

O, K.) whether there be in them women or not : (AZ, S, O.) it is not applied to camels unless they have upon them حَمْلَه. (M, TA.) — See also مُحْمَلٌ, and حَمْلَه.

حمل A lamb; i. e. the young one of the ewe in the first year; (Mgh, Mṣb;) i. q. بَرْق; (S;) or حَرْف [explained in the K in art. حَرْف as the male young one of the sheep-kind; or such as has pastured, and become strong]: (K, and S and Mṣb in art. حَرْف;) or such as is termed بَجْدَع, [i. e. a year old, or from six to ten months,] of the young of the sheep-kind; and less than this [in age]: (ISd, K:) accord. to Er-Rāghib, it signifies مُحْمَل [borne, or carried]; and the young of the sheep-kind is particularly called thus because borne, or carried, on account of its impotence, and of the nearness of the time when its mother was pregnant with it: (TA:) pl. حَمَالٌ (S, M, Mgh, Sgh, Mṣb, K) and حَمَالٌ. (M, K.) — [Hence,] + الْحَمْل [The sign Aries;] a certain sign of the zodiac; (K;) the first of the signs of the zodiac; (S;) the constellation comprising, first, the شَرَطَان, which are its two horns; then, the بَطَّيْن; then, the ثُورَى. (T, TA.) One says, بَنْوَهُ الظَّلَّى and مُطْرَنَا بَنْوَهُ الْحَمْل [We were, or have been, given rain by the auroral setting of Aries: so the pagan Arabs used to say: see تَوْهٰ; and see مَنَازِلُ الْقَبْر, in art. نَزَل]. (TA.) One says also, هَذَا حَمْل طَالِعًا [This is Aries, rising]; suppressing the الـ, but making the noun to remain determinate; and thus one does in the case of every name of a sign of the zodiac, preserving the الـ or suppressing it. (TA.) — حَمْل signifies also + Clouds containing much water: (M, K, TA;) or black clouds: (T, TA;) [see also حَوْمَل, below:]] or, as some say, the rain [supposed to be given] by the نَوْم [see above] of the حَمْل. (TA.)

حملة + A charge, or an assault or attack, in war, or battle. (T, K.)

حملة: see what next follows.

حملة and حَمْلَه Carriage from one دار [app. here meaning country, or town, or the like,] to another. (K.)

حمل an inf. n. of حَمَل [q. v.]. (Mgh, K.) — Also A beast upon which a present is borne. (M, Mgh, O, K.) — Hire for that which is borne, or carried. (Lth, Mgh, TA.) — And, as a conventional term (Mgh, O, K) of the صَاغَة [or workers in gold and silver], (Sgh, K,) Adulterating alloy (غش) that is added to dirhems, or coin. (يُحْمَل عَلَى الدِّرَاهِم). (Mgh, Sgh, K.) — Also pl. of حَمْل [q. v.]. (S, M, &c.)

حملة or حَمَالٌ: see حَمَالٌ.

حملة + Forbearing, or clement. (M, K.)

حمله i. q. حَمِيل [Borne, carried, taken up and carried, conveyed, or carried off or away]. (Mṣb, K.) — Hence, (Mṣb,) The rubbish, or rotten leaves, and scum, that are borne of a torrent. (S, Mṣb, K.) — A thing شَيْء, accord. to copies of the K and the TA, but accord. to the

C.K سُّى, agreeably with the next of the explanations here following,] that is carried from one country or town to another (K, TA) among a party of captives. (TA.) — A captive; because carried from one country or town to another. (Mṣb.) — One who is carried a child from his country, not born in [the territory of] El-Islám: (S, O;) or one who is carried from his country to the country of El-Islám: or a child with a woman who carries it, and says that it is her son: or any relation, or kinsman, in the territory of the enemy: (Mgh;) or one that is carried from the territory of the unbelievers to that of El-Islám, and who is therefore not allowed to inherit without evidence: (Th, TA;) or a child in the belly of his mother when taken from the land of the unbelievers. (K.) — A foundling, or child cast out by his mother, whom persons carry off and rear: (K:) in some copies of the K, قَيْرَوْنَةٌ is erroneously put for حَمِيل. (TA.) — + One whose origin, or lineage, is suspected; or who claims for his father one who is not; or who is claimed as a son by one who is not his father; syn. دَعَى. (S, Mṣb, K.) — + A stranger: (K:) as being likened to [the حَمِيل of] the torrent, or to the child in the belly. (Er-Rāghib, TA.) — + One who is responsible, or a surety, (S, Mṣb, K,) for (بـ) a debt or a bloodwit; as also حَامِل: (Mṣb:) because he bears [or is burdened with] the obligation, together with him upon whom the obligation properly rests. (TA.) — + What is withered and black of the شَمَام and وَسِيج (K, TA) and ضَعَة and طَرِيقَة. (TA.) — + The [thong called] شِراك [of a sandal]. (O, K.) In one copy of the K, الشِراك is put in the place of الشِراك. (TA.)

