انقمح ▼; (Ṣ, L, Ḳ;) *He* (a camel) *raised his head* (Ṣ, A, Ḳ) *from the water* (A) or *at the watering-trough, and refused to drink,* (Ṣ, Ḳ,) *his thirst being satisfied,* (Ṣ, A,) or *by reason of loathing,* or *of the coldness of the water,* or *of some disease.* (A.) And قَامَحَتِ ▼ الإِبِلُ *The camels came to the water and did not drink,* (Ṣ, Ḳ,) *but raised their heads,* (Ṣ,) *by reason of disease,* or *of cold,* (Ṣ, Ḳ,) or *of the coldness of the water,* or *because their thirst was satisfied.* (TA.) And شَرِبَ فَتَقَمَّحَ ▼ and ▼ انْقَمَحَ [*He drank*] *and raised his head and left drinking by reason of his thirst's being satisfied.* (Ṣ.) And تقمّح ▼ فُلَانٌ مِنَ المَآءِ *Such a one drank water,* or *the water, with dislike,* or *loathing.* (AZ.) ▼ أَشْرَبُ فَأَتَقَمَّحُ, said by Umm-Zarạ, means ‡[*I drink*] *and I satisfy my thirst until I am not able to drink more, so I raise my head like the* [*camel that is said to be*] مُقَامِح: (A, TA:*) Az says that التَّقَمُّح primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فَأَتَقَنَّحُ, (A, TA,*) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. قنح.] — قَمَحَ, aor. ـَ, inf. n. قُمُوحٌ, is also expl. by Lth as signifying *He* (a camel) *became very languid by reason of vehement thirst:* but accord. to Az, this is wrong. (L.)

2. قمّحهُ, (A, Ḳ,) inf. n. تَقْمِيحٌ, (Ḳ,) ‡ *He repelled him* (i.e. his companion, A) *with a small and paltry thing, in lieu of much that was due to him;* (A, Ḳ;*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3: see 1, near the middle, in two places. — Hence, (Ṣ, A,) شَهْرَا قِمَاحٍ, (Ṣ, A, Ḳ,) also called شَهْرَا قُمَاحٍ ▼, (Ḳ,) *The two coldest,* (Ṣ, Ḳ,) or *two of the coldest,* (A,) *months* (Ṣ, A, Ḳ) *of winter;* (A;) said by Sh to be شِيبَانُ *and* مِلْحَانُ; (TA; [in which it is also here said that they are *the two months whereof each is called* كَانُون: if so, corresponding to December and January O.S.: but see شِيبَانُ, in art. شيب:]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (Ṣ.)

4. أَقْمَحَ, (MA,) [in my MS. copy of the Ḳ indefinitely written اقمح, and in the CḲ اَقْمَحَ, but it is correctly أُقْمِحَ, as is shown by its being added, after the explanation, in the TA, "whence ▼ مُقْمَحُونَ in the Ḳur" (xxxvi. 7,] and by explanations of this epithet in several of the expositions of the Ḳur-án, and the like is also indicated in the Ṣ,] inf. n. إِقْمَاحٌ, (Ṣ,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) *He raised his head, and contracted his eyes:* (Ṣ, MA, Ḳ, TA:) [or *he was made to raise his head and to contract his eyes:*] it is expl. by Z as in the Ḳ. (TA.) — [Hence,] one says, (Ṣ,) أَقْمَحَهُ الغُلُّ ‡ *The* غُلّ [i.e. the *ring,* or *collar, of iron, for the neck,* or the *shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,*] *caused his* (i.e. a captive's Ḳ) *head to be raised, by reason of the straitness thereof;* (Ṣ, Ḳ, TA;) meaning that the bar of the غُلّ, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — الإِقْمَاحُ [as inf. n. of أُقْمِحَ, like أُكْمِحَ (with ك and ح) in form and in meaning,] also signifies † *The elevating of the head by reason of pride:* and so الإِكْمَاحُ. (L and TA in art. كمح: but in the CḲ, in that art, الإِقْمَاحُ, with خ.) And اقمح بِأَنْفِهِ [i.e. أُقْمِحَ] signifies شَمَخَ [i.e. شَمَخَ بِأَنْفِهِ, † *He magnified,* or *exalted, himself; was proud; behaved proudly,* or *disdainfully;* or *elevated his nose, from pride*]; (Ḳ, TA;) and *raised his head, scarcely ever,* or *never, lowering it:* as though the verb had two contr. significations. (TA.) — اقمح said of thirst is expl. by Lth as signifying *It rendered* a camel *very languid:* but accord. to Az, this is wrong. (L.) — اقمح السُّنْبُلُ *The ears* [*of wheat*] *became pervaded by the farinaceous substance.* (Ḳ.) — And اقمح البُرُّ, so in the T and L and other lexicons, but in all the copies of the Ḳ البُرُّ ▼ اِقْتَمَحَ, *The wheat becomes mature* قَمْح. (TA.)

