

[See also 10.] — *He* (God) *caused him to have, or be sick of, a fever.* (S, Mgh, K.) — *It* (an affair, an event, or a case,) *rendered him anxious, disquieted him, or grieved him;* syn. *أَهَمَّهُ*; (S, K;) as also *حَمَمَهُ*. (K.) And *أَحْمَرُ* *He* (a man) *was affected with confusion, perplexity, fear, impatience, disquietude, or agitation, and anxiety, or grief.* (TA.) — *He* (God) *rendered him, or caused him to be,* *أَحْمَرُ*, (S, K,) i. e. *black.* (S.) — *He caused it to draw near, or approach.* (Mgh.) — *The land had fever in it:* (S, K;) or *had much fever in it.* (TA.) — *It drew near, or approached;* (S, Mgh, K;) as also *حَمَرَ*, [in the Ham p. 530, written *حَمَر*,] *nor. 2, inf. n. حَمَرَ:* (Mgh.) *it was, or became, present:* (K;) *its time drew near, or came;* as also *أَجَمَر:* so says Ks; and thus this last verb is explained by Aq; but he knew not *أَحْمَر* in this sense. (S, TA.) You say, *أَحْبَتِ الْحَاجَةُ* and *أَجَبَتِ* *The object of want became near;* (ISk, TA;) and both are mentioned by Fr. (S.) And *أَحْمَرُ قُدُومُهُ* and *أَجَمَرُ* *Their coming drew near.* (Fr, TA.) The Kilábeeyeh says, *أَحْمَرُ رَحِيلُنَا فَتَحْنُ سَائِرُونَ غَدًا* [Our departure has drawn near, and we are going to-morrow]: and *أَجَمَرُ رَحِيلُنَا فَتَحْنُ سَائِرُونَ الْيَوْمَ* [Our departure is determined upon, and we are going to-day]; meaning we have determined upon our going to-day. (TA.) — *أَحْمَرُ لَهُ كَذَا*; and *أَحْمَرُ*: see 1, near the end of the paragraph.

5: see 1: — and see also 10.

8. *أَحْمَرُ* *He was, or became, anxious, disquieted, or grieved, syn. أَهْمَرُ*, (S, TA,) *for him;* as though for one near and dear to him: (TA: [see *حَمِيمُ*]); or *he was, or became, anxious, disquieted, or grieved, and sleepless:* (Ham p. 90:) or *he was, or became, anxious, disquieted, or grieved, by night:* (K, and Ham ibid.): *أَحْمَرُ* differing from *أَحْتَمَرُ* in being [often] by day: (Ham p. 433:) and *he slept not by reason of anxiety, disquietude, or grief.* (K.) And *أَحْمَتِ الْعَيْنُ* *The eye was, or became, sleepless, without pain.* (K.) Also *أَحْمَرُ لِفُلَانٍ* *He was, or became, sharp, hasty, or irascible, towards such a one.* (TA.)

10. *أَسْتَحْمَرُ* *He washed himself with hot water:* (S, Mgh, K: or accord. to some copies of the K, *أَسْتَحْمَرُ بِالْحَمِيمِ* has this meaning:) this is the primary signification: (S:) then applied, (S, Mgh,) by reason of frequency of usage, (Mgh,) to mean *he washed himself with any water.* (S, Mgh. [See also 4.]) — *He entered the حَمَامَ* [or hot bath]: (Mgh, TA:) *تَحْمَرُ* [in this sense] is not of established authority. (Mgh.) — *He sweated:* (S, K:) said of a man, (TA,) and of a horse (S, TA) or similar beast. (TA.)

12: see 1, second sentence.

