

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 *حَمِضَة*: (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*, (Aṣ, §, A, K,) aor. *حَمِضَتْ*, (Aṣ, §, TA,) inf. n. *حَمِضٌ* (Aṣ, §, K) and *حَمِضٌ*; (K;) and *حَمِضَتْ*; (A, TṢ, K;) *The camels pastured upon حَمِضٌ* [q. v.]; (Aṣ, §, A;) or *ate it.* (K.) — [And hence, because camels become weary of eating *حَمِضٌ*,] *حَمِضْتُ عَنْهُ* † *I disliked him, or it.* (§gh, K.) — And [because camels are eager for *حَمِضٌ* after eating long of *خَلَّةٌ*,] *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 الْقُرَى* † *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 حَمِضٌ* [q. v.]. (§.) — *احمض القوم* *The people, or company of men, lighted on, or found, حَمِضٌ*. (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 *كُر-آن*, [like camels betaking themselves to the pasture termed *حَمِضٌ* when weary of that termed *خَلَّةٌ*.] (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 حَمِضٌ*. (ISk, §, K.) — [And hence, as camels are pastured upon *حَمِضٌ* after they have pastured for a time upon *خَلَّةٌ*,] *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 حَمِضٌ after eating for a time of that termed خَلَّةٌ*. (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 *خَلَّةٌ* and *حَمِضٌ*. (§.) [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 خَلَّةٌ: (Mṣb:) or what is salt and bitter, of plants; (§, K;) such as the رَمْت and the أثل and the طَرْقَاء and the like: (§) what is sweet is called خَلَّةٌ: (§, 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 غَدْرَاف and the خَرِيط and the قَلَام and the قَصَّة and the قَلَام and the طَرْقَاء and the حَرَض and the رَغَل and the حَرَم and the like: (Lh:) or any plant that does not dry up in the ربيع [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 حَمِض: (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 حَمِضٌ. (§, 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 فَلَقُوا 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 الْمُسْتَوْرِدِينَ 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 خَلَّةٌ, eagerly desire حَمِضٌ [to cure them of the effect of the former]. (TA. [See also *خَلَّتِي*, in art. *خَل*.]) — Hence, also, by way of comparison, حَمِضٌ is applied to † *Evil, and war: and خَلَّةٌ, 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 حَمِضٌ when they have become weary of خَلَّةٌ. (§.)*

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 *حَمِضٌ*. (§, 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.