

You say also *رَمَانَةٌ حَامِزَةٌ* A pomegranate in which is sourness. (A, K.) — *هَمْرٌ حَامِزٌ* † Intense, or severe, anxiety. (TA.) And *حَزَازٌ حَامِزٌ* (S, TA) † A wringing, or poignant and burning, pain in the heart, such as arises from wrath &c. (TA.) — See also *حَمِيرٌ*, in two places.

*أَفْضَلُ الْأَعْمَالِ أَحْمِرُهَا* † The most excellent of deeds is the strongest, or most powerful: (S, K, TA:) or the most painful (A, Mgh, TA) and distressing: (Mgh, TA:) from *حَامِزٌ*, applied to milk and to *نَبِيذٌ*, signifying “that burns the tongue by reason of its strength.” (Mgh:) a trad., related by I’Ab; (S, TA;) said by Moḥammad. (TA.) You say also, *فُلَانٌ أَحْمِرٌ أَمْرًا* † *فُلَانٌ* † Such a one is in harder, or more difficult, circumstances (أشدُّ أَمْرًا) than such a one: (TA:) or [more] contracted in circumstances. (ISk, TA.)

*رَجُلٌ مَحْمُوزُ الْبِنَانِ* A man strong in the tips, or ends, of the fingers: (S, K, TA:) occurring in a verse of Aboo-Khirāsh: (S:) but [SM says,] what I read in a poem of that author is *مَحْمُوزُ الْقَطَاعِ*, meaning, *hard and pointed in the arrow-heads.* (TA.)

حمص

1. *حَمِيسٌ*, aor. ٢, (S, A, K,) inf. n. *حَمِيسٌ* (S) and *حَمِيسَةٌ*, (Ḥam p. 2.) He was, or became, hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, A, K,) and in courage, (TA,) and in an affair. (Ḥam p. 2.) [See also 5.] — † It (an affair, or a case, TA) was, or became, severe, rigorous, distressful, or afflictive: (K, TA:) and † it (war, or the clamour thereof, الوغى) was, or became, hot, (A, TA,) or vehement. (TA.) — *حَمِيسٌ*, aor. ٢, inf. n. *حَمِيسٌ*, He (a man) was, or became, courageous. (Sb, TA.)

5. *حَمِيسٌ* He acted, or behaved, with forced hardness, firmness, strictness, or rigour, (S, A, Mgh,) in his religion. (A, Mgh, K.) — He (a man) feigned disobedience; syn. *تَعَاصَى*. (S, TA.) — He protected, or defended, himself, (syn. *تَحَرَّمَ*) by means of him. (Sh, TA.)

6. *تَحَامَسُوا* They vied with, strove to surpass, or contended for superiority with, one another in strength, (تَشَادُوا,) and fought one another. (TA.)

*حَمِيسٌ*: see *أَحْمِيسٌ*, in three places.

*حَمَاسٌ* Hardness; firmness; strength: defence: conflict. (TA.) [See also *حَمَاسَةٌ*.]

*حَمِيسٌ* Vehement. (TṢ, K.) So in the saying of Ru-beh,

\* لَاقَيْنَ مِنْهُ حَمَاسًا حَمِيسًا \*  
[They experienced from it vehement strength]: (TṢ, TA:) or, as Az says, strength and courage. (TA.) — See also *أَحْمِيسٌ*, in two places.

*حَمَاسَةٌ* Courage: (S, K, TA:) defence: conflict. [See also *حَمِيسٌ*.]

*أَحْمِيسٌ* Hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, K,) and in courage; (TA;) as also *حَمِيسٌ*: (S, K:) pl. of the former, *حَمِيسٌ*. (K.) — Hence, A pious man, who carefully abstains from unlawful things: because he exceeds the usual bounds in matters of religion, and is hard to himself; as also *مُتَحَمِّسٌ*. (TA.) — Sing. of *الْحَمِيسُ*, (Mgh,) which latter is an epithet applied to *The tribes of Kureysh* (S, A, K) and *Kināneh* (S, K) and *Jedeelah*, (K,) i. e. *Jedeelah of Keys*, consisting of [the tribes of] *Fahm* and and *’Adwān* the two sons of *’Amr* the son of *Keys* the son of *’Eylān*, and the *Benoo-’Amir Ibn-Ṣaṣa’ah*, (AHeyth, TA,) and their followers in the Time of Ignorance; (K;) or to *Kureysh* and their coreligionists; (Mgh;) because of the hardships which they imposed upon themselves in matters of religion, (S, A, Mgh, K,) as well as in courage, (TA,) for they used not to enjoy the shade in the days of *Minè*, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of *إِحْرَامٌ*, (TA,) nor to clarify butter, nor to pick up [dung such as is called] *جَلَّةٌ*, (S, L,) or *بَعْرٌ*, (TA,) [for fuel,] and they dwelt in the *Ḥaram*, (AHeyth, TA,) and did not go forth in the days of the *مَوْسِرِ* to *’Arafāt*, but halted at *El-Muzdelifeh*, (AHeyth, Mgh, TA,) saying, “We are the people of God, and we go not forth from the *Ḥaram*.” (AHeyth, TA:) or they were thus called because they made their abode in the *Ḥaram*: (Sgh, TA:) or because they betook themselves for refuge to the *حَمِيسَاءُ* (الْحَمِيسَاءُ), which is *the Kaḇbeh*, so called because its stones are white inclining to blackness: (K:) the *Benoo-’Amir* were of the *حَمِيسُ*, though not of the inhabitants of the *Ḥaram*, because their mother was of the tribe of *Kureysh*: the term *الأَحْمَاسُ* also, [pl. of *حَمِيسٌ* or of *حَمِيسَةٌ*], is applied to those of the Arabs whose mothers were of the tribe of *Kureysh*. (TA.) — Also *Courageous*; (Sb, S, K;) and so *حَمِيسٌ* and *حَمِيسَةٌ*: (K:) pl. [of the first, masc. only,] *أَحْمَاسٌ* and [masc. and fem.] *أَحْمَاسٌ* and [of the second or third] *أَحْمَاسٌ*. (TA.) *أَحْمَاسٌ* is also said to be applied to *The tribe of Kureysh*: or, accord. to some, to *the Benoo-’Amir*, because descendants of *Kureysh*: the former is said by *IAar*. (TA.) — Hence, (A, TA,) *وَقَعَ فِي هِنْدِ الْأَحْمَاسِ*, (A, TṢ, K,) or *لَقِيَ هِنْدَ الْأَحْمَاسِ*, (L,) † *He fell into distress* (A, L) and trial: (A:) or into calamity: (K:) or he died: (K:) or the latter phrase has this last meaning. (ISd, A, and TA in art. *هِنْدٌ*) *هِنْدٌ* was the name of a courageous people of the Arabs. (A, TA.) — *عَامٌ أَحْمِيسٌ*, (S, A, K,) and *سَنَةٌ حَمِيسَةٌ*, (K,) † *A severe year*. (S, A, K.) They say also *سِنُونَ أَحْمَاسٌ* † *Severe years*: (K:) the masc. form [of the epithet] being used because by *سِنُونَ* is meant *أَعْوَامٌ*; or the epithet being used after the manner of a subst.: (ISd, TA:) and *سِنُونَ حَمِيسٌ* signifies the same: (K:) or the latter, *نَجْدَةٌ حَمِيسَةٌ*, (Az, TA.) — † *Vehement* [courage, or fight, &c.]. (TA.) — *مَكَانٌ أَحْمِيسٌ* † *A hard place*: (S, K:) or a rugged

and hard place: (A:) pl. *أَمْكَنَةٌ حَمِيسٌ*. (K.) You say also *أَرْضٌ أَحْمِيسٌ*, with the pl., meaning, † *A sterile, barren, or unfruitful, and narrow, land*: (A:) or a land in which is no herbage nor pasturage nor rain nor anything. (TA.) And *أَرْضُونَ أَحْمِيسٌ* † *Sterile, barren, or unfruitful, lands.* (S, L.)

*مُتَحَمِّسٌ*: see *أَحْمِيسٌ*, second signification.

حمش

1. *حَمِشٌ*, (A, K,) aor. ٢, inf. n. *حَمِشٌ* and *حَمِشٌ*, (K,) He (a man) became slender in the shanks. (A, K.) — *حَمِشٌ عَظِيمٌ سَاقَهُ*, aor. ٢; (Mṣb;) and *حَمِشَتْ قَوَائِمُهُ*, or *حَمِشَتْ*; (accord. to different copies of the S;) and *حَمِشَتْ السَّاقُ*, inf. n. *حَمِشٌ*; (so in a copy of the A;) or *حَمِشَتْ السَّاقُ*, aor. ٢; (K;) and *حَمِشَتْ*, (Lḥ, A, K,) aor. ٢, inf. n. *حَمِشَةٌ* (A, K) and *حَمِشَةٌ*, (TA,) *The small bone of his shank*, (Mṣb,) and *his legs*, (S,) and *the shank* (A, K) of a woman, (A,) became slender. (S, A, Mṣb, K) And the like is said, metaphorically, of the whole body. (TA.) You say also, *الْوَتْرُ اسْتَحْمَشَ* † *The bow-string became slender*: and its being so is better. (TA.)

10: see the last sentence above.

*حَمِشٌ*: }  
*حَمِشٌ*: } see the next paragraph, throughout.  
*حَمِشٌ*: }

*أَحْمِشُ السَّاقَيْنِ* Slender in the shanks, applied to a man; (S, K;) as also *السَّاقَيْنِ حَمِشٌ*, (S, Mgh, Mṣb, K,) and *حَمِشُهَا*: (TA:) and so *حَمِشَةٌ* applied to a woman. (A.) And *حَمِشٌ الخَلْقَةِ* † *Slender in make*, applied to a man. (TA.) *أَحْمِشٌ* also signifies *Slender*, applied to the small bone of the shank: (Mṣb:) and so *حَمِشَةٌ* [the fem.], and *حَمِشَةٌ*, and *حَمِشَةٌ*, applied to the shank (سَاقٌ), and to the fore arm (ذِرَاعٌ), and to the legs (قَوَائِمٌ): and [the pls.] *حَمِشٌ* (TA) and *حَمِشٌ*, (K,) applied to shanks (سُوقٌ): (K, TA:) and *حَمِشٌ*, and *حَمِشٌ*, and *حَمِشٌ*, applied to a bow-string; (K, TA:) the last on the authority of *Ibrāheem El-Ḥarbee*; (TA;) and each of the last three epithets with ة added, applied to bow-strings. (K, TA.) You say also *لِئْتٌ حَمِشَةٌ* † *A gum having little flesh*: (K:) or a thin gum. (TA.)

*أَحْمِشٌ*: see *مُتَحَمِّشٌ*.

حمص

*حَمِصٌ* and *حَمِصٌ*; (S, Mṣb, K;) the former preferred by Th, (S, TA,) and by the Koofees, (Mṣb, TA,) and the only word of that form except *قَنْفٌ* and *قَلْفٌ* and *قَنْبٌ* and *حَنْبٌ*; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the *Başrees*, (Mṣb, TA,) and said by Mbr to