

انقمح; (S, L, K;) *He* (a camel) raised his head (S, A, K) from the water (A) or at the watering-trough, and refused to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness of the water, or of some disease. (A.) And الإبل قامحت The camels came to the water and did not drink, (S, K,) but raised their heads, (S,) by reason of disease, or of cold, (S, K,) or of the coldness of the water, or because their thirst was satisfied. (TA.) And أقمحه and شرب فاقمحه [He drank] and raised his head and left drinking by reason of his thirst's being satisfied. (S.) And فلان من الماء تقمح Such a one drank water, or the water, with dislike, or loathing. (AZ.) أشرب فاقمحه, said by Umm-Zarā, means [I drink] and I satisfy my thirst until I am not able to drink more, so I raise my head like the [camel that is said to be] مقمح: (A, TA:*) Az says that التقمح primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فاقمحه, (A, TA:*) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. قمع. — قمع, aor. ٢, inf. n. قموح, is also expl. by Lth as signifying *He* (a camel) became very languid by reason of vehement thirst: but accord. to Az, this is wrong. (L.)

2. قمحه, (A, K,) inf. n. تقميح, (K,) † *He* repelled him (i.e. his companion, A) with a small and paltry thing, in lieu of much that was due to him; (A, K:*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3: see 1, near the middle, in two places. — Hence, (S, A,) شبرا قماج, (S, A, K,) also called شبرا قماج, (K,) The two coldest, (S, K,) or two of the coldest, (A,) months (S, A, K) of winter; (A;) said by Sh to be شبران and ملكان; (TA;) [in which it is also here said that they are the two months whereof each is called كانون: if so, corresponding to December and January O.S.: but see شبران, in art. شب:] so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4. أقمحه, (MA,) [in my MS. copy of the K indefinitely written اقمح, and in the CK أقمحه, but it is correctly أقمحه, as is shown by its being added, after the explanation, in the TA, "whence مقمحون in the K̅ur" (xxxvi. 7,) and by explanations of this epithet in several of the

expositions of the K̅ur-ān, and the like is also indicated in the S,] inf. n. إقمحه, (S,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) *He* raised his head, and contracted his eyes: (S, MA, K, TA:) [or he was made to raise his head and to contract his eyes:] it is expl. by Z as in the K. (TA.) — [Hence,] one says, (S,) أقمحه الغل The غل [i. e. the ring, or collar, of iron, for the neck, or the shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,] caused his (i. e. a captive's K) head to be raised, by reason of the straitness thereof; (S, K, TA;) meaning that the bar of the غل, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — الإقمح [as inf. n. of أقمحه, like أضح (with ك and ح) in form and in meaning,] also signifies † *The* elevating of the head by reason of pride: and so الإقمح. (L and TA in art. قمح: but in the CK, in that art, الإقمح, with خ.) And اقمح شمع بانه [i. e. أقمحه] signifies شمع [i. e. شمع, † *He* magnified, or exalted, himself; was proud; behaved proudly, or disdainfully; or elevated his nose, from pride]; (K, TA;) and raised his head, scarcely ever, or never, lowering it: as though the verb had two contr. significations. (TA.) — اقمح said of thirst is expl. by Lth as signifying *It* rendered a camel very languid: but accord. to Az, this is wrong. (L.) = اقمح التنبل The ears [of wheat] became pervaded by the farinaceous substance. (K.) — And اقمح البر, so in the T and L and other lexicons, but in all the copies of the K البر أقمحه, The wheat becomes mature قمح. (TA.)

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: — and see also 4, last sentence.

قمح Wheat, syn. بر, (S, A, Mgh, L, Msh, K,) and حنطة, and طعام, (Msh,) when the farinaceous substance pervades the ears, or from the time when it has attained its full growth to the time when it has become compact: (L:) [and the grain of wheat; as also بر and حنطة and طعام:] a word of the dial. of Syria. and sometimes used by the people of El-Hijāz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بر is more chaste: (S in art. بر:) قمحة signifies a single grain thereof. (Msh.) — جرى القمح means The farinaceous substance pervaded the ears [of wheat]. (L.)

قمحة: see the next preceding paragraph.

قمحة A mouthful of قمحة [q. v.]: (S, K:*)

or, as more than one have said, of water. (TA.) = See also القمحان.

قمحة The قمحة [q. v., generally meaning the glans of the penis]. (K.)

قمحة The part between the قحوة [or occiput] and what is termed القفا [which is the small hollow in the back of the neck]. (K.)

القمحان, thus accord. to the Baṣrees, (TA,) and القمحان, and القمح, (K,) The [plant called] ورس [q. v.]: (S, K, TA:) or [the kind of perfume called] الذريرة: (TA:) or (so accord. to the K and TA, but in the S "also,") a substance that comes upon the surface of wine, like the الذريرة: (S, K, TA:) it is the froth, or scum, thereof: (L, TA:) or, as some say, (TA, but in the K "and,") saffron: (K, TA:) or a certain perfume: or a white substance that overspreads wine resembling the الذريرة: this last is said to be what is meant in the following verse by En-Nābighah [Edh-Dhubayānee], the only poet known by AḤn to have mentioned القمحان:

• إِذَا فَضَّتْ خَوَاتِمُهُ عِلَّاهُ
• يَبْسُ الْقَمَحَانِ مِنَ الْهَدَامِ

[When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes, or appears, upon its surface]. (L, TA.)

قمح, a subst. from قمع or قامح, Aversion of a camel from drinking, by reason of the thirst's being satisfied, or of loathing, or of the coldness of the water, or of some disease. (L. [See also حمام.]) Hence شبرا قماج, also called شبرا قماج: see 3.

إنه لقموح للنبذ Verily he is a great drinker of the beverage called nebeedh. (ISh.)

قمحة a subst. signifying What is eaten in the manner termed إقمح, [see قمع,] (S, L,) of the meal of parched barley or wheat, &c., (L,) or such as a digestive stomachic [جوارش] [often written جوارش], &c.: (S:) expl. in the K by the word جوارش [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. گوارش or گوارشت]: (TA:) app. from القمح meaning البر. (S.) — [Hence] one says, مَا أَصَابَتِ الْإِبِلَ إِلَّا قَمِيحَةً مِنْ كَلٍّ The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up. (A, TA.)

قمح A camel raising his head (S, A, K) from the water (A) or at the watering-trough, and refusing to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness