

veiled, covered, or concealed, a thing; (K, TA;) as also **خَمِرٌ**, inf. n. **تَخْمِيرٌ**, (Mgh, Mṣb,) which also signifies *he covered over a thing*; (S, Mṣb, K;) and **اخْمِرَ**, (TA,) inf. n. **إِخْمَارٌ**. (K.) [Hence,] **خَمَرَهَا** [and app. **خَمَرَهَا** also, for the quasi-pass. is **تَخْمِرَتْ** as well as **اخْتَمَرَتْ**, *He veiled her with a muffler*; *he put on her a خَمَار*. (A.) And **خَمَرَهُ**, **وَجْهَهُ**, *He covered over his vessel, and his face*. (S.) And **خَمَرَهُ بَيْتَهُ**, *He concealed his house, or chamber, or tent, [meaning its interior,] and ordered it aright*. (TA, from a trad.) And **خَمَرَهُ الْأَرْضَ عَنِّي** and **عَلَيَّ** *The land, or ground, concealed him, or it, from me*. (K.) And **اخْمِرُهُ** + *He concealed it, or conceived it, in his mind*. (S, K.) And **اخْمِرُ فَلَانٌ عَلَى ظَنَّةٍ** + *Such a one concealed, or conceived, in his mind a suspicion, or an evil opinion, of me*. (T, TA.) And **خَمَرَتْ شَهَادَتَهُ**, (S, Mṣb,) and **خَمَرَهَا**, (A, Mgh,) and **اخْمِرَهَا**, (TA,) + *He concealed his testimony*. (S, A, Mgh, Mṣb, TA.) And **الْخَمَرُ تَخْمِرُ الْعَقْلَ** + *Wine veils [or obscures] the intellect*; (K;) and so **تَخْمِرُهُ**, lit. *covers it*: (Mṣb:) or the latter signifies + *infests it*; [as though acting like leaven; and if so, from **خَمَرُ الْعَجِينِ**, which see in what follows; nearly the same as “intoxicates,” which properly signifies “empoisons,” or “infests with poison;”] syn. **تَخَالَفُهُ**. (S, K.) [See **خَمَرٌ** = **خَمِرٌ**, aor. ʔ, (S, K,) inf. n. **خَمَرٌ**, (S,) *He became concealed, or hidden; or he concealed, or hid, himself*; (S, K;) **خَمَرْتُ عَنْهُ** from me; (S;) as also **خَامَرُ**, (S, K,) inf. n. **مُخَامَرَةٌ**; (K;) and **اخْمِرُ**: (K:) or this last signifies *he concealed, or hid, himself in a خَمَر [or covert of trees or the like]*. (TA.) One says also, **خَمَرْتُ عَنِّي الْخَبْرَ** + *The news, or story, became concealed from me*. (S.) And one says to the hyena, **أَمْرٌ خَامِرٌ** *Hide thyself, O Umm-ʿAmir*: (S, K:) which is a prov.: (TA:) and is said to be also a phrase used as a surname of the hyena, in the manner of **تَابَطُ شَرًّا**. (Ham p. 242.) And **خَامِرِي خَضَاجٌ أَتَاكَ مَا تَحَاجِرُ** [*Hide thyself, O hyena: what thou fearest has come to thee*]: thus we have found it: (K:) and this is the reading commonly obtaining accord. to the authors on proverbs: (TA:) but it should properly be **خَامِرٌ** [and **أَتَاكَ**] or **تَحَاجِرِينَ**. (K.) — **خَمَرٌ** also signifies *The becoming changed, or altered, from a former state or condition*. (K.) You say, **خَمِرَ الشَّيْءُ** *The thing became changed*, &c. (TK.) = **خَمَرُ الْعَجِينِ**, (Ks, S, A, Mṣb, K,) aor. ʔ (S, Mṣb, K) and ʔ, (S, K,) inf. n. **خَمَرٌ**, (S, Mṣb, K,) [*He leavened the dough*]; *he put خَمِرَةً*, (Ks, A,) or **خَمِيرٌ**, (S, A, Mṣb,) into the dough; (Ks, S, A, Mṣb, TA;) as also **خَمِرُهُ**: (TA:) or *he left the dough until it became good [or mature]*; (K;) and in like manner, accord. to the K, **الطِّينُ** [*the clay, or mud*: see **فَطَّرَ**]: or, as in other lexicons, **الطِّيبُ** [*the perfume*]; (TA:) and the like; as also **خَمِرُهُ**, inf. n. **تَخْمِيرٌ**, in relation to any of these things; and **اخْمِرُهُ** in relation to the first [and probably to the others also]: (K:) and **خَمِرَ النَّبِيذُ** [*he fermented the*