R. Q. 1. *حَمَرُ*, [inf. n. *حَمَمَةٌ*,] *He* (a horse) *uttered his cry, [or neighed,] when desiring fodder;* as also *تَحْمَرُ*: (S:) accord. to Az, *حَمَمَةٌ* is app. a word imitative of the cry of the horse when he desires fodder; or when he sees

his master to whom he has been accustomed, and behaves familiarly towards him: (TA:) or it signifies a horse's uttering a cry with a kind of yearning sound, in order that his master may feel tenderness for him; as also *تَحْمَرُ*: (EM p. 250:) or, of a *بَرْذُون* [or hack, or the like,] the uttering of a cry [or neighing] such as is not loud; and of a horse [of good breed], the uttering of a cry not so loud as the *صَبِيل* [or usual neighing]: (Lth, TA:) or, of the *بَرْذُون*, the uttering of a cry when desiring the barley: (K, TA:) and the *عَر*, or *عَز*, [accord. to different copies of the K, but each is app. a mistranscription, for *عَي* as meaning *faltering of the voice or cry.*] of the horse, when falling, or stopping, short in neighing, and seeking self-help [to finish it]; as also *تَحْمَرُ*: (K:) and the bull's uttering a cry with the desire of leaping the cow. (Az, K.)

R. Q. 2. *تَحْمَرُ*: see 1, second sentence: — and see also R. Q. 1, in three places.

*حَمَر*: see *حَامِيم*, throughout.

*حَمَر*: see art. *حَمَو*.

*حَمَر*, [in the CK, erroneously, *حَمَر*,] *The vehemence, or intenseness, of the heat of the ظَهْرَةُ* [or midday in summer]. (K, TA.) You say, *أَتَيْتُهُ حَمَرُ الظَّهْرِ* [I came to him during the vehemence of the heat of the midday in summer]. (TA.) — *The main, or chief, part of a thing;* (K;) and so *حَمَرُ* in the phrase *حَمَرُ الْحَرِّ* [the main, or chief, part of the heat]. (S, TA.) — See also *حَمِيمَةٌ*. — *The remains of the أَلْيَةِ* [or tail of a sheep] after the melting [of the fat]: n. un. with *ة*: and *what is melted thereof:* (S:) or the part of the أَلْيَةِ of which one has melted the grease, (Aq, T, K,) when no grease remains in it; (Aq, T, TA;) and of fat: n. un. with *ة*: or *what remains of melted fat:* (K:) accord. to Az, the correct explanation is that of Aq: but he adds, I have heard the Arabs call thus *what is melted of the hump of a camel:* and they called the hump *التَّحْمَرُ*. (TA.) — *Property, or cattle and the like; and goods, commodities, or household-furniture and utensils.* (Sh, TA.) — *مَا لَهُ حَمَرٌ* (S, K,) or *مَا لَهُ حَمَرٌ وَلَا سَمَرٌ*, (S,) and *حَمَرٌ وَلَا سَمَرٌ*, (K,) and *حَمَرٌ وَلَا سَمَرٌ وَلَا رَمَرٌ*, (TA,) *He has no object in his mind except thee;* syn. *هَمَرٌ*: (S, K, TA: [see also art. *سَمَر*]); or *مَا لَهُ حَمَرٌ وَلَا سَمَرٌ*, (K,) or *حَمَرٌ وَلَا رَمَرٌ*, (TA,) means *he has neither little nor much.* (K, TA.) — And *حَمَرٌ مِنْهُ* (S,) or *رَمَرٌ*, (K,) and *حَمَرٌ*, (S, K,) and *رَمَرٌ*, and *رَمَرٌ*, (TA,) *I have not any means, or way, of separating myself from it, or of avoiding it.* (S, K, TA.)

*حَمَر*: see *حَمَر*, in three places.

*حَمَمَةٌ* *A hot spring,* (IDrd, S, Mgh, K,) *by means of which the diseased seek to cure themselves.* (IDrd, S, K.) In a trad., (S, TA,) the learned man (العالم) is said to be like the *حَمَمَةُ*, (S, Mgh, TA,) to which the distant resort, and which the near neglect. (TA.)

*حَمَمَةٌ*: see *حَمِي*: — and see also *حَمَر*. — Also *The vehemence, and main force, of the movements of two armies meeting each other.* (TA from a trad.) — *The sharpness of a spear-head.* (TA.) — *The venom, or poison, of the scorpion:* (TA:) a dial. var. of *حَمَمَةٌ*, (K,) accord. to IAg; but others allow not the tesbeded, [and among them J,] and assert the word to be originally *حَمَو*. (TA.) — *A decreed, or predestined, case of separation:* (S, K:) and of death; (TA;) as also *حَمَامٌ*: (S, K:) you say *حَمَامُ الْمَوْتِ*, and *حَمَامُ* alone as in a verse cited voce [q. v.]: (TA:) the pl. of *حَمَمَةٌ* is *حَمَمٌ* and *حَمَامٌ*. (K.) — *Blackness;* (S, TA;) the colour denoted by the epithet *أَحْمَرُ* [q. v.]: (S, K:) a colour between *دُفْمَةٌ* [or blackness] and *كُفْمَةٌ* [or a blackish red], inferior [in depth, or brightness,] to what is termed *حَوَّة* [app. as meaning redness inclining to blackness]. (M, K.) — *The black sediment of clarified butter, and the like, in the bottom of the skin.* (TA.) — Also i. q. *حَمَمَةٌ*: so in the phrases *فُلَانٌ حَمَمَةٌ نَفْسِي* [Such a one is the beloved of my soul] (Az, TA) and *هُوَ مِنْ حَمَمَةِ نَفْسِي* [He is of the beloved of my soul]: and the *م* is said to be a substitute for *ب*. (TA.) [See also *أَحْمَرُ*, which is used as syn. with *أَحَبُّ*.]

*حَمَمَةٌ*: see *حَمِيمٌ*, in two places. — Also *Death;* or the decreed term of life: (K:) pl. *حَمِيمٌ*. (TA.)

*حَمَرٌ* *Charcoal:* (S, Mgh, K:) or *cold charcoal:* (TA:) or *burnt wood and the like:* (Mgh:) or *charcoal that does not hold together:* (Mgh in explanation of the n. un. in art. *قَبَس*;) and *ashes:* and *anything burnt by fire:* (S, TA:) n. un. with *ة*: (S, Mgh, K:) which is tropically applied to *live coals* [or a live coal]. (Mgh.) [Hence] the n. un. is also used as meaning *Blackness of complexion.* (TA from a trad. of Luqmán Ibn-'Ad.) And *جَارِيَةٌ حَمَمَةٌ* means *A black girl or female slave.* (TA. [See also *أَحْمَرُ*].)

*حَمَامٌ* [The pigeon, both wild and domestic, but more properly the former; and sometimes not strictly confined to denote the pigeon-kind:] *a certain wild bird, that does not keep to the houses; well-known:* (ISd, K:) or *any collared, or ringed, bird;* (S, Mgh, K;) so with the Arabs; such as *الْفَوَاحِشُ* and *الْقَمَارِيُّ* and *سَائِرُ حَمَرٍ* and *الْقَطَا* and *الْوَرَّاشِينَ* and the like, (S, Mgh,) and the domestic [pigeons] (الدَّوَّاجِنُ), also, (El-Umawee, S, Mgh,) that are taken into houses for the purpose of producing their young ones; (El-Umawee, S;) to which last alone the term is applied by the vulgar: accord. to Ks, it is the wild [species]; and the *يَمَامُ* is that which keeps to the houses: accord. to Aq, the latter is the *حَمَامٌ وَحْشِيٌّ* [or wild pigeon]; *a species of the birds of the desert:* (S, Mgh:) or, accord. to Esh-Sháfi'ee, *حَمَامٌ* signifies *any kind of bird that drinks in the manner denoted by the verb عَبَّ*, [i. e. continuously,] and *cooes;* including the *قَمَارِيُّ* and *وَرَّاشِينَ* and *فَوَاحِشُ*; whether it be, or be not, collared, or ringed; domestic or wild: (Az, TA:) *the flesh*