

†It (food, or wheat,) became cheap. (Az, TA.)

— انحصرت السوق : see 1.

10. استحيقه : see 1: — and 7. = استحيقه
 He counted, accounted, or esteemed, him **أَحْمَقُ**
 [i. e. foolish, or stupid, &c.]: (S, Mgh, TA:) or
 he found him to be so; like **احمقه**. (TA.)

حُمُقٌ Foolishness, or stupidity; i. e. unsound-
 ness in the intellect or understanding; (T, Mgh,
 Mṣb;) and stagnancy, or dulness, therein; (T,
 Mgh;) or deficiency, or defectiveness, therein;
 (IF, Mgh;) or paucity, or want, thereof; and
 †**حُمُقٌ** and †**حَمَاقَةٌ** signify the same: (S, K:)
 [all are said to be inf. ns.; but the last, accord. to
 the Mṣb, is a simple subst.: (see 1:)] the proper
 and primary signification of **حُمُقٌ** is [said to be]
 the putting a thing in a wrong place, with knowl-
 edge of its being bad [to do so]. (TA.) [Hence,]
نَوْمَةُ الْحُمُقِ The sleep after [the period of the
 afternoon called] the **عَصْرُ**; when no one sleeps
 except one who is intoxicated, or one who is in-
 sane, or unsound in mind. (Har p. 223. [See
 also **خُرُقٌ** and **خُلُقٌ**].) — And **Deceit**; or a de-
 ception. (TA.) — [It is said that] **الْحُمُقُ** also
 signifies Wine: (Z, K:) as being a cause of
حُمُقٌ; like as wine is called **إِثْرٌ** as being a cause
 of **إِثْرٌ**: (Z, TA:) but Ez-Zejjājee disallows this:
 and [it is also said that] †**الْحُمَيْقَةُ** signifies the
 same, because wine occasions **حُمُقٌ** to its drinker.
 (TA.)

حُمُقٌ: see **أَحْمَقٌ**. — Also †Having a scanty
 beard. (IDrd, K.)

حُمُقٌ: see **حُمُقٌ**.

أَحْمَقٌ: see **أَحْمَقٌ**.

حَمَاقٌ (S, K) and **حَمَاقٌ** (ISd, K) and †**حُمَيْقِي**
 (AZ, K) and †**حُمَيْقَةٌ** (IDrd, K) The **جُدْرِي** [or
 small-pox]: (K:) or the like thereof, (S, K,) which
 attacks a human being, (S,) and spreads in
 a scattered manner upon the body, or person:
 (K:) accord. to Lh, a certain thing that comes
 forth upon children. (TA.)

حُمَيْقِي a contracted dim. of **أَحْمَقٌ**; or dim. of
حُمُقٌ: [the dim. form being app. used in this
 case to denote enhancement of the signification:
 (see also **حُمَيْقَةٌ**)] so in the prov., (TA,) **عَرَفَ**
حُمَيْقِي جَمَلَهُ [A very foolish, or stupid, man knew
 his camel]; i. e. he knew thus much, although
عَرَفَ حُمَيْقًا جَمَلَهُ: or, as some relate it, **عَرَفَ**
أَحْمَقًا: or, as some relate it, **عَرَفَ حُمَيْقًا جَمَلَهُ**,
 i. e. his camel knew him, [namely, a very foolish,
 or stupid, man,] and emboldened himself against
 him; or it means that he knew his quality: (K,
 TA:) it is applied to the case of excessive fami-
 liarity with men: (TA:) or to him who deems
 a man weak, and is therefore fond of annoying,
 or molesting, him, (K, TA,) and ceases not to act
 wrongfully towards him: or, as some say, [**حُمَيْقِي**
 is here a proper name; and] this person had a
 camel with which he was familiar, and he made
 an attack upon him. (TA.) [See Freytag's Arab.
 Prov. ii. 85.]

حُمَيْقِي: see **حُمَيْقِي**.

أَحْمَقَةٌ: see **أَحْمَقَةٌ**.

