

be the only word of this form except *حَلَز*, meaning "short," and *جَلْتِي*, the name of a place in Syria, (§, TA,) but IĀar did not know this latter form of the word; (Az, TA;) [The *cicer arietinum*; or chick-peas;] a certain grain, (§, Mṣb, K,) well known, (Mṣb, K,) of the description termed *القَطَانِي*: (AHn:) n. un. *حَمِضَةٌ* and *حَمِضَةٌ*: (TA:) it is white, and red, and black, and of a sort called *كُرْسِنِي* [or *كُرْسِنِي*?]; 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 swelling 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. *حَمِضٌ*, aor. *حَمِضَ*; and *حَمِضَ*, (§, A, Mṣb, K,) aor. *حَمِضَ*, (§,) or *حَمِضَ*, (K,) or both; (TA;) and *حَمِضٌ*, aor. *حَمِضَ*; (K;) inf. n. [of the first] *حَمِضَةٌ* (§, Mṣb, K) and [of the second or third] *حَمِضٌ*, (as in some copies of the § and of the K,) or *حَمِضٌ*; (as in other copies of the § and of the K;) said of a thing, (§, 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 *حَمِضَةٌ* below]; (§, Mṣb, K;) as also *حَمِضٌ*, inf. n. *حَمِضٌ*. (TA.) You say, *جَاءَنَا حَمِضًا*, or *بِإِدْنَةِ مَا تَطَاقُ حَمِضًا* (accord. to different copies of the §,) *He brought us some thick and very sour milk, not to be endured by reason of sourness.* (§.) — [Hence, or from *حَمِضٌ*, q. v. infra,] *حَمِضَتِ الْإِبِلُ*, (Aḡ, §, A, K,) aor. *حَمِضَ*, (Aḡ, §, TA,) inf. n. *حَمِضٌ* (Aḡ, §, K) and *حَمِضٌ*; (K;) and *حَمِضَتِ*; (A, TṢ, K;) *The camels pastured upon حمض* [q. v.]; (Aḡ, §, A;) or *ate it.* (K.) — [And hence, because camels become weary of eating حمض,] *حَمِضْتُ عَنْهُ* + *I disliked him, or it.* (§gh, K.) — And [because camels are eager for حمض after eating long of خَلَّة], *حَمِضْتُ بِهِ* + *I eagerly desired him, or it.* (§gh, K.)

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

*المرأة في دبرها*, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also *حَمِضٌ*: opposed to *أَخَلَّ* [q. v.]. (TA in art. *خَل*.) — *حَمِضٌ* also signifies *تَفْخِيمٌ* (§, TA) in *جَمَاعٍ*. (TA.) — Also + *The giving, or doing, little of a thing.* (§, K.) You say, *حَمِضْنَا لَنَا فِي الْقَرَى* + *Such a one gave, or did, little to us in entertaining.* (§.) — *حَمِضْتُ الْإِبِلَ*: see 4. — *حَمِضُهُ عَنْهُ*: see 4.

4. *احمضت الأرض* *The land became abundant in حمض* [q. v.]. (§.) — *احمض القوم* *The people, or company of men, lighted on, or found, حمض.* (TA.) — *احمضت الإبل* i. q. *حَمِضْتُ*, q. v. (A, TṢ, K.) — [And hence,] *احمض القوم* + *The people, or company of men, launched into, or entered upon, cheering discourse.* (A, TA.) I 'Ab used to say to his companions, *أحمضوا* + [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 *Qur-án*, [like camels betaking themselves to the pasture termed حمض when weary of that termed خَلَّة]. (TA.) [And in like manner,] *احمض* also means + *The changing from seriousness to jesting or joking.* (Har p. 10.) — See also 2. [And see 5.] — *احمضت الإبل*; (§, K;) or *حَمِضْتُهَا*, inf. n. *حَمِضٌ*; (ISk;) *I pastured the camels upon حمض.* (ISk, §, K.) — [And hence, as camels are pastured upon حمض after they have pastured for a time upon خَلَّة,] *احمضه عنه*, and *حَمِضَهُ*, + *He shifted him from it [to another thing].* (TA.)

5. *تحمض* [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,] + *He shifted from one thing to another thing.* (TA.) — [Hence also,] one says to a man when he comes threatening, *أنت مُتَحَمِّضٌ* + *[Thou art disordered in temper, therefore sooth thyself]:* (§, A:) from خَلَّة and حمض. (§.) [See also *خَلَّتِي*, in art. *خَل*.]

*حَمِضٌ* [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:* (§, K;) such as the *رَمْت* and the *أَثَل* and the *طَرَفَاء* and the like: (§) what is sweet is called *خَلَّة*: (§, 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 *نَجِيل* and the *غَذِرَاف* and the *إِخْرِيط* and the *رَمْت* and the *قَصَّة* and the *قَلَام* and the *طَرَفَاء* and the *حَرَض* and the *رُغَل* and the *طَرَفَاء* and the like: (Lh:) or any plant that does not dry up in the *رَبِيع* [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 *حَمِض* is their fruit, (§, A, Mṣb, K,) or, as some say, their flesh-meat; (§;) or their *خَبِيب*: (TA in art. *خَل*;) and they say that flesh-meat is the *حَمِض* of men: (TA:) the n. un. is with *ة*: (Mgh:) and the pl. is *حَمِضَات*. (§, 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 حَمِضًا \*

+ *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,*

\* وَتُورِدُ الْمُسْتَوِرِينَ حَمِضًا \*

+ *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 *خَلَّتِي*, in art. *خَل*.]) — Hence, also, by way of comparison, حمض is applied to + *Evil, and war: 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.) — *فَوَادَ حَمِضٌ* and *نَفْسٌ حَمِضَةٌ* mean + *A mind that takes fright at a thing, and shrinks from it, at first hearing it.* (TA.)

*حَمِضَةٌ* + *Eager desire for a thing.* (§, K.) It is said in a trad., *وَاللَّيْسُ حَمِضَةٌ*; (§, TA;) and in another, *وَاللَّيْسُ حَمِضَةٌ*; (§, TA;) [both meaning the same;] + *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. (§.)

*حَمِضِيَّةٌ* and *إِبِلٌ حَمِضِيَّةٌ* and *بَعِيرٌ حَمِضِيٌّ*: see *حَمِضَةٌ*: — *أَرْضٌ حَمِضِيَّةٌ*: see *حَمِضَةٌ*.

*حَمِضَةٌ* [Acidity; sourness; the quality of being sharp or biting to the taste; pungency;] the taste of that which is termed *حامض*. (§, K.) [See 1.] *الْحَمِضَةُ* is also explained as signifying *That which bites the tongue; as the taste of vinegar, and of milk such as is termed حَازِر*: 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.