

anything highly prized, precious, valuable, or excellent. (Mgh, Mghb.) — 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, حَمْرَاءُ: the dim. of which, حَمِيرَاءُ, occurs in a trad., applied to 'Aisheh. (K, TA.) So, accord. to some, in the trad., بُعِثْتُ إِلَى الْأَحْمَرِ, (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,] أَتَانِي كُلُّ أَسْوَدٍ مِنْهُمْ وَأَحْمَرٌ, meaning *Every Arab of them, and a foreigner, came to me*: and one should not say, in this sense, أبيض. (AA, Ag, S.) الحَمِيرَاءُ, 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, لَيْسَ فِيهِ مِثْلُ الْحَمِيرَاءِ, meaning *There is not among the foreigners (العجم) the like of him*. (A.) And accord. to some, الْحَمِيرَاءُ وَالْأَحْمَرُ means *The Arabs and the foreigners*. (TA.) الحَمِيرَاءُ [so in the TA, but correctly الحَمِيرَاءُ] is an appellation applied to *Emancipated slaves*: and ابْنُ حَمِيرَاءِ الْعَبْدَانِ, meaning *Son of the female slave*, is an appellation used in reviling and blaming. (TA.) — Also: A man having no weapons with him: pl. حَمِيرٌ (A, K) and حَمِيرَانٌ. (K.) الْحُسْنُ أَحْمَرٌ means *Beauty is in the 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.) — الْأَحْمَرُ *A sort of dates*: (K:) so called because of their colour. (TA.) — وَالْأَحْمَرُ وَالْأَبْيَضُ *Gold and silver*. (TA.) And الْأَحْمَرَانِ *Flesh-meat and wine*; (S, A, K;) said to destroy men: (S:) so in the saying, نَحْنُ مِنْ أَهْلِ الْأَسْوَدَيْنِ لَا الْأَحْمَرَيْنِ, *We are of the people of dates and water, not of flesh-meat and wine*: (A:) or the beverage called نَبِيذٌ and flesh-meat. (IAgr.) Also *Wine and garments of the kind called بُرُود*. (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 الْأَصْفَرَانِ; (AO, TA;) and milk and water, الْأَبْيَضَانِ; (TA;) and dates and water, الْأَسْوَدَانِ. (A, TA.) And الْأَحْمَرَةُ *Flesh-meat and wine and*

[the perfume called] الْخَلُوقُ: (S, K:) or *gold and flesh-meat and wine*; as also الْأَخْضَرُ: (TA in art. خَضَر:) or *gold and saffron and the خَلُوقُ*. (ISd, TA.) — الْمَوْتُ الْأَحْمَرُ † *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. (Ag.) — وَطَاقَةُ حَمِيرَاءُ † *A new, or recent, footstep, or footprint*: opposed to دَفْمَاءُ. (Ag, S, A.) — سَنَةٌ حَمِيرَاءُ † *A severe year*; (S, K;) because it is a mean between the سَوْدَاءُ and the بَيْضَاءُ: or *a year of severe drought*; because, in such a year, the tracts of the horizon are red: (TA:) when الْجَبَّةُ [the tenth Mansion of the Moon (see مَنَازِلُ الْقَمَرِ in art. نَزَل)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) — See also حَمِيرَاءُ voce حَمَارَةٌ. — جَاءَ بِغَنِيهِ حَمِيرٌ الْكَلْبَى, and, in like manner, سَوْدُ الْبَطُونِ † *He brought his sheep, or goats, in a lean, or an emaciated, state*. (A, TA.)

أَحْمَرٌ: see أَحْمَرٌ.

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

مِخْمَرٌ i. q. مِخْلَافٌ; (K; in the CK مِخْلَافٌ;) 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, يَنْشَفُ بِهِ, I read يَنْتَقُ بِهِ.] — Also, (S, TA,) in the K, [and in a copy of the A,] مَحْمَرٌ, 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. هَجِينٌ; (S, A, K;) in Persian, بِالَانِي; (S, K;) as also حَمَارَةٌ: (K:) or a horse of mean race, that resembles the ass in his slowness of running: and a bad beast: (TA:) pl. مَحَامِرٌ (S, A, TA) and مَحَامِيرٌ: (TA:) and accord. to the T, حَمَارَةٌ signifies [not as it is explained above, as a sing., but] i. q. مَحَامِرٌ; 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.)

خُرْمِيَّةُ الْحَمِيرَةِ *A sect of the خُرْمِيَّةُ, who opposed the مَيْبِضَةُ (S, K) and the مَسْوَدَةُ (TA): a single person thereof was called مَحْمَرٌ (S, K): they made their ensigns red, in opposition to the مَسْوَدَةُ of the Benoo-Hashim; and hence they were thus called, like as the خُرُورِيَّةُ were called الْمَيْبِضَةُ because their ensigns in war were white*. (T.)

حَمِيرٌ: see مَحْمُورٌ.

حَمَارٌ: see مَحْمُورَةٌ.

يَحْمُورُ *The wild ass*: see حَمَارٌ: (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 بَقَرُ الْوَحْشِ, in art. بَقَر:] a certain beast (K, TA) resembling the she-goat. (TA.) — And A certain bird. (K.) — See also أَحْمَرٌ.

حَمَز

1. حَمَزٌ, aor. ز, inf. n. حَمِزٌ, *It (milk) was, or became, sour, [so as to burn, or bite, the tongue; and so, app., حَمِزٌ, inf. n. حَمَازَةٌ; (see حَمِزٌ, below;) or] in a less degree than such as is termed حَازِرٌ*. (TA.) — [Hence, app.,] حَمِزٌ, inf. n. حَمَازَةٌ, † *He (a man) was, or became, strong, robust, sturdy, or hardy*. (S, K, TA.) — حَمِزُ اللِّسَانِ, aor. ز, *It (beverage, or wine,) stung, or bit, the tongue*: (S, K:) or *it (milk, and نَبِيذٌ) burned the tongue by its strength and sharpness*. (Mgh.) — And حَمِزَةٌ, aor. ز, (TA,) inf. n. حَمِزٌ, (K,) *He took it, seized or grasped it, contracted it, or drew it together*; syn. قَبَضَهُ, (K, TA,) and ضَمَّهُ. (TA.) See حَمُوزٌ. You say, حَمِزْتُ الْكَلِمَةَ فَوَادَهُ, *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.)

حَمِزٌ *Acridty 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] حَمَازَةٌ signifies the quality, or property, of burning, and sharpness; as in beverage, or wine: (TA:) and حَمِزَةٌ a sourness in milk, with a biting of the tongue; (A;) or a sourness in milk, less than that of milk which is termed حَازِرٌ. (TA.)

حَمِزَةٌ: see what next precedes.

حَمُوزٌ, applied to the beverage termed نَبِيذٌ, [app. when it is in a state of fermentation,] Digestive. (Fr, TA.) — إِنَّهُ لَحَمُوزٌ لِبَا حَمِزَةٌ † 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 ضَابِطٌ لِبَا ضَمَّهُ is added in the TA, وَمُخْتَفِلٌ بِهِ, app. a mistranscription for وَمُخْتَفِلٌ بِهِ, and one who manages it well.]

رَجُلٌ حَمِيزٌ الْفَوَادِ, and حَامِزَةٌ, † *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.)

حَمِزٌ: see حَمَازَةٌ.

حَامِزٌ *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 نَبِيذٌ, that burns the tongue by its strength and sharpness. (Mgh.)