

shall be **مُحَرَّوْن**, (TA,) meaning *despised*; (S, TA;) i. e. *annoyed, or vexed, and caused to grieve or regret, or to grieve or regret most intensely: or driven away, or outcasts, and fatigued*; from **حَرَّ** signifying "he fatigued" a beast. (TA.)

مُحَرَّوْن [pass. part. n. of **حَرَّ**; *Removed; put, taken, or stripped, off*: &c. — And hence,] † A man who has given all that he had, so that nothing remains in his possession: thus it is said to mean in the *Kur* xvii. 31. (TA.) — See also **حَبِير**.

حـ

1. **حَكَّ عَلَى**, (S, K,) aor. **حَكَ**, (K,) inf. n. **حَكٌّ**, (S,) † *He bore rancour, malevolence, malice, or spite, against me; and enmity*: (S:) or *he was angry with me*. (K, TA.)

2. **حَكَّ**, inf. n. **تَحْكِيكٌ**, † *He was, or became, niggardly, tenacious, or avaricious*. (Sh, IATH.)

4. **أَخَذَتِ النَّقْلَةُ** *The plant of the species named* [q. v.] *put forth a حَكَّة*, i. e. a prickly. (TA.)

حَكَّ [is applied, app. in the classical language, as it is in the present day, to *Various species of thistle, and other prickly plants: also to the heads of thistles and the like: and particularly to the caltrop, or tribulus: and hence the explanations here following:*] the **حَكَّ** [or prickly heads] of the [plant called] **سَعْدَان**: (S:) or a certain herb, (Abou-Ziyád, Mgh, TA,) inclining to yellowness, (Abou-Ziyád, TA,) having [a head of] prickles of rounded form: (Abou-Ziyád, Mgh, TA:) seldom, or never, does any one walk upon it, when it has dried up, without putting upon his feet boots or sandals: and the ants transport its produce [or heads] to their nests: (Abou-Ziyád, TA:) a certain plant, the produce [or head] whereof (which is rough [or prickly], TA) clings to the wool of sheep, (K,) and to the fur of camels, in their places of pasturing: (TA:) its leaves are like those of purslane (**الرَّجُلَة**), or narrower, and at its leaves are compact and hard prickles, having three forks: [hence it seems to be a species of three-horned caltrop: or for "three," we should perhaps read four: (see another application of the word in what follows:)] the drinking [of an infusion] thereof has the effect of crumbling the stone of the kidneys and bladder; and the drinking of the expressed juice of its leaves is good for the venereal faculty, and for difficulty in the discharge of urine, and for the bite of vipers; and the sprinkling it in the dwelling kills fleas: (K:) also, accord. to Abou-Nasr, the produce of the [plant called] **نَقْل**: (TA:) and sharp, hard prickles or thorns: (TA in art. **مَسَك**:) n. un. with **ة**: (S, Mgh:) which some hold to apply to any fruit, or produce, of a plant, that is of the kind termed **عَقْدَةٌ** [i. e. forming a compact and roundish head]; and hence, to the pod of the cotton-plant: and it also signifies a prickly, or thorn. (TA.) [Hence,] † **إِنَّهُ لَحَكَّةٌ** † *Verily he is rough*. (A, TA.) And † **إِنَّهُمْ لَحَكَّةٌ أُمَرَاءُ** † *Verily they are strong*: and of one person you say **مَرَسَ حَكَّةً**. (TA.) And **حَكَّةٌ** † *He is courageous*: (K and TA

in art. **مَسَك**:) and of a number of persons you say **حَكَّ مَسَكٌ**. (TA in that art., q. v.) [See also **حَكَّةٌ**.] — See also **حَبِيَّةٌ**. — Also [+ *Caltrops, as meaning*] a kind of instrument used in war, (S, K,) made like the **حَكَّ** mentioned in the first sentence of this paragraph, (S,) or like the prickles of the **حَكَّ**, (K,) of iron, (S, K,) or of canes, (K,) and sometimes of wood, (TA,) and cast, (K,) or set up, (TA,) around the army, (K, TA,) in the ways of the horses. (TA.) — And † *Rancour, malevolence, malice, or spite; and enmity*: (K, TA;) as also † **حَكَّةٌ**, (K,) and † **حَبِيَّةٌ** and † **حَاكَةٌ**. (S, K.) [The last in the CK written **حَاكَةٌ**; but expressly said in the TA to be with **دَamm**, and so written in copies of the S and K.] You say, † **فِي صَدْرِهِ عَلَى حَبِيَّةٌ** and † **حَاكَةٌ** [In his bosom is rancour, &c., against me]. (S.)

† **حَكَّ** † *Affected with rancour, malevolence, malice, or spite; and enmity*: (TA:) or *angry*. (K.) You say, **إِنَّهُ لَحَكَّ الصَّدْرَ عَلَى فُلَانٍ** † *Verily he is affected with rancour, &c., of the bosom against such a one*. (TA.) — † **حَكَّ مَرَسَ** † *Courageous [and strong]; not to be attempted [in fight]*. (A, TA.) [See also **حَكَّ**.]

حَكَّةٌ: see **حَكَّ**, (of which it is properly the n. un.) in four places.

حَكَّكَ: see **حَبِيَّةٌ**.

حَاكَةٌ: see **حَكَّ**, last two significations.

حَبِيَّةٌ: see **حَكَّ**, last two significations. — Also, (S, IF, K,) and **حَكَّكَ**, (K,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the Moḥeet, as Sgh says, **حَكَّكَ**, which (SM says) is probably a mistranscription, (TA,) The hedge-hog: ('Eyn, S, K:) or a large hedge-hog. (TA.)

حـ

8. **احْتَلَّ** *He hunted, caught, snared, or entrapped, the [young lizards termed]* **حَوَل**, pl. of **حَوَل**. (O, K.)

حَوَل The young one of the [kind of lizard called] **ضَبَّ**, (AZ, S, Mgh, K,) when it first comes forth from its egg: (AZ, S, K:) it is next called **مُطَبِّخٌ**; then, **خَضِرٌ**; and then, **ضَبَّ**: (S and L voce **مُطَبِّخٌ**: [but see this word:]) pl. [of pauc.] **أَحْصَالٌ** (K) and [of mult.] **حَوَلٌ** (S, K) and **حَوَلَانٌ**, with kesr, and **حَوَلَةٌ** (K, TA,) with kesr and then fet-h. (TA.) [In the CK **حَوَلَةٌ**.] [Hence,] **أَبُو الْحَوَلِ**, (S,) or **أَبُو** **حَوَلِ**, (K,) *The [lizard called]* **ضَبَّ**. (S, K.) [Hence also,] **لَا أَتِيكَ بِنِ الْحَوَلِ** [i. e. *I will not come to thee ever*, (S, K,) until thy death: (S:) because the tooth of the **حَوَل** does not fall out: (S, K:) a prov. (S.)

حَوَلٌ: see **حَوَل** [of which it is the dim.].

حـ

1. **حَمَّه**, (S, Mgh, K,) aor. **حَمَّ**, (Mgh, K,) inf. n. **حَمَرٌ**, (Mgh, Mgh,) *He cut it; or cut it off*:

(S, Mgh, K:) *he cut it off entirely*. (Mgh, Mgh.) — Hence, **حَمَرُ الْعَرَقِ**: (S:) you say, **حَمَرُ الْعَرَقِ**, (K,) inf. n. as above, (TA,) *He cut the vein, and then cauterized it to prevent the flow of the blood*: (K:) or this is an elliptical expression, originally **حَمَرُ دَمِ الْعَرَقِ**, meaning *he stopped the flow of blood from the vein by cauterization*. (Mgh.) And hence, (Mgh,) **أَقْطَعُوهُ ثُمَّ أَحْمُوهُ**, (S, Mgh,) or **أَقْطَعُوا يَدَهُ ثُمَّ أَكْوُوا** [Cut ye off his hand, then cauterize it], (S, Mgh, TA,) in order that the blood may stop. (S, Mgh, TA.) You say also, **حَمَّتِ الدَّابَّةُ**, meaning *I cauterized the beast by successive operations*. (Bd in lxix. 7.) — [Hence, also,] **حَمَرُ الدَّاءِ**, (K,) inf. n. as above, (TA,) *He stopped the disease by a remedy*. (K.) And **حَمَرَتْهُ أُمُّهُ الرِّضَاعَ**, and **الغذاءَ**, *His mother stopped his sucking, and his food*: (TA:) and **حَمَرُ رِضَاعِهِ** [His sucking was stopped]; (K;) said of a child. (TA.) And **حَمَرُ فُلَانٍ الشَّيْءَ**, (K,) inf. n. as above, (TA,) *He prevented such a one from attaining the thing*. (K.) And **أَنَا أَحْمَرُ عَلَى فُلَانٍ** *I cut off from him the thing, so that he cannot attain aught thereof*. (TA.) See also **حَمَرٌ**, below. — You say also, **حَمَّرَ**, aor. **حَمَّرَ**, inf. n. **حُمُورٌ**, *It caused them to pass away, come to an end, cease, perish, or come to nought*. (Zj, TA.) See, again, **حُمُورٌ**, below. — **حَمَّرَ فِي** **حَمَرٍ** (TK,) inf. n. **حُمُورٌ**, (Yoo, K,) *He strove, laboured, toiled, or exerted himself, and wearied himself, in work*. (Yoo, K, TK.)

7. **انْحَمَرَ** *It was, or became, cut, or cut off*: (S, Mgh, K:) [or it was, or became, cut off entirely: see 1, of which it is the quasi-pass.]

حَامَرٌ A sword; because it cuts that upon which it comes: (Mgh:) or a sharp sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] **مُدِّيَّةٌ**: (TA:) and (so in the S, but in the K "or") the edge of a sword, with which one strikes. (S, K.) — **لَيْلَةٌ حَامَرٌ** A lasting night: (K:) or a night of lasting evil, especially. (TA.)

حُمُورٌ Unluckiness, or inauspiciousness. (S, K, TA.) Some explain it thus in the passage here following. (S, TA.) — **سَخَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةِ أَيَّامٍ حُمُومًا** *He sent it (the wind) upon them by force, (Jel,) or made it to prevail against them by his power, (Bd,) [seven nights and eight days] consecutively*; (T, S, Bd, K, Jel;) an expression taken from the repetition of the act of cauterization, (T, Bd, Jel.) i. e. the act of the **حَامِرٌ**; (Jel;) whence this word (**حَامِرٌ**) is applied to anything made consecutive; (T, TA;) and **حُمُورٌ** is its pl.: (T, Bd, TA:) or **حُمُورٌ** signifies the making consecutive. and, as an epithet, consecutive, and continuous from first to last: (Fr, TA:) or, accord. to some, **الْأَيَّامُ الْحُمُورُ** means *the days that are consecutive with evil especially*; and such ISd thinks to be the meaning: (TA:) or **الْأَيَّامُ الْحُمُورُ** means *the nights that cut off good, or prosperity, (تَحْمِيرٌ) from their people*: (S, K:) [and the like is said by Bd in lxix. 7:]] or **حُمُومًا** in the *Kur* means *causing them to pass away, come to an*