

انقمح; (S, L, K;) He (a camel) raised his head (S, A, K) from the water (A) or at the watering-trough, and refused to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness of the water, or of some disease. (A.) And **الْإِبِلُ قَامَحَتِ** The camels came to the water and did not drink, (S, K,) but raised their heads, (S,) by reason of disease, or of cold, (S, K,) or of the coldness of the water, or because their thirst was satisfied. (TA.) And **شَرِبَ فَتَقَمَّحَ** and **أَنْقَمَحَ** [He drank] and raised his head and left drinking by reason of his thirst's being satisfied. (S.) And **فَلَانَ مِنَ الْمَاءِ تَقَمَّحَ** Such a one drank water, or the water, with dislike, or loathing. (AZ.) **أَشْرَبَ فَاتَقَمَّحَ**, said by Umm-Zarā, means **أَشْرَبْتُ** [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] **مُقَامِحٌ**: (A, TA:*) Az says that **التَّقَمُّحُ** 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, **فَاتَقَمَّحَ**, (A, TA,*) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. **قَمَحَ**, aor. قَمَحَ, inf. n. قَمُوحٌ, 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. **قَمَّحَهُ**, (A, K,) inf. n. **تَقَمِّحُ**, (K,) **أَقَمَّحَهُ** He repelled him (i. e. his companion, A) with a small and paltry thing, in lieu of much that was due to him; (A, K;*) 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, (S, A,) **شَهْرًا قَمَاجًا**, (S, A, K,) also called **شَهْرًا قَمَاجًا**, (K,) The two coldest, (S, K,) or two of the coldest, (A,) months (S, A, K) of winter; (A;) said by Sh to be **شَيْبَانٌ** and **مِلْحَانٌ**; (TA; [in which it is also here said that they are the two months whereof each is called **كَانُونٌ**: if so, corresponding to December and January O.S.: but see **شَيْبَانٌ**, in art. **شَيْبَانٌ**]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4. **أَقَمَّحَ**, (MA,) [in my MS. copy of the K indefinitely written **اقمَح**, and in the CK **اقمَح**, but it is correctly **أَقَمَّحَ**, as is shown by its being added, after the explanation, in the TA, "whence **مُقَمَّحُونَ** in the K_{ur}" (xxxvi. 7,) and by explanations of this epithet in several of the

expositions of the K_{ur}-án, and the like is also indicated in the S,] inf. n. **إِقْمَاحٌ**, (S,) 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: (S, MA, K, TA:*) [or he was made to raise his head and to contract his eyes:] it is expl. by Z as in the K. (TA.) — [Hence,] one says, (S,) **أَقَمَّحَهُ** **عَلَّ** **الْعُنُقُ** **↑** The **عُنُقُ** [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 K) head to be raised, by reason of the straitness thereof; (S, K, TA;) meaning that the bar of the **عُنُقُ**, 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.) — **الْإِقْمَاحُ** [as inf. n. of **أَقَمَّحَ**, like **أَضْمَحَ** (with **ك** and **ح**) in form and in meaning,] also signifies **↑** The elevating of the head by reason of pride: and so **الْإِقْمَاحُ**. (L and TA in art. **كَمَحَ**: but in the CK, in that art, **الْإِقْمَاحُ**, with **س**.) And **اقمَحَ** **بِأَنْفِهِ** [i. e. **أَقَمَّحَ**] signifies **شَمَخَ** [i. e. **بِأَنْفِهِ**], **↑** He magnified, or exalted, himself; was proud; behaved proudly, or disdainfully; or elevated his nose, from pride; (K, TA;) and raised his head, scarcely ever, or never, lowering it: as though the verb had two contr. significations. (TA.) — **اقمَحَ** said of thirst is expl. by Lth as signifying **It rendered a camel very languid**: but accord. to Az, this is wrong. (L.) — **اقمَحَ** **السَّنْبُلُ** The ears [of wheat] became pervaded by the farinaceous substance. (K.) — And **اقمَحَ** **الْبُرُّ**, so in the T and L and other lexicons, but in all the copies of the K **الْبُرُّ أَقْمَحَ**, The wheat becomes mature **قَمَحَ**. (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.

قَمَحَ Wheat, syn. **بُرٌّ**, (S, A, Mgh, L, Msh, K,) and **حِنْطَةٌ**, and **طَعَامٌ**, (Msh,) 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 **بُرٌّ** and **حِنْطَةٌ** and **طَعَامٌ**:] a word of the dial. of Syria. and sometimes used by the people of El-Hijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word **بُرٌّ** is more chaste: (S in art. **بُرٌّ**.) **قَمَّحَةٌ** signifies a single grain thereof. (Msh.) — **جَرَى الْقَمَحُ** **فِي السَّنْبُلِ** means **The farinaceous substance pervaded the ears [of wheat]**. (L.)

قَمَّحَةٌ: see the next preceding paragraph.

قَمَّحَةٌ A mouthful of **قَمَّحَةٌ** [q. v.]: (S, K:*)

or, as more than one have said, of water. (TA.) — See also **القَمَّحَانُ**.

قَمَّحَى and **القَمَّحَاءُ** **قَمَّحَى** [q. v., generally meaning the glans of the penis]. (K.)

القَمَّحَانَةُ The part between the **قَمَّحِدَوَةٌ** [or occiput] and what is termed **نُقْرَةُ الْقَفَا** [which is the small hollow in the back of the neck]. (K.)

القَمَّحَانُ, thus accord. to the Baḡrees, (TA,) and **القَمَّحَانُ**, and **القَمَّحَةُ**, (K,) The [plant called] **وَرَسٌ** [q. v.]: (S, K, TA:*) or [the kind of perfume called] **الدَّرْبِيْرَةُ**: (TA:*) or (so accord. to the K and TA, but in the S "also,") a substance that comes upon the surface of wine, like **الدَّرْبِيْرَةُ**: (S, K, TA:*) it is the froth, or scum, thereof: (L, TA:*) or, as some say, (TA, but in the K "and,") saffron: (K, TA:*) or a certain perfume: or a white substance that overspreads wine resembling **الدَّرْبِيْرَةُ**: this last is said to be what is meant in the following verse by En-Nábigah [Edh-Dhubyánee], the only poet known by AḤn to have mentioned **القَمَّحَانُ**:

- * إِذَا فَضَّتْ حَوَاتِمَهُ عِلَاهُ
- * يَبْسُ الْقَمَّحَانِ مِنَ الْمَدَامِ

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

قَمَّحَ, a subst. from **قَمَّحَ** or **قَمَّحَ**, 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 **حَمَامٌ**].) Hence **شَهْرًا قَمَاجًا**, also called **شَهْرًا قَمَاجًا**: see 3.

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

قَمَّحَةٌ a subst. signifying **What is eaten in the manner termed **اقْتِمَاحٌ****, [see **قَمَّحَ**], (S, L,) of the meal of parched barley or wheat, &c., (L,) or such as a digestive stomachic (**جَوَارِشُ** [often written **جَوَارِشُ**, &c.: (S:) expl. in the K by the word **جَوَارِشُ** [only], in some copies with the addition of a final **ن** [evidently a mistake for **ت**, since its original in the Pers. **كُوَارِشَتُ** or **كُوَارِشُ**: (TA:*) app. from **القَمَّحُ** meaning **الْبُرُّ**. (S.) — [Hence] one says, **مَا أَصَابَتِ الْإِبِلَ إِلَّا قَمَّحَةً مِنْ كَلْبٍ**, The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up. (A, TA.)

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