

[in the CK **حَمُو**] *The heat of the sun*: (Ks, S, *K:) as also **حَمِيهَا**. (Ks, S.)

حَمَاة: see **حَمْر**. — Also *The muscle (عَضَلَة) of the ساق* [which means the *shank* of a human being, and, properly speaking, the *corresponding part* (commonly called the *thigh*) of a horse and the like]: (S, K:) *an elevated piece of flesh in the inner side of the ساق*: (Lth:) As says, in the ساق of the horse are the **حَمَاتَانِ**, which are the *two pieces of flesh that are in the side of the ساق, appearing like two sinews, in the outer side and the inner side*: (S, TA:) or, accord. to ISh, they are the *two elevated pieces of flesh in the half of each ساق, in the outer side*: or, accord. to ISd, the *two compact pieces of flesh in the upper portion of the outer side of each ساق*: (TA:) pl. **حَمَوَات**. (S, K.)

حَمَوَة: see **حَمَى الْكَلْبَا**, in the second sentence of art. **حَمَى**.

حَمَوَة: see **حَمَيْت الْمَرِيض**, in art. **حَمَى**.

حَمَوَان an irregular dual of **حَمَى**. (Ks, S and TA in art. **حَمَى**, q. v.)

حَمَوَة: see **حَمِيَا**, in art. **حَمَى**.

حمى

1. **حَمَاهُ**, (S, Mgh, K,) aor. ʔ, (K,) inf. n. **حَمَايَة** (S, Mgh, K [but said in the Mṣb to be a simple subst., though afterwards there mentioned as an inf. n.,]) and **حَمِي** and **حَمِيَة**, (K,) *He prohibited it, or interdicted it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack.* (S, *Mgh, K, *TA.) You say, **حَمَى الْكَلْبَا**, inf. n. **حَمَى** and **حَمِيَة** and **حَمَايَة** and **حَمَوَة**, [the last irreg.] *He prohibited, or interdicted, &c., the herbage, or pasture.* (K, *TA.) And **حَمَى الْمَكَانَ مِنَ النَّاسِ**, aor. ʔ, inf. n. **حَمَى** and **حَمِيَة** [and **حَمَايَة**, though here, in the Mṣb, said to be a simple subst.], *He prohibited, or interdicted, the place; or he protected, defended, or guarded, it; from the people [in general]:* (Mṣb:) and, accord. to IB, **حَمَاهُ** signifies the same as **حَمَاهُ**: (TA:) or **حَمَى الْمَكَانَ** signifies *he made the place to be what is termed حَمَى*, (S, Mṣb, K,) *not to be approached (Mṣb, K) nor ventured upon, or attempted:* (Mṣb:) or it signifies, (K,) or signifies also, (Mṣb,) *he found it to be what is termed حَمَى*: (Mṣb, K:) or **حَمَى** signifies *he made the حَمَى to be refrained from by people, and to be acknowledged as a حَمَى*: and **حَمَاهُ**, *he prohibited, or interdicted, it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack:* (AZ:) accord. to Suh, in the R, **حَمَاهُ** is of weak authority; but both these verbs are chaste. (TA.) [Hence,] **حَمَى ظَهْرَهُ** [*He prohibited, or interdicted, his back to be used for bearing a rider or any burden*], said of a stallion-camel when he is termed **حَامِر**, q. v. (Fr, S, K.) You say also, **حَمَاهُ الشَّيْءَ** and **حَمَاهُ مِنَ الشَّيْءِ**, [*He protected, defended, or guarded, him from the thing*]. (TA.)

