

You say also رَمَانَةٌ حَامِزَةٌ *A pomegranate in which is sourness.* (A, K.) — هَمَزٌ 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 حَمِيز, in two places.

أَفْضَلُ الْأَعْمَالِ أَحْمَرُهَا † *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 Mo-hammad. (TA.) You say also, فَلَانٌ أَحْمَرُ أَمْرًا † *Such a one is in harder, or more difficult, circumstances (أَشَدُّ أَمْرًا) than such a one:* (TA:) or [more] contracted in circumstances. (ISk, TA.)

رَجُلٌ مَحْمُوزُ الْبَنَانِ *A man strong in the tips, or ends, of the fingers:* (S, K, TA:) occurring in a verse of Aboo-Khirash: (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. حَمِصٌ, aor. ٤, (S, A, K,) inf. n. حَمِصٌ (S) and حَمَاصَةٌ, (Ham 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.* (Ham 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, الوَغَى,) was, or became, hot, (A, TA,) or vehement.* (TA.) — حَمِصٌ, aor. ٤, inf. n. حَمِصٌ, *He (a man) was, or became, courageous.* (Sb, TA.)

5. نَحِمَسَ *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. تَعَاَصَى.* (S, TA.) — *He protected, or defended, himself, (syn. تَحَرَّمَ بِهِ) 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.)

حَمِصٌ: see أَحْمِصُ, in three places.

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

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

* لَا قَيْنَ مِنْهُ حَمِيسًا حَمِيسًا *
[*They experienced from it vehement strength:* (TS, TA:) or, as Az says, *strength and courage.* (TA.) — See also أَحْمِصُ, in two places.

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

أَحْمِصُ *Hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, K,) and in courage; (TA;) as also حَمِصٌ: (S, K:) pl. of the former, حَمِصٌ. (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 مَتَحَمِصٌ. (TA.) —*

Sing. of الْحَمِصِ, (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-Saqqa'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 Minē, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of إِحْرَامٍ, (TA,) nor to clarify butter, nor to pick up [dung such as is called] جَلَّةٌ, (S, L,) or بَغَرٌ, (TA,) [for fuel,] and they dwelt in the Haram, (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 Haram:” (AHeyth, TA:) or they were thus called because they made their abode in the Haram: (Sgh, TA:) or because they betook themselves for refuge to the حَمَاصَةُ الْحَمِصَةِ, which is the Kaqbeh, so called because its stones are white inclining to blackness: (K:) the Benoo-'Amir were of the حَمِصِ, though not of the inhabitants of the Haram, because their mother was of the tribe of Kureysh: the term الْأَحْمَاصُ also, [pl. of حَمِصٌ or of حَمِيسٌ], 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 حَمِيسٌ: (K:) pl. [of the first, masc. only,] أَحْمَاصٌ and [masc. and fem.] أَحْمَاصٌ and [of the second or third] أَحْمَاصٌ. (TA.)*

أَحْمَاصٌ 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 هَنْدِ الْأَحْمَاصِ, (A, TS, K,) or نَقِيَ هَنْدِ الْأَحْمَاصِ, (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. هَنْدٌ.) هَنْدٌ was the name of a courageous people of the Arabs. (A, TA.) — عَامٌ أَحْمِصٌ, (S, A, K,) and سَنَةٌ حَمِصَةٌ, (K,) † *A severe year.* (S, A, K.) They say also سَنُونَ أَحْمَاصٌ † *Severe years:* (K:) the masc. form [of the epithet] being used because by سَنُونَ is meant أَعْوَامٌ; or the epithet being used after the manner of a subst.: (ISd, TA:) and سَنُونَ حَمِصٌ signifies the same: (K:) or the latter, years of hunger. (Az, TA.) — نَجْدَةٌ حَمِصَةٌ † *Vehement [courage, or fight, &c.].* (TA.) — مَكَانٌ أَحْمِصٌ † *A hard place:* (S, K:) or a rugged

and hard place: (A:) pl. أَمْكَنَةٌ حَمِصٌ. (K.) You say also أَرْضٌ أَحْمِصٌ, 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 أَحْمِصٌ † *Sterile, barren, or unfruitful, lands.* (S, L.)

مَتَحَمِصٌ: see أَحْمِصُ, second signification.

حمش

1. حَمِشٌ, (A, K,) aor. ٤, inf. n. حَمِشٌ and حَمِشٌ, (K,) *He (a man) became slender in the shanks.* (A, K.) — حَمِشٌ عَظِيمٌ سَاقَهُ, aor. ٤; (Mgh;) 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. ٤; (K;) and حَمِشَتْ, (Lh, A, K,) aor. ٤, inf. n. حَمِشَةٌ (A, K) and حَمَاشَةٌ, (TA,) *The small bone of his shank, (Mgh,) and his legs, (S,) and the shank (A, K) of a woman, (A,) became slender.* (S, A, Mgh, K) And the like is said, metaphorically, of the whole body. (TA.) You say also, اسْتَحَمِشَ الْوَتَرُ *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, Mgh, K,) and حَمِشَتَا السَّاقَيْنِ, (TA:) and so حَمِشَةٌ, applied to a woman. (A.) And حَمِشٌ الْخَلْقَةِ † *Slender in make,* applied to a man. (TA.) أَحْمِشٌ also signifies *Slender*, applied to the small bone of the shank: (Mgh:) 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 حَمَاشٌ, (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-Harbee; (TA;) and each of the last three epithets with ة added, applied to bow-strings. (K, TA.) You say also لُبَّةٌ حَمِشَةٌ *A gum having little flesh:* (K:) or a thin gum. (TA.)

أَحْمِشٌ: see مَسْتَحَمِشٌ.

حمص

حَمِصٌ and حَمِصٌ; (S, Mgh, K;) the former preferred by Th, (S, TA,) and by the Koofees, (Mgh, TA,) and the only word of that form except قَتَبٌ and قَلَبٌ and قَنَبٌ and قَنَبٌ; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the Baṣrees, (Mgh, TA,) and said by Mbr to