beverage called نَبِيذ]; *he put خَمِرَةً into the نَبِيذ*. (A.) [Mtr says, in the Mgh, **الْعَصِيرُ** **خَمِرٌ** I have not found, nor **تَخْمِيرٌ** as its quasi-pass.] — **خَمِرَةٌ**, aor. ʔ, (TA,) inf. n. **خَمَرٌ**; (K;) and **اخْمِرُهُ**; (Mgh;) *He gave him (namely, a man, and a beast, such as a horse and the like, TA) wine (خَمِرٌ) to drink*. (K, Mgh, TA.) — **خَمِرَ**, (Mgh, TA,) inf. n. **خَمَرٌ**, (TA,) *He suffered, or was affected with, خَمَار* [i. e. the remains of intoxication]. (Mgh, TA.) [See also 5.] = **خَمِرَةٌ**, aor. ʔ, (AA, S,) inf. n. **خَمَرٌ**, (K,) *He was ashamed for himself, or of himself, or was bashful, or shy, with respect to him; was abashed at him, or shy of him*. (AA, S, K.)

2: see 1, in eight places: = and see also 3.

3. **خَامَرُ** as an intrans. v.: see 1, in three places. = **مُخَامَرَةٌ**, inf. n. **مُخَامَرَةٌ**, *It mixed, mingled, commingled, intermixed, or intermingled, with it; became incorporated, or blended, with it; infected, or pervaded, it*; syn. **خَالَطَهُ**. (S, A, Mgh, K.) You say, **خَامَرَ الْمَاءُ اللَّبَنَ** *The water mixed with the milk*. (A.) And **خَامَرْتُ فَلَانًا** + *I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him*; syn. **خَالَطْتُهُ**. (A.) And **الْخَمَرُ خَالَطَ الدَّمَ**: see 1. And **خَامَرَهُ الدَّمَ** + *The disease infected, or pervaded, him*; syn. **خَالَطَهُ**: (Sh:) or infected, or pervaded, (خالط,) his inside. (Lth.) — Also, (TA,) inf. n. as above, (K,) + *He approached it; or was, or became, near to it*; (K, TA;) namely, a thing. (TA.) — And **خَامَرَ**, (S, A,) inf. n. as above, (K,) + *He kept, or clave, to the place*; (S, A, K;) *did not quit it*; (A;) *remained, stayed, dwelt, or abode, in it*; (K;) and in like manner, **بَيْتُهُ** his house, or tent; and so **خَمِرُهُ**. (TA.) = **خَامَرُ**, (TK,) inf. n. as above, (IAqr, K,) [app. in the dial. of El-Yemen, (see 10,)] also signifies *He sold a free person as being a slave*. (IAqr, K, TK.)

4. **اخْمِرَ**: see 1 in the former half of the paragraph, in six places. — **اخْمَرَتْ الْأَرْضَ** *The land abounded with خَمَر*, (S, K,) meaning *tangled trees*. (TA.) = See also 1, latter part, in two places. = **اخْمِرُهُ الشَّيْءَ** *He gave him the thing, or put him in possession of it*, (K,) is a phrase common in El-Yemen: (Moḥammad Ibn-Ketheer, TA:) a man says, **أَخْمِرْنِي كَذَا**, meaning *Give thou me such a thing as a free gift: put me in possession of it: and the like*. (Moḥammad Ibn-Ketheer, S.)

5. **تَخْمِرْتُ**: see 8. = Also *She (a woman) applied خَمِرَةً as a liniment to her face, to beautify her complexion*. (TA.) = **تَخْمِرُ** *He was affected with languor by wine*. (TA.) [See **خَمِرٌ**.] — See also 1, near the end of the paragraph.