حُمَيْقِي: see **حُمَيْقِي**.

حَمَاقٌ: see **حُمُقٌ**: = and **حَمَاقٌ**.

حُمَيْقَةٌ: } see what next follows.
حُمَيْقَةٌ: }

حُمَيْقَةٌ, (K,) but in the Tekmileh with teshdeed
 to the **ي**, and with **kesr** to the same, [app.
 †**حُمَيْقَةٌ**,] (TA,) and †**حُمُوقة**, (K,) Foolish, or
 stupid, (**أَحْمَقٌ**) in the utmost degree. (Ibn-
 'Abbād, K, TA.) [It seems to be implied in the
 K that **أَحْمُوقة** signifies the same: but see this
 word below.]

أَحْمَقٌ (S, Mgh, Mṣb, K, &c.) and †**حَمَقٌ** (S,
 Mṣb) and †**حَمَقَانٌ** [whether with or without
 tenween is not shown] (Sb, TA) Foolish, or stu-
 pid; i. e. unsound in intellect or understanding;
 (T, Mgh, Mṣb;) and stagnant, or dull, therein;
 (T, Mgh;) or deficient, or defective, therein;
 (IF, Mgh;) or having little, or no, intellect or
 understanding: (S, K:) fem. of the first **حَمَاقَةٌ**;
 (S, Mṣb;) and of the second **حَمَاقَةٌ**: (TA:) pl.
 of the first, applied to men and to women, (S,
 K,) **حَمَقِي**, (so in two copies of the S,) or **حَمَقِي**,
 with two dammehs, (K,) and **حَمَقِي** and **حَمَاقِي**
 (S, K) and **حَمَاقِي** (Sgh, K) and **حَمَاقِي**. (Ibn-
 'Abbād, K.) Accord. to some, **أَحْمَقٌ** is from the
 phrase **انْحَمَقَتِ السُّوقُ**: and accord. to some, from
 the phrase **لَيْلَالِ مُحَمَقَاتٍ**, because the **احمق** de-
 ceives one at first by what he says. (TA.) The
 sounds of wailing for the dead, and trilling, or
 quavering, in playing, are termed **أَحْمَقَانٌ** because
 of the **حُمُق** of the person from whom they pro-
 ceed. (Mgh.) — **بَقْلَةُ الْحَمَقَاءِ** (S, K) and
بَقْلَةُ الْحَبَّةِ الْحَمَقَاءِ (K) the latter for **بَقْلَةُ**
الرَّجُلَةِ [Garden purslane]; (S, ISd, K;) which
 is the name applied to it by the vulgar;
 (ISd, TA;) the chief of herbs, or leguminous
 plants: called by those names because exuding
 mucilage (**مَلْعِيَّةٌ**), so that it is likened to the
أَحْمَقُ whose slaver is flowing: IDrd says, they assert
 that it is so called because it grows in the tracks
 of men, so that it is trodden upon; and in water-
 courses, so that the water uproots it: IF says
 that it is so called because of its weakness: and
 it is said that some persons, hating 'Aisheh, called
 it **بَقْلَةُ عَائِشَةَ**; but this is one of their fanciful
 assertions; for such was its name in the time of
 utter paganism: so says Sgh. (TA.) — **أَحْمَقٌ**
 also signifies *More*, and *most*, foolish, or stupid,
 &c. Hence,] it is said in a prov., **أَحْمَقٌ مِنْ رَجُلَةٍ**
 [More foolish, or stupid, than a plant of garden-
 purslane: explained by what precedes]. (TA.)
 [See also another prov. voce **ثَمَانُونَ**.] And in a
 trad., **أَحْمَقُ الْحُمُقِ الْفُجُورُ** [The most foolish of
 foolishness, or the most stupid of stupidity, is
 vice, or immorality, or unrighteousness]. (A in
 art. كَيْس.)

