

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, *حَمْرِيَّةٌ*, 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 وَالْأَسْوَدُ*, (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 وَالْأَسْوَدُ*, meaning *Every Arab of them, and foreigner, came to me*: and one should not say, in this sense, *أبيض*. (AA, Aq, S.) *الحَمْرَاءُ*, 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, *ليس في الحَمْرَاءِ مثله* *There is not among the foreigners* (*العجم*) *the like of him*. (A.) And accord. to some, *الأحمر والأبيض* means *The Arabs and the foreigners*. (TA.) *الحَمْرَاءُ* [so in the TA, but correctly *أبناء الحَمْرَاءِ*] is an appellation applied to *Emancipated slaves*: and *أَبْنُ حَمْرَاءِ الْعَبَانِ*, meaning *Son of the female slave*, is an appellation used in reviling and blaming. (TA.) — Also *أَ حَمْرٌ* *A man having no weapons with him*: pl. *حَمْرٌ* (A, K) and *حَمْرَانٌ*. (K.) — *الحَسَنُ أَحْمَرٌ* means *Beauty is in the حَمْرَةَ* [app. *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.) — *الأحمر* *A sort of dates*: (K:) so called because of their colour. (TA.) — *الأحمر والأبيض* *Gold and silver*. (TA.) And *الأحمران* *Flesh-meat and wine*; (S, A, K;) said to destroy men: (S:) so in the saying, *نحن من أهل الأسودين لا الأحمرين* *We are of the people of dates and water, not of flesh-meat and wine*: (A:) or *the beverage called نَبِيذٌ and flesh-meat*. (IAq.) Also *Wine and [garments of the kind called] بُرودٌ*. (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 *الأصفران*; (AO, TA;) and milk and water, *الأبيضان*; (TA;) and dates and water, *الأسودان*. (A, TA.) And *الأحمر* *Flesh-meat and wine and*

[the perfume called] *الخلوق*: (S, K:) or *gold and flesh-meat and wine*; as also *الأحضر*: (TA in art. *خضر*:) or *gold and saffron and الخلق*. (ISd, TA.) — *الموت الأحمر* + *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. (Aq.) — *وطة حمر* *A new, or recent, footstep, or footprint*: opposed to *دهمة*. (Aq, S, A.) — *سنة حمر* *A severe year*; (S, K;) because it is a mean between the *سوداء* and the *بيضاء*: or *a year of severe drought*; because, in such a year, the tracts of the horizon are red: (TA:) when *الجبهة* [the tenth Mansion of the Moon (see *منازل القمر* in art. *نزل*)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) — See also *حمر* voce *حمار*. — *جاء بغنمه حمر الكلي* — *سود البطون*, *He brought his sheep, or goats, in a lean, or an emaciated, state*. (A, TA.)

أحمر: see *أحمرى*.

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

محل i. q. *محل*; (K; in the CK *محل*;) 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, *ينشق به*, I read *ينشق به*.] — Also, (S, TA,) in the K, [and in a copy of the A,] *محمّر*, 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. هجين*; (S, A, K;) in Persian, *بالانبي*; (S, K;) as also *حمار*: (K:) or *a horse of mean race, that resembles the ass in his slowness of running*: and *a bad beast*: (TA:) pl. *محمّرون* (S, A, TA) and *محمّرون*: (TA:) and accord. to the T, *حمار* signifies [not as it is explained above, as a sing., but] i. q. *محمّرون*; 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.)

حمرية *A sect of the حمرية, who opposed the مبيضة* (S, K) and the *مسودة*: (TA:) a single person thereof was called *محمّر*: (S, K:) they made their ensigns red, in opposition to the *مسودة of the Benoo-Hashim*; and hence they were thus called, like as the *حمرية* were called *المبيضة* because their ensigns in war were white. (T.)

محمور: see *محمور*.

حمار: see *حمار*.

يحمور The mild ass: see *حمار*: (S, Mgh, K:) or a certain kind of mild animal: (Mgh:) [the oryx; to which the name is generally applied; and so in Hebrew: see also *بقر الوحش* in art. *بقر*:] a certain beast (K, TA) resembling the she-goat. (TA.) — And *A certain bird*. (K.) — See also *أحمر*.

حَمْرٌ

1. *حَمْرٌ*, aor. *حَمَرَ*, inf. n. *حَمْرٌ*, *It (milk) was, or became, sour, [so as to burn, or bite, the tongue; and so, app., حَمْرٌ, inf. n. حَمْرَةٌ; (see حَمْرٌ, below;) or] in a less degree than such as is termed حَمْرٌ حَمْرٌ*. (TA.) — [Hence, app., *حَمْرٌ*, inf. n. *حَمْرَةٌ*, + *He (a man) was, or became, strong, robust, sturdy, or hardy*. (S, K, TA.) — *حَمْرٌ اللسان*, aor. *حَمَرَ*, *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 *حَمْرَةٌ*, aor. *حَمَرَ*, (TA,) inf. n. *حَمْرٌ*, (K,) *He took it, seized or grasped it, contracted it, or drew it together*; syn. *قَبَضَهُ*, (K, TA,) and *ضَمَّهُ*. (TA.) See *حَمْرٌ*. You say, *حَمْرَتْ الكلمة فؤاده* *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.)

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

حَمْرَةٌ: see what next precedes.

حَمْرٌ, applied to the beverage termed *نَبِيذٌ*, [app. when it is in a state of fermentation,] *Digestive*. (Fr, TA.) — *إنه لحمور ليا حمرة* 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 (*ضابط ليا ضمّه*) is added in the TA, *ومحتفل به*, app. a mistranscription for *به* and *one who manages it well*.]

حَمْرٌ حَمْرٌ, and *رجل حمير الفؤاد* *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 *حَمْرٌ* the latter, *A man contracted in heart*. (TA.)

حَمْرَةٌ: see *حَمْرٌ*.

حَمْرٌ حَمْرٌ *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.)