8. **اخْتَمَرْتُ** *She wore, or put on [her head], a خَمَار*; (S, A, Mgh, Mṣb, K;) as also **تَخْمِرْتُ**. (A, Mgh, Mṣb, K.) = **اخْتَمَرَ**, said of dough, [*It became fermented*]; *it had خَمِرَةً put into it: and in like manner one says of the beverage called نَبِيذ [it became fermented]*: (A:) or, said

of dough, and of clay, or mud, (**طِينٌ**, as in the K, but accord. to other lexicons **طَبِيبٌ**, TA,) and the like, *it was left until it became good [or mature]*: (K:) and **اخْتَمَرَتِ الْخَمِرُ** *the wine became mature [and fermented]*; (Mgh, Mṣb, K;) as it does when it becomes changed in odour: (TA:) or *became changed in odour*. (S.)

10. **اسْتَخْمِرَهُ** *He made him, or took him as, a slave*: (S, Mgh, K:) of the dial. of El-Yemen. (Mgh, TA.) [See 3.] So in the trad. of Moʿaddh, **مِنْ اسْتَخْمِرَ قَوْمًا أَوْ لَبَّيْهِمْ أَحْرَارًا وَجَبْرَانًا مُسْتَضْعَفُونَ** [*Whosoever hath made slaves, or taken as slaves, persons the first state of whom hath been that of freemen and neighbours, regarded as weak, to him shall belong what he hath held in possession in his house or tent*]: (S, L:) i. e., *hath taken them by force, and obtained possession of them*: (S:) meaning, *whosoever hath made slaves, or taken as slaves, persons in the Time of Ignorance, and then El-Islām hath come, to him shall belong those whom he hath held in possession in his house or tent: they shall not go from his hand*. (Az, TA.) Moḥammad Ibn-Ketheer says, This is a phrase known to us in El-Yemen, where any other is scarcely ever used [in its stead]. (S.)

خَمَرٌ [*Wine: or grape-wine*]: *what intoxicates, of the expressed juice of grapes*: (ISd, K:) or the juice of grapes when it has effervesced, and thrown up froth, and become freed therefrom, and still: (Mgh:) or it has a common application to intoxicating expressed juice of anything: (K, TA:) or any intoxicating thing, that clouds, or obscures, (lit. covers,) the intellect; as some say: (Mgh, Mṣb: [but see what follows:]) and the general application is the more correct, because **خَمَرٌ** was forbidden when there was not in El-Medeenah any **خَمَر** of grapes; the beverage of its inhabitants being prepared only from dates in their green and small state, or full-grown but unripe, or fresh and ripe, or dried: (K, TA:) or the arguing thus, from this fact alone, requires consideration: (MF:) AHn says, it is + *sometimes prepared from grains*: but ISd holds this to be an improper signification: (TA:) it is also sometimes applied to the + *beverage called نَبِيذ*, like as **نَبِيذٌ** is sometimes applied to wine expressed from grapes: (L in art. **نَبِيذ**:) applied to + *expressed juice from which خَمَرٌ [properly so called] is made*, [i. e., to must, or unfermented نَبِيذ], it is tropical: it is so used in a trad. in which **خَمَرٌ** is said to have been sold by [a companion of Moḥammad named] Samurah: **خَمَرٌ** [in its proper acceptation] is so called because it veils (**تَخْمِرُ**, i. e. **تَسْتُرُ**) the intellect: (K:) or because it infects (**تَخَامِرُ**, i. e. **تَخَالِفُ**) the intellect: (S, K:) [as though acting like leaven: (see 1:)] so said ʿOmar: (TA:) or because it is left until it has become mature [and fermented]; (K;) or until its odour has changed: (IAqr, S:) [see 8:] the proper application of the root is to denote “covering,” and “commingling in a hidden manner.” (Sgh, Er-Rāghib, TA:) it is of the fem. gender, and sometimes masc.: (Mṣb, K:) you say **هُوَ الْخَمَرُ** as well as **هِيَ الْخَمَرُ**: