

i. q. عَامَّة. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the *سُ وَالْحَامَّةُ الْخَاصَّةُ يُقَالُ كَيْفَ الْحَامَّةُ وَالْعَامَّةُ*: but accord. to the TK, one says, جَاؤُوا حَامَّةً, meaning عَامَّة, i. e. *They came generally, or universally.*]

آل حَمِير and ذَوَات حَامِير, (K,) or آل حَمِير and ذَوَات حَمِير, (S,) being prefixed in this case in like manner as in آل فُلَان, (Fr, S,) *Certain chapters of the Kur-ân* (S, K) *commencing with حَامِير* [or حَمِير], (K,) [namely, the fortieth and six following chapters,] called by Ibn-Mes'ood : دِيْبَاجُ الْقُرْآنِ (S:) one should not say حَوَامِير: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) — Also, (K,) accord. to I'Ab, 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 بُيِّمَ 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 بُيُورُوا: (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-ân commencing therewith: (Mgh:) or it is an abbreviation of الرَّحْمَنِ, wanting the letters الرَّح to complete it: (Zj, K:) or, as some say, it means [حَمْرًا مَا هُوَ كَائِنٌ, i. e.] *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 قَابِيلُ and هَابِيلُ, (Ksh, Bd,) and determinate. (Ksh.)

أَحْمَرُ *Black*; (S, K;) applied to anything; as also يَحْمُورُ, (K,) and حَمِيرُ, (Aq, K,) or this signifies *intensely black*, (S,) and حُمُورُ, (K,) which IB explains as a *black hue of dye*: (TA:) [the fem. of the first is حَمَاءٌ: and the pl. حُمُرٌ: and the pl. of the second is يَحَامِيرُ, and by poetic license يَحَامِيرُ. (Sb, TA.) You say, رَجُلٌ أَحْمَرٌ *A black man*. (S.) And رَجُلٌ أَحْمَرُ الْمُقْلَتَيْنِ *A man having black eyes*. (TA.) And كُمَيْتٌ أَحْمَرٌ [*A blackish bay horse*]: pl. حُمُرٌ; 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* (سَافِلَةٌ, S, or أَسْتُ, K) of a human being: (S:) pl. حُمُرٌ. (S, K.) — And أَحْمَرُ *An arrow before it has been furnished with feathers and a head*; syn. قَدَحٌ. (K.) — حَمَاءٌ applied to a lip (شَفَّةٌ) and to a gum (لُثَّةٌ) means *Of a colour between دُهْمَةٌ and كُمَنْةٌ*. (M, TA. [See حَمَاءٌ.]) — Accord. to some, (TA,) أَحْمَرُ 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 حَمِيَّةٌ, and حَمِيرٌ, and حَامَّةٌ.])

حَمِيرٌ: see مَحْمِيَّةٌ: — and see also حَمِيرٌ. حَمِيرٌ i. q. قُمُومَةٌ; (Mgh, Mshb;) i. e. *A vessel of copper [or brass], in which water is heated*, (KL, and Mshb in art. قَمَرٌ,) *having a long and narrow neck*: (KL:) or *a small قُمُومٌ* [here meaning the same as قُمُومَةٌ], *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, Mshb, K.) — Applied to water, like مُمُودٌ [q. v.]. (Az, TA.) — *Decreed, or appointed*. (S, TA.)

مَحَامِرٌ *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.)

يَحْمُورُ: 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 Aq says that he does not find this authorized by usage. (TA.) — حَمَرٌ, aor. -, inf. n. حَمَرٌ and حَمَا, *It (water) was, or became, mixed with black, fetid mud, and so rendered turbid*, (K, TA,) and *altered in odour*. (TA.) And حَمِيَّتُ الْبَيْتِ, inf. n. حَمَا, *The well had in it black [fetid] mud* (S, Mshb) *in abundance*: (S:) and the like is also said of a spring. (TA.) — *He was angry with him*; (El-Umawee, S, K;) as also حَمِيٌّ. (Lh, TA.)

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

حَمُوٌ and حَمَرٌ and حَمَرٌ [only used as a prefixed

n. governing the gen. case (see حَمْرٌ in art. حَمُو)] and حَمَا (S, Mshb, K) and حَمَا (K) *A woman's husband's father*; (IF, Mshb, K;) and a man's wife's father: (IF, Mshb:) or a man's wife's father or wife's brother or wife's paternal uncle: (M, Mshb:) 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. أَحْمَاءُ: (S, K:) the fem. is حَمَاءٌ. (TA.) — See also حَمَاءٌ.

حَمَا: see حَمَرٌ: — and see also what next follows.

حَمَاءٌ (S, Mshb, K) and حَمَا (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 حَمَرٌ; (TA;) *Black mud*: (S, Mshb:) 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.)

حَمِيٌّ 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.) — حَمِيَّةٌ *A well (بُئْرٌ) or a spring (عَيْنٌ) foul with black, fetid mud*. (TA.)

## حَمِد

1. حَمْدٌ, aor. -, inf. n. حَمَدٌ (S, L, Mshb, K) and مَحْمَدٌ and مَحْمَدٌ (L, K) and مَحْمَدَةٌ (S, L, K) and مَحْمَدَةٌ (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-Fenāree, 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, Mshb;) *عَلَى كَذَا* for such a thing; (L, Mshb;) contr. of ذَمٌّ: (S, L:) accord. to I'Am, formed by transposition from مَدَحٌ: (marginal note in a copy of the MS:) but it is of less common application than the latter verb; (Mshb in art. مَدَحٌ;) signifying *he praised him, &c., for something depending on his (the latter's) own will*: thus, the describing a pearl as clear is not حَمْدٌ, but it is مَدَحٌ: (Kull p. 150:) or i. q. شَكَرَهُ (Lh, K:) but it differs [sometimes] from this; (Mshb;) for شَكَرَ is only on account of favour received; whereas حَمْدٌ is sometimes because of favour received, (Th, Az, Mshb,) 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 حَمْدَهُ عَلَى شَجَاعَتِهِ; but you say, شَكَرْتُهُ عَلَى شَجَاعَتِهِ *I praised him, &c., for his courage*. (Mshb.) حَمِدٌ 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, الْحَمْدُ لِلَّهِ *Praise be to God*; since in this case there is no worldly blessing, favour, or