

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

— انْحَمَقَت السُّوقُ : see 1.

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

حُمُقُ Foolishness, or stupidity; i. e. unsound-  
ness in the intellect or understanding; (T, Mgh,  
Msb;) and stagnancy, or dullness, 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. n.; but the last, accord. to  
the Msb, 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 know-  
ledge 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 اِثْمٌ as being a cause  
of اِثْمٌ: (Z, TA:) but Ez-Zejjājee disallows this:  
and [it is also said that] حُمُقٌ signifies the  
same, because wine occasions حُمُقٌ to its drinker.  
(TA.)

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

حُمُقٌ : see حُمُقٌ.

حُمُقَانٌ : see اُحْمَقٌ.

حُمُقِي (S, K) and حَمَاق (ISd, K) and حُمُقِي  
(AZ, K) and حُمُقِي (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.)

حُمُقِي a contracted dim. of اُحْمَقٌ; or dim. of  
حُمُقٌ: [the dim. form being app. used in this  
case to denote enhancement of the signification:  
(see also حُمُقَةٌ)] so in the prov., (TA,) عَرَفَ  
حُمُقِي جَمَلَهُ [A very foolish, or stupid, man knew  
his camel]; i. e. he knew thus much, although  
حُمُقِي: or, as some relate it, عَرَفَ حُمُقِيًا 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 fa-  
miliarity 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, [حُمُقِي  
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.]

حُمُقِي : see حُمُقِي.

حُمُقَةٌ : see اُحْمَقَةٌ.

حُمُقِي : see حُمُقِي.

حُمُقِي : see حُمُقِي = and حُمُقِي.

حُمُقِي : } see what next follows.  
حُمُقِي : }

حُمُقِي (K,) but in the Tekmileh with tesheed  
to the ي, and with kesr to the same, [app.  
حُمُقِي] (TA,) and حُمُقِي (K,) Foolish, or  
stupid, (أَحْمَقُ,) in the utmost degree. (Ibn-  
'Abbād, K, TA.) [It seems to be implied in the  
K that حُمُقِي signifies the same: but see this  
word below.]

حُمُقِي (S, Mgh, Msb, K, &c.) and حُمُقِي (S,  
Msb) and حُمُقَان [whether with or without  
tenween is not shown] (Sb, TA) Foolish, or stu-  
pid; i. e. unsound in intellect or understanding;  
(T, Mgh, Msb;) 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 حُمُقِي;  
(S, Msb;) and of the second حُمُقِي: (TA:) pl.  
of the first, applied to men and to women, (S,  
K,) حُمُقِي, (so in two copies of the S,) or حُمُقِي,  
with two dammehs, (K,) and حُمُقِي and حُمُقِي  
(S, K) and حُمُقِي (Sgh, K) and حُمُقِي. (Ibn-  
'Abbād, K.) Accord. to some, اُحْمَقٌ is from the  
phrase اِنْحَمَقَت السُّوقُ: and accord. to some, from  
the phrase لَيَالٍ مُحَمَّقَاتٍ, because the احمق  
deceives one at first by what he says. (TA.) The  
sounds of wailing for the dead, and trilling, or  
quavering, in playing, are termed اُحْمَقَان because  
of the حُمُق of the person from whom they pro-  
ceed. (Mgh.) — الْبَقْلَةُ الْحَمَقَاءُ (S, K) and  
بَقْلَةُ الْحَمَقَاءُ (K,) the latter for بَقْلَةُ الْحَمَقَاءِ,  
i. q. الرِّجْلَةُ [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 (مُلْعَبَةٌ), so that it is likened to the اُحْمَقُ  
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., اُحْمَقٌ 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., اُحْمَقُ الْحَمَقِ الْفُجُورُ [The most foolish of  
foolishness, or the most stupid of stupidity, is  
vice, or immorality, or unrighteousness]. (A in  
art. كَيْس.)

أَحْمَقَةٌ is from الْحُمُقِي, like أَحْدَوَةٌ from  
الْعَجَبُ and أَعْجُوبَةٌ from الْحَدِيثُ: (TA:) it  
signifies An action, or a deed, of those that are  
done by the حُمُقِي [i. e. foolish, or stupid, persons];

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

مُحَمَّقَةٌ and مُحَمَّقِي (S, K) A woman who brings  
forth a child that is اُحْمَقُ [i. e. foolish, &c.];  
(S:) or who brings forth حُمُقِي [i. e. foolish  
children]: (K:) or, accord. to IDrd, the latter  
has this signification; but the former signifies a  
man who begets حُمُقِي; and he does not allow its  
application to a woman. (TA.) — الْمُحَمَّقَاتُ  
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 الْحُمُقِي. (TA.) One  
says, غَرَرْتُ غُرُورَ الْمُحَمَّقَاتِ [He, or it, deceived  
me with the deceiving of the nights thus called].  
(TA.) And you say, سَرَرْنَا فِي لَيَالٍ مُحَمَّقَاتٍ [We  
journeyed during such nights]; because the rider  
therein thinks that he has arrived at the time  
of morning until he becomes weary. (TA.)

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

مُحَمَّقٌ A man [or child] affected with حُمُقٌ  
[q. v.]. (A'Obeyd, S.)

## حمل

1. حَمَلَهُ, aor. ٢, inf. n. حَمَلَ (S, Mgh, Msb,  
K, &c., in some copies of the S حَمَلَنَ) and حَمَلَانُ,  
(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  
أَعْلَى رَأْسِهِ upon his head; (MA;) and اِحْتَمَلَهُ  
signifies the same: (Msb, 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-  
Nābighah, (TA,)

إِنَّا أَقْتَسَمْنَا خُطْبَتَيْنَا بَيْنَنَا  
فَحَمَلْتُ بَرَّةً وَأَحْتَمَلْتُ فَجَارًا

[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. بَرَّةٌ  
and فَجَارٌ.) Hence, in the Kur [xx. 100], فَإِنَّهُ  
يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا [He shall bear, on the day  
of resurrection, a heavy burden]. (TA.) Hence  
also, in the Kur [vii. 189], حَمَلَتْ حَمْلًا خَفِيفًا  
[She bore a light burden]; (S, TA;) i. e., [as  
some say,] the seminal fluid. (TA.) Hence also,  
in the Kur [xxix. 60], وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ  
وِزْرَهَا [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],