

+ It (food, or wheat,) became cheap. (Az, TA.)  
— انحصت السوق : see 1.

10. استحقمق : see 1: — and 7. = استحقمق  
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. unsoundness in the intellect or understanding; (T, Mgh, Mṣb;) and stagnancy, or dullness, therein; (T, Mgh;) or deficiency, or defectiveness, therein; (IF, Mgh;) or paucity, or want, thereof; and **حُمُقٌ** and **حُمَاقَةٌ** signify the same: (S, K:) [all are said to be inf. n.; 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 knowledge of its being bad [to do so]. (TA.) [Hence,] **نَوْمَةُ الْحُمُقِ** The sleep after [the period of the afternoon called] **العصر**; when no one sleeps except one who is intoxicated, or one who is insane, or unsound in mind. (Har p. 223. [See also **خُرُقٌ** and **خُلُقٌ**].) — And **Deceit**; or a deception. (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 **حُمُقَانٌ**.

**حُمَاقٌ** (S, K) and **حَمَاقٌ** (ISd, K) and **حُمَيْقِي** (AZ, K) and **حُمَيْقَةٌ** (IDrd, K) The **جَدْرِي** [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 **أَحْمَقٌ**: 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 familiarity 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.]

**حُمَاقَةٌ**: see **حُمُقٌ**.

**أَحْمُوقَةٌ**: see **أَحْمُوقَةٌ**.

**حُمَاقٌ**: see **حُمَيْقِي**.

**حُمَيْقَةٌ**: see **حُمُقٌ** = and **حُمَاقٌ**.

**حُمَيْقَةٌ**: } see what next follows.  
**حُمُوقَةٌ**: }

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

**أَحْمَقٌ** (S, Mgh, Mṣb, K, &c.) and **حُمُقٌ** (S, Mṣb) and **حُمُقَانٌ** [whether with or without between is not shown] (Sb, TA) Foolish, or stupid; 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 **حُمَيْقَةٌ**; (S, Mṣb;) and of the second **حُمَيْقَةٌ**: (TA:) pl. of the first, applied to men and to women, (S, K,) **حُمُقٌ**, (so in two copies of the S,) or **حُمُقِي** and **حُمَاقِي** and **حُمَاقِي** (S, K) and **حُمَاقِي** (Sgh, K) and **حُمَاقِي**. (Ibn-'Abbād, K.) Accord. to some, **أَحْمَقٌ** is from the phrase **انحصت السوق**: and accord. to some, from the phrase **ليالٍ مُحَمَقَاتٍ**, 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 **أَحْمَقَانٌ** because of the **حُمُق** of the person from whom they proceed. (Mgh.) — **الْبَقْلَةُ الْحَمَقَاءُ** (S, K) and **بَقْلَةُ الْحَبَّةِ الْحَمَقَاءُ**, (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 (**مُلَعَبَةٌ**), 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 الْحُمَيْقِي الْفُجُورُ** [The most foolish of foolishness, or the most stupid of stupidity, is vice, or immorality, or unrighteousness]. (A in art. كيس.)

**أَحْمُوقَةٌ** is from **الْحُمُقِي**, like **أَحْدُونَةٌ** from **الْحَدِيثُ**, and **أَعْجُوبَةٌ** from **العجب**: (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 **حُمُوقَةٌ**, which means an action, a practice, or a habit, in which is **حُمُقٌ** [i. e. foolishness, or stupidity, &c.]. (TA.) One says, **وَقَعَ فُلَانٌ فِي أَحْمُوقَةٍ** [Such a one fell into the commission 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 **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.) — **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, **غَرَّرَ غُرُورَ الْمُحَمِقَاتِ** [He, or it, deceived me with the deceiving of the nights thus called]. (TA.) And you say, **سَرْنَا فِي لَيَالٍ 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.)

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

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

## حمل

1. **حَمَلَهُ**, aor. **حَمَلٌ**, 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 **حَمَلَهُ** 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-Nābighah, (TA.)

\* إِنَّا أَقْسَمْنَا حُطَّتْنَا بَيْنَنَا \*  
\* فَحَمَلَتْ بَرَةً وَأَحْمَلَتْ 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 **Qur** [xx. 100], **فَأَنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا** [He shall bear, on the day of resurrection, a heavy burden]. (TA.) Hence also, in the **Qur** [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 **Qur** [xxix. 60], **وَكَايِنُ مِنْ دَابَّةٍ لَا تَحْمِلُ** [And how many a beast is there that does not bear its sustenance!], meaning, †does not provide its sustenance, but is sustained by God. (TA.) **يَحْمِلُ الْحَطَبَ** [lit. He carries firewood],