حملة A bloodwit, (S, K, TA,) or a debt, an obligation, or a responsibility, that must be paid, discharged, or performed, taken upon himself by a person, (S, TA,) or taken upon themselves by a party of men, (K, TA,) for others; (S, K, TA;) as also حَمَالٌ, accord. to the T and M; or حَمَالٌ, accord. to the K: (TA:) or a responsibility which one takes upon himself for a debt or a bloodwit: pl.: (Mṣb:) the pl. of حَمَالٌ. (K.)

حملة The occupation, or business, of a porter, or carrier of burdens. (M, K.) — Also said to be sing. of حَمَالٌ, and syn. with مُحْمَل, which see, in two places.

حملة A camel, or horse, or mule, or an ass, upon which burdens are borne: (Mgh, Mṣb;) and sometimes applied to a number of camels: (Mṣb:) camels that bear burdens: and any beast upon which the tribe carries, namely, an ass or other animal; (S;) or a beast upon which people carry, namely, a camel, and an ass, and the like; (K;) whether the loads be thereon or not: (S, K;) or such as are able to bear: (Az, TA;) or particularly applied to such as have on them the loads; as also حَمَول: (ISd, TA;) accord. to the T, not including asses nor mules: applied to one and to more than one: (TA:) a word of the measure فَعُول receives the affix ة when it has the

meaning of a pass. part. n. (S, TA.) — Also, accord. to the K, The loads, or burdens, themselves: but this, accord. to the S and M [and Mgh] and Sgh, is حَمُولَة, a pl. of حَمَل, with damm [to the ح]. (TA.)

حملة + عَيَالٌ and كُلٌ: so in the saying, هُوَ حَمِيلَةٌ عَلَيْنَا + [He is a burden upon us; one whom we have to support]. (O, K.) — Also said to be sing. of حَمَالٌ, and syn. with مُحْمَل, q. v.

حملة: see مُحْمَل, in two places.

حملة A porter, or carrier of burdens. (Mṣb, K.) — [is applied in the Kur cxi. 4 to a woman, lit. meaning The female carrier of firewood: and as an intensive epithet is applied to a man, as meaning] + The calumniator, or slanderer. (TA.)

حملة [Bearing, carrying, taking up and carrying, conveying, or carrying off or amay;] act. part. n. of لـ having for its object what is borne on the back [&c.]: (Mṣb:) fem. with ة: (S, Mṣb;) pl. masc. حَمَلَة: (S, TA;) and pl. fem. حَمَلَات. (TA.) Hence, حَمَلَة العَرْش [The bearers of the عَرْش, or empyrean, held by the vulgar to be the throne of God]. (S, TA.) And the phrase فَالْحَامِلَات وَقَرَا [in the Kur li. 2, lit. And the bearers of a load, or heavy load:] meaning + the clouds. (TA.) — Applied to a woman, + Pregnant; (S, Mgh, Mṣb, K, &c.;) as also حَامِلة: (S, Mṣb, K;) the former as being an epithet exclusively applied to a female: the latter as conformable to its verb, which is حَمَلَت; (S, Mṣb;) or as being used in a tropical [or doubly tropical] manner, meaning pregnant in past time or in future time; (Mṣb;) or as a possessive epithet [meaning having a burden in the womb]: (TA:) [see an ex. of the latter in a verse cited in the first paragraph of art. مُخْض:] accord. to the Koofees, the former, not being applied to a male, has no need of the sign of the fem. gender: but the Baṣrees say that this [rule] does not uniformly obtain; for the Arabs say رَجُل أَيْمَه and اِمْرَأَة أَيْمَه and رَجُل عَانِسَ and اِمْرَأَة عَانِسَ; and that, correctly speaking, طَافُ and حَامِل and the like are epithets masc. in form applied to females, like as رَبِيعَة and رَاوِيَة and حَاجَة are epithets fem. in form applied to males. (S.) It is also applied to a she-camel [and app. to any female] in the same sense. (Mgh.) — Applied to trees (شَجَر), + Bearing fruit: (TA:) fem. with ة. (K.) — See also حَمِيل. — [Respecting this epithet, and the phrases حَامِل الْأَمَانَة and حَامِل الْأَمَانَة, see also أَمَانَة, last sentence but one.] —

حملة + [Those who bear in their memory the Kur-án, knowing it by heart]. (S, TA.)

حملة Clouds (سَحَاب) black by reason of the abundance of their water. (O, K.) [See also حَمَل.] — A clear torrent. (K.) — The first of anything. (K.)

حملة fem. of حَامِل [q. v.]. (S, Mṣb,) —