

is predominant, but I rather think that it is a loose way of explaining it as an inf. n. used as a simple subst. for [the measure] فَعُولَةٌ does not belong [save] to inf. ns. (TA: [in which the word اِحْمَقُ is evidently omitted by an oversight in transcription, and therefore has been supplied by me in rendering the passage.]

أَرْضٌ حَمِيضَةٌ Land abounding with حمض; (ISh, K;) as also اَرْضٌ مُحَمِيضَةٌ; (S;) and اَرْضٌ حَمِيضَةٌ: (TA:) pl. of the first, اَرْضُونَ حَمِيضٌ, (as in some copies of the K,) or حَمِيضٌ: (as in other copies of the same, and in the TA:) and حَمُوضٌ [which seems to be another pl. of the first of these epithets] is explained as signifying land possessing حمض. (TA.)

حَمَاضٌ [Sorrel; or particularly the rose-flowered sorrel; more commonly called in the present day حَمِيضٌ;] a certain plant having a red flower; (S;) a herb, or leguminous plant, of the kind termed دُكُورٌ, having a produce, or fruit, red like blood; (Ham p. 823;) a certain herb (K, TA) growing in the mountains, of herbs of the [season called] رَبِيعٌ, (TA,) the leaves of which are like those of the هِنْدِيَّةُ, (K, TA,) large and broad; (TA;) it is acid, (K, TA,) intensely so; its flower is red, and its leaves are green: (TA: [in which is here added ثَمَرُهُ مِثْلُ مِثْلِ الرِّمَانِ, app. for وَبِتَنَوَسُّ الدُّخَانَ; meaning that it waves much to and fro when blown by the wind, and describing its fruit as containing what resemble the grains of the pomegranate:]) it is pleasant to the taste; (K, TA;) and is eaten by men, but in small quantity: AHn and Aboo-Ziyád say, it grows very tall, and has a wide leaf, and a red flower, which, when it is near to drying up, becomes white: and Aboo-Ziyád says, in our mountain-country it is abundant; and is of two species; one of these two is acid, [but] pleasant to the taste; (TA;) and one species thereof is bitter; (K, TA;) in the lower parts of each, when they are full grown, is a redness; and the seeds and leaves of the acid species are used medicinally: Az says, it is a wild herb, or leguminous plant, that grows in the days of the [season called] رَبِيعٌ, in the channels of water, and has a red flower, and is of the herbs, or leguminous plants, which are termed دُكُورٌ: IB says, the places of its growth are the small channels of water, and the places to which valleys take their courses; and in it is acidity: sometimes, also, the people of settled habitations make it to grow in their gardens, and water it and sustain it so that it does not dry up in the time when the wild herbs, or leguminous plants, dry up: it is also said in the Minháj that it is both wild and growing in gardens; that the wild is called سَلَقٌ, [but this name is commonly applied to bete,] and in all of this there is not acidity: the garden-kind resembles the هِنْدِيَّةُ, and in this is acidity, and an excessive viscous moisture: the best is the acid, garden-kind: here ends the quotation from the Minháj: (TA:) each species, (K, TA,) the bitter and the pleasant, or the garden-kind and the wild, (TA,) is good for thirst, and for inflammation arising from yellow bile; and strengthens the bowels; and allays heaving of the stomach, and hot palpi-

tation, and tooth-ache; and is good for the black [or livid] jaundice; (K,*TA;) and, when cooked, and applied externally, for the leprosy; and for the ringworm (قُوبَاءُ); and for glandular swellings in the neck, so much so that it is said to do good to him who has these even when hung upon the neck: with vinegar, also, it is good for the mange, or scab; and it is astringent; and puts a stop to malacia [so I render شَهْوَةُ الطِّينِ, lit. "the longing for clay"]: its seeds are cold in the first degree, and have an astringent property, particularly when fried: (TA:) they say that if these be hung, in a purse, upon a woman's left upper arm, she will not become pregnant as long as they remain upon her: (K,*TA:) they are also good for the sting of scorpions; and if some of the seeds be swallowed before the scorpion's stinging, its stinging will not hurt. (TA.) = Also What is in the interior of the [kind of citron called] اِتْرَجٌ: (A, K:) n. un. with ة: (A:) it is cold and dry in the third degree; used as a liniment, it removes freckles and the like, and clears the complexion; and it suppresses (يَقْمَعُ) the yellow bile; and gives appetite for food; and is good for hot palpitation; and made into a beverage, it sweetens the odour of the mouth; and is good for looseness arising from yellow bile; and is suitable for those who are fevered. (TA.) [In the present day, in Egypt, this name is applied to A species of citron, itself, with a conical apex, and very acid pulp.]

حَمِيضِيٌّ A certain plant: not from حَمُوضَةٌ. (TA.)

حَمَاضِيَّةٌ A confection composed of حَمَاضٍ of the اِتْرَجِ. (TA.)

