

and **ك** in art. **حجر** and **أُحْيِيَّة**: (Ham p. 496:) and the dual is **حَمِيَان** and **حَمَوَان**; (ISk, S, Mṣb, TA;) the latter irreg., (TA,) heard by **كس**, but he preferred the former. (S.) You say, **هَذَا شَيْءٌ حَمِيٌّ** *This is a thing prohibited, or interdicted; not to be approached.* (S.) And **حَمِيٌّ** *Herbage, or pasture, that is prohibited, or interdicted.* (K.) — See also **حَمَاءٌ**.

**حَمِيَّة**: see the next preceding paragraph. — Also an inf. n. of **حَمَى الْمَكَانَ** [q. v.]: (Mṣb:) and of **حَمَيْتُ الْمَرِيضَ** [q. v.]. (S, Mṣb.) — Also *The practising abstinence; (PṢ in art. ازم); [especially the abstaining from things injurious in a case of sickness;] the abstaining, or desisting, from eating.* (TA in that art.)

**حَمَاءٌ**: see **حَمِيٌّ** — **لَكَ حَمَاءٌ** or **حَمَاءٌ لَكَ** i. q. **فَدَاءٌ لَكَ** [May such a person, or thing, be a ransom for thee!] or **فَدَاءٌ لَكَ** [meaning **فَدَيْتَ**, i. e. *mayest thou be ransomed!* or **فَدَاكَ**, i. e. *may such a one ransom thee!*] (S, accord. to different copies.) [And in like manner,] the Arabs said, **فَدَى الْغَدَى وَالْحَمِيَّ** [Ransom, or ransoming, be for thee!] pronouncing the former noun with the short alif when thus coupling it with **الْحَمِيَّ**. (El-Kālee, TA in art. فدى.)

**حَمِيٌّ** A sick man prohibited, or interdicted, from what would injure him, (IAqr, K,) of food and drink. (IAqr.) — Protected, defended, or guarded (S, \* Mgh, K, TA) from evil, &c. (TA.) 'Asim Ibn-Thābit El Anṣāree was called **حَمِيٌّ الدَّبَرِ** [The protected by hornets, or by the swarm of bees], (S, Mgh,) because his corpse was protected from his enemies by large hornets, (S in art. دبر,) or by a swarm of bees. (Mgh.) — One who will not bear, endure, or tolerate, wrongful treatment. (K.) And **حَمِيٌّ الْأَنْفِ** A man who refuses to submit to wrongful treatment. (TA. [See also **أَنْفٌ**].)

**حَمِيَّة** an inf. n. of **حَمَى**: (S, K: [see **حَمَى** :]) *Disdain, scorn, or indignation; and anger; syn. أَنْفَةٌ*, (Mgh, Mṣb, TA,) and **غَيْبَةٌ**; (TA;) because a means of protection: (Mgh:) *care of what is sacred, or inviolable, or of what one is bound to respect, or honour, and to defend, and of religion, to avoid suspicion.* (KT.)

**حَمِيَّةٌ** The vehemence of anger; and the commencement [or outburst] thereof: (K:) *spirit, and anger; as in the saying, إِنَّهُ لَشَدِيدُ الْحَمِيَّةِ* [Verily he is vehement in spirit, and in anger]. (TA.) — The assault of wine upon the head; or its rush into the head: (K:) or the beginning of its assault upon, or rush into, the head: (S:) and its force, or vehemence: or its intoxicating operation: or its overpowering influence upon the head; (K;) or upon the drinker: (Lth, TA:) or the creeping [of the fumes] of wine [through the drinker]. (A 'Obeyd, TA.) One says, **سَارَتْ فِيهِ حَمِيَّةُ الْكَأْسِ**, meaning [The fumes of] the cup of wine mounted into his head. (TA.) And **حَمِيَّةٌ** [originally **حَمِيَّةٌ**] signifies The assault, or attack,

of pain. (S, TA.) — The prime, and sprightliness, of youth; (K:) and the flush, or impetuosity, (سورة,) thereof. (TA.) You say, **فَعَلَ ذَلِكَ فِي حَمِيَّةٍ شَبَابِهِ** *He did that in the flush, or impetuosity, (سورة,) and sprightliness, of his youth.* (TA.) — **هُوَ حَامِيٌّ** *He is the protector, defender, or guarder [from encroachment], of that which he possesses, and of which he has the superintendence, or management.* (S, K.)

