

veiled, covered, or concealed, a thing; (K, TA;) as also خمر, inf. n. تخمير, (Mgh, Mṣb,) which also signifies he covered over a thing; (S, Mṣb, K;) and اخمر, (TA,) inf. n. اخمَار. (K.) [Hence,] اخمرها [and app. اخمرها also, for the quasi-pass. is تخمرت as well as اخمرت, He veiled her with a muffler;] he put on her a خمار. (A.) And اخمره, and وجهه, He covered over his vessel, and his face. (S.) And اخمره بيته He concealed his house, or chamber, or tent, [meaning its interior,] and ordered it aright. (TA, from a trad.) And اخمرته الارض عني and اخمرته عني The land, or ground, concealed him, or it, from me. (K.) And اخمره + He concealed it, or conceived it, in his mind. (S, K.) And اخمره فلان علي ظنة Such a one concealed, or conceived, in his mind a suspicion, or an evil opinion, of me. (T, TA.) And اخمره شهادته, (S, Mṣb,) and اخمرها, (A, Mgh,) and اخمرها, (TA,) + He concealed his testimony. (S, A, Mgh, Mṣb, TA.) And اخمره تخمر العقل + Wine veils [or obscures] the intellect; (K;) and so تخميره, lit. covers it: (Mṣb:) or the latter signifies + infects it; [as though acting like leaven; and if so, from اخمر العجين, which see in what follows; nearly the same as "intoxicates," which properly signifies "empoisons," or "infects with poison;"] syn. تخالطه. (S, K.) [See اخمر.] = اخمر, aor. ٢, (S, K,) inf. n. اخمر, (S,) He became concealed, or hidden; or he concealed, or hid, himself; (S, K;) اخمر from me; (S;) as also اخمر, (S, K,) inf. n. مخامرة; (K;) and اخمر: (K;) or this last signifies he concealed, or hid, himself in a خمر [or covert of trees or the like]. (TA.) One says also, اخمر عني الخبر + The news, or story, became concealed from me. (S.) And one says to the hyena, اخمر اخمري Hide thyself, O Umm-Amir: (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 تابط شرا. (Ham p. 242.) And اخمر ما تحاذر [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 اخمر [and اناك] or تحاذرين. (K.) — اخمر also signifies The becoming changed, or altered, from a former state or condition. (K.) You say, اخمر الشيء The thing became changed, &c. (TK.) = اخمر العجين, (Ks, S, A, Mṣb, K,) aor. ٢ (S, Mṣb, K) and ٢, (S, K,) inf. n. اخمر, (S, Mṣb, K,) [He leavened the dough;] he put خمره, (Ks, A,) or اخمير, (S, A, Mṣb,) into the dough; (Ks, S, A, Mṣb, TA;) as also اخمره: (TA:) or he left the dough until it became good [or mature]; (K;) and in like manner, accord. to the K, الطين [the clay, or mud: see فطر]: or, as in other lexicons, الطيب [the perfume]; (TA:) and the like; as also اخمره, inf. n. تخمير, in relation to any of these things; and اخمره in relation to the first [and probably to the others also]: (K:) and اخمر النبيذ [he fermented the

beverage called نبيذ;] he put خمره into the نبيذ. (A.) [Mtr says, in the Mgh, اخمر العصور I have not found, nor تخمير as its quasi-pass.] = اخمره, aor. ٢, (TA,) inf. n. اخمر; (K;) and اخمره; (Mgh;) He gave him (namely, a man, and a beast, such as a horse and the like, TA) wine (خمر) to drink. (K, Mgh, TA.) = اخمر, (Mgh, TA,) inf. n. اخمر, (TA,) He suffered, or was affected with, خمار [i. e. the remains of intoxication]. (Mgh, TA.) [See also 5.] = اخمره, aor. ٢, (AA, S,) inf. n. اخمر, (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. خامر as an intrans. v.: see 1, in three places. = خامرة, inf. n. مخامرة, It mixed, mingled, commingled, intermixed, or intermingled, with it; became incorporated, or blended, with it; infected, or pervaded, it; syn. خالطه. (S, A, Mgh, K.) You say, خامر الماء اللبن The water mixed with the milk. (A.) And خامرت فلانا I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him; syn. خالطته. (A.) And اخمر العقل: see 1. And خامرة الداء + The disease infected, or pervaded, him; syn. خالطه: (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 خامر المكان, (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, بيته his house, or tent; and so خمره. (TA.) = خامر, (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. اخمر: see 1 in the former half of the paragraph, in six places. — اخمرت الارض The land abounded with خمر, (S, K,) meaning tangled trees. (TA.) = See also 1, latter part, in two places. = اخمره الشيء 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, اخمرني كذا, 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. تخمرت: see 8. = Also She (a woman) applied خمره as a liniment to her face, to beautify her complexion. (TA.) = تخمر He was affected with languor by wine. (TA.) [See اخمر.] — See also 1, near the end of the paragraph.

8. اخمرت She wore, or put on [her head], a خمار; (S, A, Mgh, Mṣb, K;) as also تخمرت. (A, Mgh, Mṣb, K.) = اختمر, said of dough, [It became fermented;] it had خمره put into it: and in like manner one says of the beverage called نبيذ [it became fermented]: (A:) or, said

of dough, and of clay, or mud, (طين, as in the K, but accord. to other lexicons perfume, طيب, TA,) and the like, it was left until it became good [or mature]: (K:) and اخمرت الخمر 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. استخمره 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 Mo'addb, من استخمر قوما اولهم احرار وجيران مستضعفون, [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-Islam 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.)

خمر [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 خمر was forbidden when there was not in El-Medeench any خمر 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 نبيذ, like as نبيذ is sometimes applied to wine expressed from grapes: (L in art. نبيذ:) applied to + expressed juice from which خمر [properly so called] is made, [i. e., to must, or unfermented نبيذ,] it is tropical: it is so used in a trad. in which خمر is said to have been sold by [a companion of Moḥammad named] Samurah: خمر [in its proper acceptation] is so called because it veils (تخمير, i. e. تستر,) the intellect: (K:) or because it infects (تخامر, i. e. تخالط,) the intellect: (S, K:) [as though acting like leaven: (see 1:)] so said 'Omar: (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 هو الخمر as well as هي الخمر: