

be the only word of this form except **حَمَزٌ**, meaning "short," and **حَمَزٌ**, the name of a place in Syria, (S, TA,) but **إِأَرْ** did not know this latter form of the word; (Az, TA;) [The *cicer arietinum*; or chick-peas;] a certain grain, (S, Mṣb, K,) well known, (Mṣb, K,) of the description termed **القَطَانِي**: (AHn:) n. un. **حَمِصَةٌ** and **حَمِصَةٌ**: (TA:) it is white, and red, and black, and of a sort called **كِرْسِيٌّ** [or **كِرْسِيٌّ**?]; and is also wild, and cultivated in gardens: the wild sort is the hotter, and the more contracted; the nutriment of the garden-sort is the better; and the black is the most powerful in its operations: (the Minháj, TA:) it is flatulent, lenitive, diuretic, having the property of increasing the seminal fluid and the carnal appetite and the blood: (K:) Hippocrates says that it has in it two substances, which quit it by cooking; one of them salt, or saline, which is lenitive; and the other sweet, which is diuretic; and it clears away spots in the skin, and beautifies the complexion, and is beneficial for hot tumours, and its oil is serviceable for the ringworm, or tetter; and its meal, for the fluid of foul ulcers; and the infusion thereof, for toothache, and for smelling of the lip; and it clears the voice: (TA:) it also strengthens the body and the penis; (K;) wherefore it is given as fodder to the stallions of horses and the like, and of camels; (TA;) on the condition of its being eaten not before [other] food nor after it, but in the midst thereof; (K;) or, correctly, as in the Minháj, it should be eaten between two meals. (TA.)

## حمض

1. **حَمِصٌ**, aor. ٢; and **حَمِصٌ**, (S, A, Mṣb, K,) aor. ٢, (S,) or ٢, (K,) or both; (TA;) and **حَمِصٌ**, aor. ٢; (K;) inf. n. [of the first] **حَمِصَةٌ** (S, Mṣb, K) and [of the second or third] **حَمِصٌ**, (as in some copies of the S and of the K,) or **حَمِصٌ**; (as in other copies of the S and of the K;) said of a thing, (S, A, Mṣb,) or the third is said particularly of milk, (K,) *It was, or became, حامض* [i. e. acid, sour, sharp or biting to the taste, pungent, or in taste like vinegar or like sour milk: see **حَمِصَةٌ** below]; (S, Mṣb, K;) as also **حَمِصٌ**, inf. n. **حَمِصٌ**. (TA.) You say, **جَاءَنَا حَمِصًا**, (accord. to different copies of the S,) *He brought us some thick and very sour milk, not to be endured by reason of sourness.* (S.) = [Hence, or from **حَمِصٌ**, q. v. infra,] **حَمِصَتِ الْإِبِلُ**, (A, S, A, K,) aor. ٢, (A, S, TA,) inf. n. **حَمِصٌ** (A, S, K) and **حَمِصٌ**; (K;) and **حَمِصَتِ**; (A, T, S, K;) *The camels pastured upon حمض* [q. v.]; (A, S, A;) or ate it. (K.) — [And hence, because camels become weary of eating حمض,] **حَمِصْتُ عَنْهُ** *I disliked him, or it.* (Sgh, K.) — And [because camels are eager for حمض after eating long of خَلَّة,] **حَمِصْتُ بِهِ** *I eagerly desired him, or it.* (Sgh, K.)

2. **حَمِصٌ**, inf. n. **حَمِصٌ**: see 1, first signification. = [It seems to be also syn. with حمض, q. v.: for, —] said of a man, it signifies **أَتَى**

**الْمَرْأَةَ فِي دُبْرِهَا**, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also **حَمِصٌ**: opposed to **أَخَلَّ** [q. v.]. (TA in art. **خَل**.) — **حَمِصٌ** also signifies **تَفْخِيضٌ** (S, TA) in **جَمَاعٍ**. (TA.) — Also **حَمِصٌ**, or **حَمِصٌ**, little of a thing. (S, K.) You say, **حَمِصٌ لَنَا فِي الْقَرَى** *Such a one gave, or did, little to us in entertaining.* (S.) = **حَمِصْتُ الْإِبِلَ**: see 4. — **حَمِصَةٌ عَنْهُ**: see 4.

4. **احْمِصَتِ الْأَرْضُ** *The land became abundant* in **حَمِصٌ** [q. v.]. (S.) — **احْمِصَتِ الْقَوْمُ** *The people, or company of men, lighted on, or found, حمض.* (TA.) — **احْمِصَتِ الْإِبِلُ** i. q. **حَمِصْتُ**, q. v. (A, T, S, K.) — [And hence,] **احْمِصَتِ الْقَوْمُ** *The people, or company of men, launched into, or entered upon, cheering discourse.* (A, TA.) I 'Ab used to say to his companions, **أَحْمِصُوا** *[Launch ye forth, or enter upon, cheering discourse];* (A, TA;) whereupon they would begin to recite poetry, and to relate the memorable conflicts of the Arabs; (A;) because they then entered into traditions and stories of the Arabs, being weary of the interpretation of the **كُرْأَن**, [like camels betaking themselves to the pasture termed حمض when weary of that termed خَلَّة.] (TA.) [And in like manner,] **احْمِصُوا** also means **حَمِصٌ** *The changing from seriousness to jesting or joking.* (Har p. 10.) — See also 2. [And see 5.] = **احْمِصْتُ الْإِبِلَ**; (S, K;) or **حَمِصْتُهَا**, inf. n. **حَمِصٌ**; (ISk;) *I pastured the camels upon حمض.* (ISk, S, K.) — [And hence, as camels are pastured upon حمض after they have pastured for a time upon خَلَّة,] **احْمِصْتُ عَنْهُ**, and **حَمِصْتُ عَنْهُ** *He shifted him from it [to another thing].* (TA.)

