

You say also **رَمَانَةٌ حَامِرَةٌ** *A pomegranate in which is sourness.* (A, K.) — **هَمْرٌ حَامِرٌ** † *Intense, or severe, anxiety.* (TA.) And **حَرَارٌ حَامِرٌ** (S, TA) † *A wringing, or poignant and burning, pain in the heart, such as arises from wrath &c.* (TA.) — See also **حَمِيرٌ**, 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 **حَامِرٌ**, 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 **Moḥammad.** (TA.) You say also, **فَلَانٌ أَحْمَرٌ 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 **Abou-Khiraṣh:** (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. **حَمِيسٌ**, nor. ٢, (S, A, K,) inf. n. **حَمَسٌ** (S) and **حَمَاسَةٌ**, (Ḥam 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.* (Ḥam 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, الوَعْيُ) was, or became, hot, (A, TA,) or vehement.* (TA.) — **حَمِيسٌ**, nor. ٢, inf. n. **حَمِيسٌ**, *He (a man) was, or became, courageous.* (Sb, TA.)

5. **تَحَمَّسَ** *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. تَعَاصَى.* (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, (تَشَادَرُوا) and fought one another.* (TA.)

حَمِيسٌ: see **أَحْمِيسٌ**, in three places.

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

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

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

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

أَحْمِيسٌ *Hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, K,) and in courage; (TA;) as also* † **حَمِيسٌ**: (S, K:) pl. of the former, **حَمِيسٌ**. (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* † **مُتَحَمِّسٌ**. (TA.) — Sing. of **الْحَمِيسُ**, (Mgh,) which latter is an epithet applied to *The tribes of Kureysh (S, A, K) and Kināneh (S, K) and Jedeeleh, (K,) i. e. Jedeeleh 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-Ṣaḡṣa'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 Minè, 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 **بَغْرٌ**, (TA,) [for fuel,] and they dwelt in the Ḥaram, (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 Ḥaram:” (AHeyth, TA) or they were thus called because they made their abode in the Ḥaram: (Sgh, TA) or because they betook themselves for refuge to the **حَمَاسَةَ** (**الْحَمَاسَةُ**), which is *the Ka'abah*, so called because its stones are *white inclining to blackness:* (K:) the Benoo-'Amir were of the **حَمِيسُ**, though not of the inhabitants of the Ḥaram, because their mother was of the tribe of Kureysh: the term **الْأَحْمَاسُ** also, [pl. of † **حَمِيسٌ** 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,] **أَحْمَاسٌ** and [masc. and fem.] **أَحْمَاسٌ** and [of the second or third] **أَحْمَاسٌ**. (TA.) **أَحْمَاسٌ** 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 **IAqr.** (TA.) — Hence, (A, TA,) **وَقَعَ فِي هِنْدِ الْأَحْمَاسِ**, (A, TS, K,) or **لَقِيَ هِنْدَ**, (A, TA,) **هِنْدُ الْأَحْمَاسِ**, (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. **هِنْدٌ**) **هِنْدٌ** was the name of a courageous people of the Arabs. (A, TA.) — **سَنَةٌ حَمِيسَةٌ**, (S, A, K,) and **عَامٌ أَحْمِيسٌ**, (K,) † *A severe year.* (S, A, K.) They say also **سَنُونَ أَحْمَاسٌ** † *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 حَمِيسٌ** signifies the same: (K:) or the latter, **نَجْدَةٌ حَمِيسَةٌ**, (Az, TA.) — † *Vehement [courage, or fight, &c.].* (TA.) — **مَكَانٌ أَحْمِيسٌ***

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

مُتَحَمِّسٌ: see **أَحْمِيسٌ**, second signification.

حمش

1. **حَمِشٌ**, (A, K,) aor. ٢, inf. n. **حَمِشٌ** and **حَمِشٌ**, (K,) *He (a man) became slender in the shanks.* (A, K.) — **حَمِشٌ عَظِيمٌ سَاقَهُ**, aor. ٢; (Mṣb;) 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. ٢; (K;) and **حَمِشَتْ**, (Lh, A, K,) aor. ٢, inf. n. **حَمِشَةٌ** (A, K) and **حَمِشَةٌ**, (TA,) *The small bone of his shank, (Mṣb,) and his legs, (S,) and the shank (A, K) of a woman, (A,) became slender.* (S, A, Mṣb, K.) And the like is said, metaphorically, of the whole body. (TA.) You say also, **الْوَتْرُ اسْتَحْمِشَ** † *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 السَّاقِينَ *Slender in the shanks,* applied to a man; (S, K;) as also **السَّاقِينَ** † **حَمِشٌ**, (S, Mgh, Mṣb, K,) and **حَمِشُهَا**: (TA) and so **حَمِشَةُ** † **السَّاقِينَ**, applied to a woman. (A.) And **حَمِشٌ الْخَلْقَةَ** † *Slender in make,* applied to a man. (TA.) **أَحْمِشٌ** also signifies *Slender*, applied to the small bone of the shank: (Mṣb:) and so **حَمِشَاءُ** [the fem.], and **حَمِشَةٌ**, and **حَمِيشَةٌ**, applied to the shank (سَاقٌ), and to the fore arm (ذِرَاعٌ), and to the legs (قَوَائِمٌ): and [the pls.] **حَمِشٌ** (TA) and **حَمِشٌ**, (K,) applied to shanks (سُوقٌ): (K, TA) and † **حَمِشٌ**, and † **حَمِشٌ**, and † **مُتَحَمِّشٌ**, applied to a bow-string; (K, TA) the last on the authority of **Ibrāheem El-Ḥarbee;** (TA) and each of the last three epithets with ٥ added, applied to bow-strings. (K, TA.) You say also **لِئْتَةٌ حَمِشَةٌ** † *A gum having little flesh:* (K:) or *a thin gum.* (TA.)

أَحْمِشٌ: see **مُتَحَمِّشٌ**.

حمص

حَمِصٌ and **حَمِصٌ**; (S, Mṣb, K;) the former preferred by Th, (S, TA,) and by the **Koofees,** (Mṣb, TA,) and the only word of that form except **قَنْفٌ** and **قَلْفٌ** and **قَنْبٌ** and **خَنْبٌ**; (Fr, TA;) the latter alone allowed by **Mbr,** (S,) and this alone mentioned by **Sb,** (TA,) and preferred by the **Baḡrees,** (Mṣb, TA,) and said by **Mbr** to