**حَامِرٌ** [act. part. n. of **حَمَى**. And hence,] *A stallion-camel that has prohibited, or interdicted, his back [to be used for bearing a rider or any burden]; (Fr, S, K;) that is not ridden, (Fr, S, Mgh,) nor shorn of any of his fur; (Fr, S;) that is left at liberty, not made any use of, (K,) nor debarred from pasturage (Fr, S, Mgh, K) nor from water: (K:) he is one that has long continued with a people: (S:) or whose offspring's offspring has conceived: (Fr, S, Mgh:) or that has covered a certain number of times, or ten times: (K:) it is mentioned in the **كُر** [v. 102]. (S, Mgh. [See also **بَحِيرَةٌ**].) — **الْحَامِي** is also an appellation applied to *The lion*; and so **الْمَحْمِي**; (K;) in the Tekmileh, **الْحَامِي** and **الْمَحْمِي** [app. **الْمَحْمِي**, as in a copy of the **كُر**]. (TA.) — You say also, **فُلَانٌ حَامِي الْحَقِيقَةِ** [Such a one is the protector, or defender, of that which, or those whom, it is necessary for him, or incumbent on him, to protect, or defend]; like **حَامِي الدَّمَارِ** [q. v. in art. دمر]; and **حَامِي الْحَمِيَّةِ** [explained in the next preceding paragraph]: pl. **حَمَاءٌ** and [coll. gen. n.] **حَامِيَّةٌ**: (S:) this last word signifies a company, or party, protecting, or defending, their companions, (K,) or themselves: (TA:) and also a man who is a protector, or defender, of his companions (K) in war: (TA:) or a strenuous protector and defender of a party; for the **ه** is to give intensiveness to the signification: (Mgh:) and you say, **هُوَ عَلَى حَامِيَّةِ الْقَوْمِ**, meaning *He is the last of those who protect, or defend, the party in their going away (K) and in their state of defeat.* (TA.) — [Hot: or vehemently hot.] You say **حَدِيدَةٌ حَامِيَّةٌ** *A piece of iron vehemently hot by means of fire.* (Mṣb.) And **قَدْرُ الْقَوْمِ حَامِيَّةٌ** *The people's cooking-pot is hot, boiling: meaning †the people are mighty, strong, or invincible, and vehemently impetuous in valour.* (TA.)*

**حَامِيَّةٌ**: see **حَامِرٌ**. — Also *A great, or wide, or great and wide, mass of stone, (حَمَارَةٌ, K accord. to the TA,) or the stones, (حَمَارَةٌ, K) so in some copies of the **كُر**, with which a well is cased: (K:) pl. **حَمَوَامِرٌ**: (TA:) or the latter signifies the stones &c. with which a well is cased, to protect its sides from becoming dirty and disordered: (Ham p. 62:) or great and heavy stones: and also large masses of rock which are placed in the last parts of the casing [of a well] if it falls out through age: they dig out hollows, and build them therein, so that they suffer not the earth to come near to the casing, but repel it: (ISh:) and all the stones [of the casing] of a well, matching one another, none of them larger than another. (AA.) —*

The circuit of the solid hoof: (Ham p. 62:) or [the dual] **حَامِيَّتَانِ** signifies the part on the right and left of the toe of the solid hoof: (AO, S:) or [the pl.] **حَمَوَامِرٌ** signifies the right and left edges of the solid hoofs; (Aq, TA;) between them are [the] **نُسُورٌ** [or frogs], like hard date-stones: (Abou-Dāwood, TA:) or the right and left sides of the solid hoof. (K.) — [The pl. also signifies The sides of a mountain. (Freytag, from the Deewān of Jereer.)] — Also, the sing., i. q. **أَثْفِيَّةٌ** [i. e. *Any one of the three stones on which the cooking-pot is placed*]: (AA, K:) pl. as above. (TA.) — **مَضَيْتُ عَلَى حَامِيَّتِي** means *I went my own way.* (Sgh, K.)

**هُوَ أَحْمَى أَنْفًا مِنْ فُلَانٍ** (S, TA) *He is more resistive than such a one.* (TA.)

**الْمَحْمِي**: }  
**الْمَحْمِي**: } see **حَامِرٌ**.

**مُحْمَمٌ** Black; applied to such a thing as the night, and a collection of clouds: or, applied to the latter, *heaped up, and black.* (Lth.)

### حن

1. **حَنَّ**, aor. -, inf. n. **حَنِنٌ**, *He was, or became, affected with [a yearning, longing, or desire, or] an intense emotion of grief or of joy; as also †* **تَحَنَّ** and **اسْتَحَنَّ**. (K.) [See an instance of its denoting an emotion of joy voce **حَنَّانٌ**.] You say, **حَنَّ إِلَيْهِ**, aor. and inf. n. as above, *He, or his soul, yearned towards, longed for, or desired, him, or it.* (S.) And **حَنَّ إِلَى وَطَنِهِ** *He yearned towards, longed for, or desired, his home.* (TA.) And **تَحَنَّ إِلَى زَوْجِهَا الْأَوَّلِ** [She yearns towards her first, or former, husband]. (TA.) And **حَنَّتْ**, inf. n. as above, *She (a woman) yearned towards, longed for, or desired, her child, or children.* (Mṣb.) So, too, one says of a she-camel, meaning *She yearned towards, longed for, or desired, her home, or her young one*; and in like manner, of a pigeon: but in most instances it means *she (a camel) yearned with a cry, or uttered a cry when yearning [or a yearning cry or the cry produced by yearning], towards her young one or her companions: or she uttered a cry with emotion after her young one: in its primary sense, she reiterated her [yearning] cry after her young one: but when you say, حَنَّ قَلْبِي إِلَيْهِ, you mean My heart yearned towards, longed for, or desired, him, or it, without the uttering of a cry or sound.* (TA.) They said also, **لَا أَفْعَلُهُ حَتَّى يَحَنَّ الصَّبُّ**, [I will not do it until the lizard called **صَبٌّ** yearn after the camels returning from the water; meaning *I will never do it*]: this is only a prov.; for the **صَبٌّ** has no **حَنِينٌ**, nor does it ever go to the water. (TA.) [And **حَنَّ الْعُودُ**, aor. and inf. n. as above, † *The lute produced plaintive sounds: or excited lively emotions of sadness, or of mirth: see **حَنَّانٌ**.* And in like manner one says of a musical reed: see