And **حَمَاهُ**, inf. n. **حَمَامَة** and **حَمَاة**, (S, K,) *I protected, defended, or guarded, him.* (K.) One says, **الضَّرْوَسُ تَحَامِي** **عَنْ وَلَدِهَا** [*The biting she-camel defends her offspring*]. (S.) And **حَمَى** **فُلَانٌ عَرَضَهُ** [*Such a one defended his honour, or reputation*]. (TA.) And **حَمَيْت الْقَوْمَ**, inf. n. **حَمَايَة**, *I aided [and defended] the people, or party.* (Mṣb.) And **حَمَيْت الْمَرِيضَ** (S, Mṣb, K) **الطَّعَامَ**, (S,) or **مَا يَضُرُّهُ**, (K,) inf. n. **حَمِيَة** (S, Mṣb) and **حَمَوَة**, (S, TA,) [the latter irreg.,] *I prohibited, or interdicted, the sick man, (K,) or ordered him to abstain, (PṢ,) from the food, (PṢ,) or from what would injure him.* (K.) — **حَمَى**, said of the day, and of an oven, (S,) and **حَمَيْت**, said of the sun, and of fire, aor. ʔ, (K,) inf. n. **حَمَى** (S, K) and **حَمِي** (K) and **حَمَو** [originally **حَمَوِي**], (Lh, K,) *It was, or became, vehemently hot.* (S, K.) And **حَمَى الْمِسْمَارَ**, inf. n. **حَمَى** and **حَمَو**, *The iron nail was, or became, hot.* (K.) And **حَمَيْت الْحَدِيدَةَ** *The piece of iron was, or became, vehemently hot by means of fire.* (Mṣb.) — **حَمَى الْوَطِيئِ** [lit. *The oven became vehemently hot*;] means † *the war, or fight, became vehement*; (S and K in art. **وَطِيئ**;) and is used as a prov., relating to a severe case or event. (As, TA in that art.) — **حَمَى الْفَرَسَ**, inf. n. **حَمَى** [and app., accord. to the TA, **حَمَى** also], *The horse was, or became, hot, and sweated.* (K.) — **حَمَيْت فِي الْغَضَبِ** [*I was, or became, hot in anger*], inf. n. **حَمِي**. (Lh, TA.) And **حَمَى غَضَبًا** [*He became hot by reason of anger*]. (A in art. **لَغْد**.) And **حَمَيْت عَلَيْهِ**, accord. to El-Umawee, [**حَمَيْتُ**], with hemz, *I was, or became, angry with him.* (S, TA.) And **حَمَى أَنْفَهُ** *He became vehemently angry, or enraged.* (IAth, TA in art. **انْف**.) And **حَمَى عَنْهُ**, (S,) or **مَنْهُ**, (K,) or both, (TA,) aor. ʔ, (K,) inf. n. **حَمِيَة** (S, Mgh, *Mṣb, *K) and **حَمِيَة**, (S, Mgh, *K,) i. q. **أَنْفٌ** [*He disdained it; scorned it; &c.*]; (S, Mgh, *Mṣb, *K;) *he was ashamed, and he disdained, or scorned, to do it.* (S, TA.) And **حَمَى مِنْ ذَلِكَ أَنْفًا** *He was seized, or affected, thereat, or by reason of that, with disdain, scorn, or indignation.* (TA, from a trad.) And **حَمَى** also signifies *He refused to bear, endure, or tolerate, wrongful treatment.* (TA.) — See also 4.

3: see 1, in two places. — **حَمَيْت عَلَى ضَيْفِي** [*I exerted myself for my guest [in paying honour to him, and entertaining him]*]. (S, K.)

4. **حَمَى**: see 1, in five places. — Also *He made the sun, and fire, to be vehemently hot*; said of God: (Lh, K:) and in like manner, a piece of iron; said of a man: (Mṣb:) [or] *he heated an iron nail, (ISK, K,) and a piece of iron, (ISK, S,) &c., in the fire*: (ISK:) one should not say **حَمَى** in this sense; (ISK, S, Mṣb, TA;) app., in chaste speech; for otherwise one does say, **حَمَى الشَّيْءَ فِي النَّارِ**, meaning *He put the thing into the fire [and so heated it]*. (TA.) And **حَمَى عَلَيْهِ** and **حَمَى الْبَيْسَرَ** *He kindled*

fire upon the branding-iron [and so heated it]. (Mgh.) — [Hence,] **أَحْمَاهُ عَلَى الْقِتَالِ** [*He excited him to ardour for fight*]. (S in art. **حُرْض**; &c.) 5: see 8.

