[See also 10.]) — *He* (God) *caused him to have*, or *be sick of, a fever.* (Ṣ, Mṣb, Ḳ.) — *It* (an affair, an event, or a case,) *rendered him anxious, disquieted him*, or *grieved him*; syn. أَهَمَّهُ; (Ṣ, Ḳ;) as also ▼حَمَّهُ. (Ḳ.) And أُحِمَّ *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*, أَحَمَّ, (Ṣ, Ḳ,) i. e. *black.* (Ṣ.) ═ *He caused it to draw near*, or *approach.* (Mṣb.) ═ أَحَمَّتِ الأَرْضُ *The land had fever in it*: (Ṣ, Ḳ:) or *had much fever in it.* (TA.) ═ احمّ *It drew near*, or *approached*; (Ṣ, Mṣb, Ḳ;) as also ▼حَمَّ, [in the Ḥam p. 530, written حُمَّ,] aor. ـِ, inf. n. حَمٌّ: (Mṣb:) *it was*, or *became, present*: (Ḳ:) *its time drew near*, or *came*; as also اجمّ: so says Ks; and thus this last verb is explained by Aṣ; but he knew not احمّ in this sense. (Ṣ, TA.) You say, أَحَمَّتِ الحَاجَةُ and اجمّت *The object of want became near*; (ISk, TA;) and both are mentioned by Fr. (Ṣ.) And احمّ قُدُومُهُمْ and اجمّ *Their coming drew near.* (Fr, TA.) The Kilábeeyeh says, احمّ رَحِيلُنَا فَنَحْنُ سَائِرُونَ غَدًا [*Our departure has drawn near, and we are going to-morrow*]: and اجمّ رحيلنا فنحن سائرون اليَوْمَ [Our departure is determined upon, and we are going to-day]; meaning we have determined upon our going to-day. (TA.) ═ أَحَمَّ لَهُ كَذَا; and أُحِمَّ: see 1, near the end of the paragraph.

5: see 1: ═ and see also 10.

8. احتمّ *He was*, or *became, anxious, disquieted*, or *grieved*, syn. اهتمّ, (Ṣ, TA,) لَهُ *for him*; as though for one near and dear to him: (TA: [see حَمِيمٌ:]) or *he was*, or *became, anxious, disquieted*, or *grieved, and sleepless*: (Ḥam p. 90:) or *he was*, or *became, anxious, disquieted*, or *grieved, by night*: (Ḳ, and Ḥam ibid.:) اِهْتِمَام differing from اِحْتِمَام in being [often] by day: (Ḥam p. 433:) and *he slept not by reason of anxiety, disquietude*, or *grief.* (Ḳ.) And احتمّت العَيْنُ *The eye was*, or *became, sleepless, without pain.* (Ḳ.) Also احتمّ لِفُلَانٍ *He was*, or *became, sharp, hasty*, or *irascible, towards such a one.* (TA.)

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

12: see 1, second sentence.

R. Q. 1. حَمْحَمَ, [inf. n. حَمْحَمَةٌ,] *He* (a horse) *uttered his cry*, [or *neighed*,] *when desiring fodder*; as also ▼تَحَمْحَمَ: (Ṣ:) accord. to Az, حَمْحَمَةٌ 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 ▼تَحَمْحُمٌ: (EM p. 250:) or, of a بِرْذَوْن [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* صَهِيل [or *usual neighing*]: (Lth, TA:) or, of the برذون, the *uttering of a cry when desiring the barley*: (Ḳ,* TA:) and the عِرّ, or عِزّ, [accord. to different copies of the Ḳ, but each is app. a mistranscription, for عِيّ 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 ▼تَحَمْحُمٌ: (Ḳ:) and the bull's *uttering a cry with the desire of leaping the cow.* (Az, Ḳ.)

R. Q. 2. تَحَمْحَمَ: see 1, second sentence: ═ and see also R. Q. 1, in three places.

حَمِّ: see حَامِيم, throughout.

حَمْ: see art. حمو.

حُمٌّ, [in the CḲ, erroneously, حُمّ,] The *vehemence*, or *intenseneness, of the heat* of the ظَهِيرَة [or midday in summer]. (Ḳ, TA.) You say, أَتَيْتُهُ حُمَّ الظَّهِيرَةِ [*I came to him during the vehemence of the heat of the midday in summer*]. (TA.) — The *main*, or *chief, part* of a thing; (Ḳ;) and so ▼حُمَّةٌ in the phrase حُمَّةُ الحَرِّ [*the main*, or *chief, part of the heat*]. (Ṣ, TA.) — See also حَمِيمَةٌ. — The *remains of the* أَلْيَة [or *tail of a sheep*] *after the melting* [*of the fat*]: n. un. with ة: and *what is melted thereof*: (Ṣ:) or the *part of the* الية *of which one has melted the grease*, (Aṣ, T, Ḳ,) *when no grease remains in it*; (Aṣ, T, TA;) and *of fat*: n. un. with ة: or *what remains of melted fat*: (Ḳ:) accord. to Az, the correct explanation is that of Aṣ: but he adds, I have heard the Arabs call thus *what is melted of the hump of a camel*: and they called the hump الشَّحْمُ. (TA.) — *Property*, or *cattle and the like*; and *goods, commodities*, or *household-furniture and utensils.* (Sh, TA.) ═ مَا لَهُ سَمٌّ وَلَا حَمٌّ غَيْرُكَ, (Ṣ,) or ما له حَمٌّ ولا سَمٌّ, (Ḳ,) and حَمٌّ ولا سَمٌّ, (Ṣ,) or حَمٌّ ولا سُمٌّ, (Ḳ,) and ▼حَمٌّ ولا سُمٌّ, and حَمٌّ ولا رَمٌّ, and ▼حُمٌّ ولا رُمٌّ, (TA,) *He has no object in his mind except thee*; syn. هَمٌّ: (Ṣ, Ḳ,* TA: [see also art. سمّ:]) or ما له حمّ ولا سمّ, (Ḳ,) or حمّ ولا رمّ, (TA,) means *he has neither little nor much.* (Ḳ, TA.) — And مَا لِي مِنْهُ حَمٌّ, (Ṣ,) or عَنْهُ, (Ḳ,) and ▼حُمٌّ, (Ṣ, Ḳ,) and رَمٌّ, and رُمٌّ, (TA,) *I have not any means*, or *way, of separating myself from it*, or *of avoiding it.* (Ṣ, Ḳ,* TA.)