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: — and see also 4, last sentence.

قَمْح *Wheat,* syn. بُرّ, (Ṣ, A, Mgh, L, Mṣb, Ḳ,) and حِنْطَة, and طَعَام, (Mṣb,) *when the farinaceous substance pervades the ears,* or *from the time when it has attained its full growth to the time when it has become compact:* (L:) [and the *grain of wheat;* as also بُرّ and حِنْطَة and طَعَام:] a word of the dial. of Syria, and sometimes used by the people of El-Ḥijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بُرّ is more chaste: (Ṣ in art. بر:) ▼ قَمْحَة signifies *a single grain thereof.* (Mṣb.) — جَرَى القَمْحُ فِى السُّنْبُلِ means *The farinaceous substance pervaded the ears* [*of wheat*]. (L.)

قَمْحَة: see the next preceding paragraph.

قُمْحَة *A mouthful of* قَمِيحَة [q. v.]: (Ṣ, Ḳ:) or, as more than one have said, *of water.* (TA.) — See also القُمَّحَان.

القِمْحَى and القِمْحَاة *The* قَيْشَة [q. v., generally meaning the *glans of the penis*]. (Ḳ.)

القِمْحَانَة *The part between the* قَمَحْدُوَة [or *occiput*] *and what is termed* نُقْرَةُ القَفَا [which is *the small hollow in the back of the neck*]. (Ḳ.)

القُمَّحَان, thus accord. to the Baṣrees, (TA,) and القُمُّحَان, and ▼ القُمْحَة, (Ḳ,) *The* [*plant called*] وَرْس [q. v.]: (Ṣ, Ḳ, TA:) or [*the kind of perfume called*] الذَّرِيرَة: (TA:) or (so accord. to the Ḳ and TA, but in the Ṣ "also,") *a substance that comes upon the surface of wine, like* الذَّرِيرَة: (Ṣ, Ḳ, TA:) it is *the froth,* or *scum, thereof:* (L, TA:) or, as some say, (TA, but in the Ḳ "and,") *saffron:* (Ḳ, TA:) or *a certain perfume:* or *a white substance that overspreads wine resembling* الذَّرِيرَة: this last is said to be what is meant in the following verse by En-Nábighah [Edh-Dhubyánee], the only poet known by AḤn to have mentioned القمّحان:

* إِذَا فُضَّتْ خَوَاتِمُهُ عَلَاهُ *

* يَبِيسُ القُمَّحَانِ مِنَ المُدَامِ *

[*When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes,* or *appears, upon its surface*]. (L, TA.)

قُمَاح, a subst. from قَمَحَ or قَامَحَ, *Aversion of* a camel *from drinking, by reason of the thirst's being satisfied,* or *of loathing,* or *of the coldness of the water,* or *of some disease.* (L. [See also حُمَام.]) Hence شَهْرَا قُمَاحٍ, also called شَهْرَا قِمَاحٍ: see 3.

إِنَّهُ لَقَمُوحٌ لِلنَّبِيذِ *Verily he is a great drinker of* the beverage called *nebeedh.* (ISh.)

قَمِيحَة a subst. signifying *What is eaten in the manner termed* اِقْتِمَاح, [see قَمِحَ,] (Ṣ, L,) *of the meal of parched barley* or *wheat, &c.,* (L,) or *such as a digestive stomachic* (جُوَارِش [often written جَوَارِش], *&c.:* (Ṣ:) expl. in the Ḳ by the word جُوَارِش [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. كُوَارِش or كُوَارِشْت]: (TA:) app. from القَمْح meaning البُرّ. (Ṣ.) — [Hence] one says, مَا أَصَابَتِ الإِبِلُ إِلَّا قَمِيحَةً مِنْ كَلَأٍ ‡ *The camels obtained not* [aught] *save somewhat of dry herbage which they took into the mouth unmoistened,* or *licked up.* (A, TA.)

قَامِح A camel *raising his head* (Ṣ, A, Ḳ) *from the water* (A) or *at the watering-trough, and refusing to drink,* (Ṣ, Ḳ,) *his thirst being satisfied,* (Ṣ, A,) or *by reason of loathing,* or *of the coldness*