

anything highly prized, precious, valuable, or excellent. (Mgh, Mḡb.) — Applied to a man, (AA, Sh, Az,) *White* (AA, Sh, Az, K) in complexion; (Az;) because أبيض might be considered as of evil omen [implying the meaning of leprosy]: (AA, Sh:) or, accord. to Th, because the latter epithet, applied to a man, was only used by the Arabs as signifying "pure," or "free from faults:" but they sometimes used this latter epithet in the sense of "white in complexion," applied to a man &c.: (IAth:) fem., in the same sense, حمراء: the dim. of which, حميراء, occurs in a trad., applied to 'Aishah. (K, TA.) So, accord. to some, in the trad., بعثت إلى الأحمر والأسود (TA,) i. e. *I have been sent to the white and the black*; because these two epithets comprise all mankind: (Az, TA:) [therefore, by the former we should understand the white and the red races; and by the latter, the negroes: but some hold that by the former are meant the foreigners, and] by the latter are meant the Arabs. (TA.) One says also, [when speaking of Arabs and more northern races,] أتاني كل أسود وأبيض meaning *Every Arab of them, and foreigner, came to me*: and one should not say, in this sense, أبيض. (AA, Aḡ, S.) الحمراء, also, is applied to *The foreigners* (العجم) [collectively]; (S, A, K;) because a reddish white is the prevailing hue of their complexion: (S:) or the *Persians and Greeks*: or those foreigners mostly characterized by whiteness of complexion; as the *Greeks and Persians*. (TA.) You say, ليس في الحمراء مثله (العجم) *the like of him*. (A.) And accord. to some, الأحمر والأبيض means *The Arabs and the foreigners*. (TA.) الحمراء [so in the TA, but correctly الحمراء] is an appellation applied to *Emancipated slaves*: and ابن حمراء العجان, meaning *Son of the female slave*, is an appellation used in reviling and blaming. (TA.) — Also † *A man having no weapons with him*: pl. حمير (A, K) and حميران. (K.) — الحسن أحمير means *Beauty is in the hamira* [app. fairness of complexion; i. e. beauty is fair-complexioned]: (TA:) or † *beauty is attended by difficulty*; i. e. he who loves beauty must bear difficulty, or distress: (IAth:) or the lover experiences from beauty what is experienced from war. (ISd, K.) — الأحمر *A sort of dates*: (K:) so called because of their colour. (TA.) — الأحمر والأبيض *Gold and silver*. (TA.) And الأحمران *Flesh-meat and wine*; (S, A, K;) said to destroy men: (S:) so in the saying, نحن من أهل الأسودين لا الأحميرين *We are of the people of dates and water, not of flesh-meat and wine*: (A:) or the beverage called نبيذ and flesh-meat. (IAḡr.) Also *Wine and [garments of the kind called] برود*. (Sh.) And *Gold and saffron*; (Az, ISd, K;) said to destroy women; i. e. the love of ornaments and perfumes destroys them: (Az:) or these are called الأصفران; (AO, TA;) and milk and water, الأبيضان; (TA;) and dates and water, الأسودان. (A, TA.) And الأحمران *Flesh-meat and wine and*

[the perfume called] الخلق: (S, K:) or gold and flesh-meat and wine; as also الأحمر: (TA in art. خضر:) or gold and saffron and الخلق. (ISd, TA.) — الموت الأحمر † *Slaughter*; (L, K;) because it occasions the flowing of blood: (TA:) and [so in the L, but in the K "or"] † *violent death*: (S, A, L, K:) or death in which the sight of the man becomes dim by reason of terror, so that the world appears red and black before his eyes: (A'Obeyd:) or it may mean † *recent, fresh, death*; from the phrase next following. (Aḡ.) — وطاة حمراء † *A new, or recent, footstep, or footprint*: opposed to دهماء. (Aḡ, S, A.) — سنة حمراء † *A severe year*; (S, K;) because it is a mean between the سوداء and the بيضاء: or a year of severe drought; because, in such a year, the tracts of the horizon are red: (TA:) when الجبهة [the tenth Mansion of the Moon (see منازل القمر in art. نزل)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) — See also حمراء voce حمارة. — جاءه بغية حمير الكلبى, and, in like manner, † *He brought his sheep, or goats, in a lean, or an emaciated, state*. (A, TA.)

أحمير: see حمير.

تحمير [an inf. n. (of حمير) used as a subst.] *A bad kind of tanning*. (K.) [For دبع in the CK, I read دبع, as in other copies of the K.]