حُمٌّ: see حَمٌّ, in three places.

حَمَّةٌ *A hot spring*, (IDrd, Ṣ, Mgh, Ḳ,) *by means of which the diseased seek to cure themselves.* (IDrd, Ṣ, Ḳ.) In a trad., (Ṣ, TA,) the learned man (العَالِم) is said to be like the حَمَّة, (Ṣ, Mgh, TA,) to which the distant resort, and which the near neglect. (TA.)

حُمَّةٌ: see حُمَّى: — and see also حَمٌّ. — 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 حُمَةٌ, (Ḳ,) accord. to IAạr; but others allow not the teshdeed, [and among them J,] and assert the word to be originally حُمْوٌ. (TA.) — *A decreed*, or *predestined, case* of separation: (Ṣ, Ḳ:) and of death; (TA;) as also ▼حِمَامٌ: (Ṣ, Ḳ:) you say حِمَامُ المَوْتِ, and الحِمَامُ alone as in a verse cited voce عَتَبَ [q. v.]: (TA:) the pl. of حُمَّةٌ is حُمَمٌ and حِمَامٌ. (Ḳ.) ═ *Blackness*; (Ṣ, TA;) the *colour denoted by the epithet* أَحَمّ [q. v.]: (Ṣ, Ḳ:) *a colour between* دُهْمَة [or *blackness*] and كُمْتَة [or *a blackish red*], *inferior* [*in depth*, or *brightness*,] *to what is termed* حُوَّة [app. as meaning *redness inclining to blackness*]. (M, Ḳ.) — The *black sediment of clarified butter*, and *the like, in the bottom of the skin.* (TA.) ═ Also *i. q.* حُبَّةٌ: so in the phrases فُلَانٌ حُمَّةُ نَفْسِي [*Such a one is the beloved of my soul*] (Az, TA) and هُوَ مِنْ حُمَّةِ نَفْسِي [*He is of the beloved of my soul*]: and the م is said to be a substitute for ب. (TA.) [See also أَحَمّ, which is used as syn. with أَحَبّ.]

حِمَّةٌ: see حَمِيمٌ, in two places. ═ Also *Death*; or the *decreed term of life*: (Ḳ:) pl. حِمَمٌ. (TA.)

حُمَمٌ *Charcoal*: (Ṣ, Mgh, Ḳ:) or *cold charcoal*: (TA:) or *burnt wood* and *the like*: (Mṣb:) or *charcoal that does not hold together*: (Mṣb in explanation of the n. un. in art. قبس:) and *ashes*: and *anything burnt by fire*: (Ṣ, TA:) n. un. with ة: (Ṣ, Mṣb, Ḳ:) which is tropically applied to ‡*live coals* [or *a live coal*]. (Mṣb.) [Hence] the n. un. is also used as meaning †*Blackness of complexion.* (TA from a trad. of Luḳmán Ibn-'Ád.) And جَارِيَةٌ حُمَمَةٌ means †*A black girl* or *female slave.* (TA. [See also أَحَمّ.])

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, Ḳ:) or *any collared*, or *ringed, bird*; (Ṣ, Mṣb, Ḳ;) so with the Arabs; *such as the* فَوَاخِت *and the* قَمَارِيّ *and* سَاقُ حُرّ *and the* قَطَا *and the* وَرَاشِين *and the like*, (Ṣ, Mṣb,) and the *domestic* [*pigeons*] (الدَّوَاجِن), also, (El-Umawee, Ṣ, Mṣb,) that are taken into houses for the purpose of producing their young ones; (El-Umawee, Ṣ;) to which last alone the term is applied by the vulgar: accord. to Ks, it is the *wild* [*species*]; and the يَمَام is that which keeps to the houses: accord. to Aṣ, the latter is the حَمَام وَحْشِيّ [or *wild pigeon*]; *a species of the birds of the desert*: (Ṣ, Mṣb:) or, accord. to Esh-Sháfi'ee, حَمَامٌ signifies *any kind of bird that drinks in the manner denoted by the verb* عَبّ, [i. e. *continuously*,] *and cooes; including the* قَمَارِيّ *and* وَرَاشِين *and* فَوَاخِت; *whether it be, or be not, collared*, or *ringed; domestic* or *wild*: (Az, TA:) *the flesh*

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