the latter's) own will*: thus, the describing a pearl as clear is not *حَمِيدٌ*, but it is *مَدَحٌ*: (Kull p. 150:) or *i. q. شَكَرَهُ*: (Lh, K:) but it differs [sometimes] from this; (Mṣb;) for *شَكَرٌ* is only on account of favour received; whereas *حَمِيدٌ* is sometimes because of favour received, (Th, Az, Mṣb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, *شَكَرْتُهُ حَمِيدَةً* *على شجاعته*; but you say, *شَكَرْتُهُ على شجاعته*; *I praised him, &c., for his courage.* (Mṣb.) *حَمِيدٌ* also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, *الْحَمِيدُ لِلَّهِ* *Praise be to God*; since in this case there is no worldly blessing, favour, or