أَحْمُوقة is from **الْحُمُقُ**, like **أَحْدُوقة** from
الْحَدِيثُ, and **أَعْجُوقة** from **العَجَبُ**: (TA:) it
 signifies *An action, or a deed, of those that are
 done by the حُمَيْقِي* [i. e. foolish, or stupid, persons];

(Mgh;) [a foolish, or stupid, action or deed:]
 it is like †**حُمُوقة**, which means *an action, a
 practice, or a habit, in which is حُمُقٌ* [i. e. foolish-
 ness, or stupidity, &c.]. (TA.) One says, **وَقَعَ**
فُلَانٌ فِي أَحْمُوقة [Such a one fell into the commis-
 sion of a foolish, or stupid, action, &c.]. (TA.)
 [See **حُمَيْقَةٌ**.]

مُحَمِقَةٌ and **مُحَمِقَةٌ** (S, K) A woman who brings
 forth a child that is **أَحْمَقٌ** [i. e. foolish, &c.];
 (S;) or who brings forth **حَمَقِي** [i. e. foolish
 children]: (K:) or, accord. to IDrd, the latter
 has this signification; but the former signifies a
 man who begets **حَمَقِي**; and he does not allow its
 application to a woman. (TA.) — **الْمُحَمِقَاتُ**
 †The nights [that make a fool of one; i. e.]
 during the whole of which the moon is above the
 horizon but intercepted by clouds; so that one
 imagines that he has arrived at the time of morning;
 (A, O, K, TA;) because he sees light, but sees not
 the moon: derived from **الْحُمُقُ**. (TA.) One
 says, **عَرَنِي غُرُورَ الْمُحَمِقَاتِ** †[He, or it, deceived
 me with the deceiving of the nights thus called].
 (TA.) And you say, **سَرْنَا فِي لَيْلَالِ مُحَمِقَاتٍ** †[We
 journeyed during such nights]; because the rider
 therein thinks that he has arrived at the time
 of morning until he becomes weary. (TA.)

مُحَمِقَةٌ A woman who is accustomed to bring
 forth **حَمَقِي** [i. e. foolish children]. (S, K.)

مُحَمِقٌ A man [or child] affected with **حَمَقٌ**
 [q. v.]. (A 'Obeyd, S.)

حمل

1. **حَمَلَهُ**, aor. َ, inf. n. **حَمَلٌ** (S, Mgh, Mṣb,
 K, &c., in some copies of the S **حَمَلٌ**) and **حَمَلَانٌ**,
 (Mgh, K,) He bore it, carried it, took it up and
 carried it, conveyed it, or carried it off or away,
 (MA,) **عَلَى ظَهْرِهِ** (S, MA,) upon his back, or
عَلَى رَأْسِهِ upon his head; (MA;) and †**احتمله**
 signifies the same: (Mṣb, K:) or the latter is
 used in relation to an object inconsiderable and
 small in comparison with that in relation to which
 the former is used; as in the saying of En-
 Nábighah, (TA.)

* إِنَّا أَقْتَسَمْنَا خُطَّتَيْنَا بَيْنَنَا *
 * فَحَمَلْتُ بَرَةً وَأَحْتَمَلْتُ فَجَارِ *

[Verily we have divided our two qualities between
 us, and thou hast borne as thy share goodness,
 and I have borne as my share wickedness]. (TA*)
 in the present art., and S and TA &c. in arts. **بَرٌ**
 and **فَجَارٌ**. Hence, in the Kur [xx. 100], **فَاتَهُ**
يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا [He shall bear, on the day
 of resurrection, a heavy burden]. (TA.) Hence
 also, in the Kur [vii. 189], **حَمَلَتْ حَمَلًا خَفِيفًا**
 [She bore a light burden]; (S, TA;) i. e., [as
 some say,] the seminal fluid. (TA.) Hence also,
 in the Kur [xxix. 60], **وَكَايِنَ مِنْ دَابَّةٍ لَا تَحْمِلُ**
رِزْقَهَا [And how many a beast is there that does
 not bear its sustenance!], meaning, †does not pro-
 vide its sustenance, but is sustained by God.
 (TA.) **يَحْمِلُ الْحَطَبَ** [lit. He carries firewood],