6. **تَحَامَاهُ النَّاسُ** *Men guarded against, were cautious of, and kept aloof from, or shunned, or avoided, him, or it.* (S, K.)

8. **أَحْتَمَى** *He protected, defended, or guarded, himself, [or he became protected, &c.,] from a thing.* (KL.) — And *He (a sick man, K) refrained, forbore, or abstained, (K, KL,) مِنْ الطَّعَامِ [from food, or the food], (S,) or مِنْ مِمَّا يَضُرُّهُ [from what would injure him];* (TA;) as also **تَحَمَى**. (K.) **أَحْتَمَايَا** occurs at the end of a verse, preserving the original form, [for **أَحْتَمَاة**], accord. to a dial. of certain of the Arabs. (S.) — **أَحْتَمَى غَضَبًا**: see 1.

12. **أَحْمَوِي** *It (a thing, such as the night, and a collection of clouds,) was, or became, black.* (Lth, K.) [See also the part. n., **مُحْمَوِم**, below: and see the second sentence of the first paragraph of art. **حَمْر**.]

حُمَة *The venom, or poison, (Lth, Lh, S, K,) and hurt, (S,) of a scorpion, (Lth, S,) and of anything that stings or bites*: (Lth:) originally **حُمُو** or **حُمَى**: (S:) and IAṣr mentions **حُمَة** [q. v. in art. **حَمْر**]. (TA.) — And *The sting of the hornet, (Lth, K,) and of the scorpion, (Lth, IAth,) and the like, (Lth,) and of the serpent; (K;) because the venom comes forth from it: (IAth:) so applied by the vulgar: (Lth:) pl. **حُمَات** and **حُمَى**. (K.) — *Vehemence of cold.* (K, *TA.)*

حَمَى الشَّمْسِ: see **حَمُو**, in art. **حَمُو**.

حَمَى وَاللَّهِ [or **حَمَا وَاللَّهِ**] i. q. **أَمَّا وَاللَّهِ** q. v. (Sgh, K.) — **الْحَمَى** [or **الْحَمَا**] for **الْحَمَام**: see **حَمَام**, in art. **حَمْر**.

حَمَى *A thing prohibited, or interdicted; (S, K;) as also **حَمَاهُ** and **حَمِيَة**; (K;) and not to be approached: (S:) [and, as an epithet in which the quality of a subst. is predominant,] a place of herbage, or pasture, (Lth, Mgh, Mṣb, *TA, and Ḥam p. 539,) and of water, (Ḥam ibid.) prohibited to the people, [i. e. to the public,] (Lth, Mgh, and Ḥam ubi suprà,) so that they may not pasture their beasts in it, (Lth, Mgh,) nor approach it, (Mgh, Mṣb,) nor venture upon it: (Mṣb:) it was a custom of the noble among the Arabs, in the Time of Ignorance, when he alighted in a district [that pleased him], among his kinsfolk, to incite a dog to bark, and to prohibit for his own special friends or dependents the space throughout which the bark of the dog was heard, so that none else should pasture his beasts there; while he shared with the people in the other places of pasture, around it: but the Prophet forbade this: (Esh-Sháfi'ee, TA:) he said, "There shall be no **حَمَى** except for God and for his Apostle;" (Esh-Sháfi'ee, S, Mgh, TA;) meaning, except for the horses employed in war against the unbelievers and for the camels taken for the poor-rate: (Esh-Sháfi'ee, Mgh, TA:) afterwards, the term was applied in a general sense: (Esh-Sháfi'ee, TA:) the pl. is **أَحْمَاة**; (S)*