حَامِضٌ [Acid; sour; sharp or biting to the taste; pungent; having a taste like that of vinegar or like that of sour milk; see حَمُوضَةٌ;] (S, Mṣb, K;) applied to milk (TA) and other things; (Mṣb;) and مُحَمِيضٌ signifies the same, applied to a grape. (TA.) — [Hence,] رَجُلٌ حَامِضُ الْفُؤَادِ † A man whose heart, or mind, is altered and bad, (O, K,) فِي الْغَضَبِ in anger. (O.) And فَلَانٌ حَامِضُ الرِّئْتَيْنِ † Such a one is in a loathing state of mind; syn. مَرُّ النَّفْسِ. (S.) = اِبِلٌ حَامِضَةٌ Camels pasturing upon حمض; (S;) or eating it; (K;) or pasturing upon حمض after pasturing upon خَلَّةٌ: (ISk:) pl. حَمَاضٌ: (S, K;) and اِبِلٌ حَمِيضَةٌ Camels staying among حمض; (As, S, K;) as also حَمِيضِيَّةٌ, contr. to rule: (TA:) and بَعِيرٌ مُحَمِيضٌ a camel eating حمض. (TA.)

مَحْمِضٌ and مُحَمِيضٌ, (S, K,) the latter on the authority of A'Obeyd, (S,) A place in which camels pasture upon حمض. (S, K.)*

أَرْضٌ مُحَمِيضَةٌ: see حَمِيضَةٌ.

مَحْمِضٌ: see حَامِضٌ.

مَلَبَّنٌ مُسْتَحْمِضٌ Milk slow in thickening. (Ibn-'Abbád, K.)

حمق

1. حَمَقٌ, aor. ʔ; and حَمِيقٌ, aor. ʔ; (T, S, Mgh, Mṣb, K, &c. :) inf. n. (of the former, S) حَمَاقَةٌ (S, K,) or this is a simple subst., (Mṣb,) and (of the latter, S) حَمِيقٌ (S, Mgh,* Mṣb,* K) and حَمِيقٌ; (S, K;) He was, or became, foolish, or stupid; i. e., unsound in intellect or understanding; (T, Mgh, Mṣb;) and stagnant, or dull, therein,* (T, Mgh;) or deficient, or defective, therein; (IF, Mgh;) or he had little, or no, intellect or understanding; (S, K;) as also اِنْحَمِقُ and اِسْتَحْمِقُ (K) and اِتْحَمِقُ. (TA.) [See حَمِيقٌ, below.] One says to a man, تَبَسَّى, and اِحْمِيقِي, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA voce تَبَسَّى) — حَمَقَتِ السُّوقُ (S, M, K,) with damm; (so in two copies of the S;) or, as in [some copies of] the S, حَمِقتِ; (TA;) and اِنْحَمِقتِ; (S, Mgh, K;) † The market was, or became, stagnant, or dull, with respect to traffic. (S, M, Mgh, K, TA.) And حَمِقتِ تِجَارَتُهُ † His merchandise was, or became, unsaleable, or difficult of sale, or in little demand. (TA.) — حَمِيقٌ, aor. ʔ, inf. n. حَمِيقٌ, † His beard became light, or scanty. (Mṣb.) = حَمِيقٌ He had the disease termed حَمَاقٌ. (TA.)

2. حَمِيقَةٌ, inf. n. تَحْمِيقٌ, He ascribed to him حَمِيقٌ [i. e. foolishness, or stupidity, &c.]. (S, K.) — حَمِيقَتُهُ بَهْجَةٌ The light sleep in the first part of the night rendered him like the اَحْمِيقُ [i. e. foolish, or stupid, &c.]: so says IKh; and he cites, from a poet, the phrase بَهْجَةٌ بَحْمِيقَتِهِ; in which the ب is redundant, and the noun occupies the place of one in the nom. case. (TA.) — [And hence, if correct,] حَمِيقٌ He drank wine: (K:) or he became intoxicated, so that his reason departed: thus explained by IAMB; but disallowed by Ez-Zejjájee. (IB, TA.)

3. حَمِيقَةٌ He aided him in his حَمِيقٌ [i. e. foolishness, or stupidity, &c.]. (S.)

4. اِحْمِيقَةٌ He found him to be اَحْمِيقٌ [i. e. foolish, or stupid, &c.]. (S, K.) [See also 10.] — اِحْمِيقَ بِهِ He mentioned him, or spoke of him, as characterized by حَمِيقٌ [i. e. foolishness, or stupidity, &c.]. (TA.) — اِحْمِقتِ She (a woman) brought forth a child that was اَحْمِيقٌ [i. e. foolish, &c.]; (S;) or brought forth حَمِيقِي [i. e. foolish children]. (K.) = مَا اِحْمِيقُهُ [How foolish, or stupid, &c., is he!] an expression of wonder. (TA.)

5: see 1.

6. اِتْحَمِقتِ He affected حَمَاقَةً [i. e. foolishness, or stupidity, &c.]; meaning he feigned it. (S.)

7. اِنْحَمِقُ: see 1. — Also He acted in the manner of the حَمِيقِي [i. e. foolish, or stupid, &c.]; (K;) and so اِسْتَحْمِقُ. (Lth, T, Mgh, K.) — He (a man, TA) was, or became, abject, humble, or submissive, (K, TA,) and impotent to do, or accomplish, a thing. (TA.) — † It (a garment) became old, and worn out. (S, Mgh, K, TA.) —