مخلاء i. q. مخرأ; (K; in the CK) i. e. *The iron instrument, or stone, with which one shaves off the hair and dirt on the surface of a hide, and with which one skins*. (L, TA. [But for the last words of the explanation in those two lexicons, ينشق به, I read يتشق به.] — Also, (S, TA,) in the K, [and in a copy of the A,] مخمر, which is a mistake, (TA.) *A horse got by a stallion of generous, or Arabian, race, out of a mare not of such a race; or not of generous birth; or a jade*; syn. هجين; (S, A, K;) in Persian, پلاننى; (S, K;) as also حمارة; (K:) or a horse of mean race, that resembles the ass in his slowness of running: and a bad beast: (TA:) pl. مكامير (S, A, TA) and مكامير: (TA:) and accord. to the T, حمارة signifies [not as it is explained above, as a sing., but] i. q. مكامير; and Z explains it as an epithet applied to horses, signifying that run like asses. (TA.) — Also An ignoble, or a mean, man: (K, TA:) and a man who will not give unless pressed and importuned. (K, TA.)

المحميرة *A sect of the حرمية, who opposed the مبيضة* (S, K) and the مسودة: (TA:) a single person thereof was called محمير: (S, K;) they made their ensigns red, in opposition to the مسودة of the Benoo-Hashim; and hence they were thus called, like as the حوروية were called المبيضة because their ensigns in war were white. (T.)

محمير: see حمير.

محميرة: see حمارة.

يحمور *The wild ass*: see حمارة: (S, Mgh, K:) or a certain kind of wild animal: (Mgh:) [the oryx; to which the name is generally applied; and so in Hebrew: see also بقر الوحش, in art. بقر:] a certain beast (K, TA) resembling the she-goat. (TA.) — And *A certain bird*. (K.) — See also أحمير.

### حمز

1. حمز, aor. ى, inf. n. حمز, *It (milk) was, or became, sour, [so as to burn, or bite, the tongue; and so, app., حمز, inf. n. حمارة; (see حمز, below; or] in a less degree than such as is termed حازر*. (TA.) — [Hence, app., حمز, inf. n. حمارة, † *He (a man) was, or became, strong, robust, sturdy, or hardy*. (S, K, TA.) — حمز اللسان, aor. ى, *It (beverage, or wine,) stung, or bit, the tongue*: (S, K:) or *it (milk, and نبيذ), burned the tongue by its strength and sharpness*. (Mgh.) — And حمزة, aor. ى, (TA,) inf. n. حمز, (K,) *He took it, seized or grasped it, contracted it, or drew it together*; syn. قبضه, (K, TA,) and ضمه. (TA.) See حموز. You say, حمزت الكلمة فؤاده † *The saying contracted his heart*, (Lh, A, TA,) and grieved him, (Lh, TA,) or pained him. (TA.) — Also, (A, TA,) aor. as above, (TA,) and so the inf. n., (K,) † *He sharpened it*; (A, K, TA;) namely, an iron instrument, (TA,) an arrow-head or the like. (A.) So in the dial. of Hudheyl. (TA.)

حمز *Acritude of a thing; a quality, or property, like that of burning, or biting*, (S, K, TA,) such as the taste of mustard: (TA:) and [in like manner] حمارة signifies the quality, or property, of burning, and sharpness; as in beverage, or wine: (TA:) and حمزة a sourness in milk, with a biting of the tongue; (A;) or a sourness in milk, less than that of milk which is termed حازر. (TA.)

حمزة: see what next precedes.

حموز, applied to the beverage termed نبيذ, [app. when it is in a state of fermentation,] Digestive. (Fr, TA.) — إنه لحموز لها حمزة † means *Verily he is one who keeps, or guards, or takes care of, prudently, or effectually, what he has collected together*. (K.) [To the explanation in the K (ضابط لها ضمه) is added in the TA, ومحتفل به, app. a mistranscription for به ومحتفل له and one who manages it well.]

رجل حمير الفؤاد, and † *A strong-hearted man*: (S, TA:) or a man who is active, sharp or quick in intellect, clever, ingenious, or acute in mind, (K, TA,) and strong-hearted. (TA.) — And † the latter, † *A man contracted in heart*. (TA.)

حمز: see حمارة.

حامز *Sour*, (TA,) and burning, or biting, to the tongue, or acrid; (A, TA;) applied to beverage, or wine: (A:) and milk that bites the tongue: (A:) or milk, and نبيذ, that burns the tongue by its strength and sharpness. (Mgh.)