5. **حَمِصٌ** [app. signifies, in its primary acceptation, *He (a camel) betook himself to the pasture termed حمض after eating for a time of that termed خَلَّة.* (See also 1 and 4 and 2.) — And hence,] **حَمِصْتُ عَنْهُ** *He shifted from one thing to another thing.* (TA.) — [Hence also,] one says to a man when he comes threatening, **أَنْتَ مُخْتَلٌ فَتَحَمِصْ** *[Thou art disordered in temper, therefore sooth thyself]:* (S, A:) from خَلَّة and حمض. (S.) [See also **خَلِّي**, in art. **خَل**.]

**حَمِصٌ** [a coll. gen. n.] *A kind of plant in which is saltness, (A, Mṣb,) which camels eat as though it were fruit, and after which they drink:* (A:) other plants are termed **خَلَّة**: (Mṣb:) or *what is salt and bitter, of plants;* (S, K;) such as the **رَمْتٌ** and the **أَثَلٌ** and the **طَرْقَاءٌ** and the like: (S:) what is sweet is called **خَلَّة**: (S, K:) or *any kind of plant that is salt, or sour, rising upon [several] stems, and having no [single] أصل [or stock]:* (M [as cited in the L, but I doubt whether the passage be correctly transcribed]:) or *any salt, or sour, kind of trees; having a juicy and quivering leaf, which, when squeezed, bursts forth with water; and having a pungent, or strong, odour; that cleanses the garment and the hand when they are washed with it;*

such as the **نَجِيلٌ** and the **خَذْرَافٌ** and the **إِخْرِيطٌ** and the **رَمْتٌ** and the **قَصَّةٌ** and the **قَلَامٌ** and the **طَرْقَاءٌ** and the **حُرْصٌ** and the **رُغْلٌ** and the **طَرْقَاءٌ** and the like: (Lḥ:) or *any plant that does not dry up in the ربيع [or spring], but endures the hot season, having in it saltness; when camels eat it, they drink upon it; and when they do not find it, they become thin and weak:* (Lth, T:) the Arabs say that the **خَلَّة** is the bread of camels, and the **حَمِصٌ** is their fruit, (S, A, Mṣb, K,\*) or, as some say, their flesh-meat; (S;) or their **حَمِصٌ**: (TA in art. **خَل**:) and they say that flesh-meat is the **حَمِصٌ** of men: (TA:) the n. un. is with **ة**: (Mgh:) and the pl. is **حَمِصٌ**. (S, K.) [In Isaiah xxx. 24, the word rendered "clean" in our authorized version is thought by some to mean "salt" or "sour." — Hence the saying,

\* **جَاءُوا مُخْلِينَ فَلَاقُوا حَمِصًا** \*

† *They came eagerly desiring evil, or mischief, and found him who cured them of that which affected them: which is like the saying of Ru-beh,*

\* **وَنُورِدُ الْمُسْتَوْدِينَ حَمِصًا** \*

† *And him who cometh to us seeking to do evil, or mischief, we cure of his disease: for camels, when they are satiated with خَلَّة, eagerly desire حمض [to cure them of the effect of the former].* (TA. [See also **خَلِّي**, in art. **خَل**.]) — Hence, also, by way of comparison, حمض is applied to **عَمَلٌ**, and **نَارٌ**: and **خَلَّة**, to ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and amplexness of circumstances: (T and TA in art. **خَل**:) and the former, to death: and the latter, to life. (Ham p. 315.) — **فَوَادٌ حَمِصٌ** and **نَفْسٌ حَمِصَةٌ** mean **حَمِصٌ** *A mind that takes fright at a thing, and shrinks from it, at first hearing it.* (TA.)

**حَمِصَةٌ** *Eager desire for a thing.* (S, K.) It is said in a trad., **الْأُذُنُ مَجَابَةٌ وَلِلنَّفْسِ حَمِصَةٌ**; (S, TA;) and in another, **لِلْأُذُنِ مَهَةٌ وَلِلنَّفْسِ حَمِصَةٌ**; (TA;) [both meaning the same;] **حَمِصَةٌ** *The ear is wont to reject what it hears, not retaining it, when one is exhorted to do a thing, or forbidden to do it, while the mind has eager desire to hear: (IAth:) or the ear retains not all that that it hears, while having eager desire for what it deems elegant, of extraordinary matters of discourse and speech.* (Az.) This usage of the word is taken from the eager desire of camels for حمض when they have become weary of خَلَّة. (S.)

**حَمِصِيَّةٌ** and **إِبِلٌ حَمِصِيَّةٌ**, and **بَعِيرٌ حَمِصِيٌّ**: see **حَمِصَةٌ**. — **أَرْضٌ حَمِصِيَّةٌ**: see **حَمِصَةٌ**.

**حَمِصَةٌ** [Acidity; sourness; the quality of being sharp or biting to the taste; pungency;] the taste of that which is termed **حامض**. (S, K.) [See 1.] **الْحَمِصَةُ** is also explained as signifying **حَمِصَةٌ** *That which bites the tongue; as the taste of vinegar, and of milk such as is termed حَمِصٌ: which is extr., [if it be meant thereby that the word is thus used as an epithet to qualify a subst., or as an epithet in which the quality of a subst.*