



[The twenty-fourth letter of the alphabet; called *ميم*. It is one of the letters termed *مَجْرُورَةٌ*, or vocal, and of those termed *شَفِيحَةٌ* or labial: it is a letter of augmentation. = As a numeral, it denotes *forty*.]

[ما

See Supplement]

ما

R. Q. 1. *مَأْمَاتُ* She (a ewe or she-goat or a gazelle) uttered continuously the cry *مِي مِي* (K,) or (accord. to the Tee-heel) *مَاءَ مَاءَ*: [and this is confirmed by a verse which I have cited voce *تَخُونُ*:] (MF:) thus written in his *Háshiyeh*. (TA.)

ماج

1. *مَوْجَ*, aor. *مَجَّ* (or *مَاجَ*, aor. *مَجَّ*, M), inf. n. *مُؤْجَةٌ*, It (water) was, or became, what is termed *أَجَاجَ*, (S, K,) i. e., salt, (TA,) [or bitter, or salt and bitter, &c.].

مَاجَ, (and, as occurring in a verse of Ibn-Harmeh, *مَاجَ*, without *ء*, IB,) Water such as is termed *أَجَاجَ*, (S, K,) i. e., salt, (TA,) [or bitter, or salt and bitter, &c.].

ماد

1. *مَادَ*, aor. *مَدَّ*, (S, L, K,) inf. n. *مَادٌ*, (S, L,) It (a plant, L, K, and a tree, L, and a branch, S, L) was, or became, flourishing and fresh, and soft, tender, and supple: (L:) or it quivered, shook, or played loosely, and was, or became, succulent, or sappy, (L, K,) and flourishing and fresh, and soft, tender, and supple: (K:) it (a branch or twig) became filled with its first sap: and *مَوْدٌ*, aor. *مَدَّ*, it (a plant) became succulent, or sappy. (L.) *يَمَادُ مَادًا حَسَنًا* It (a branch) is [beautifully] soft, tender, and supple, and quivering. (S, L.)

Bk. I.

4. *امَادَ* It (the imbibing of moisture, L, K, and the [rain or season called] *رَبِيعَ*, and the like, L) caused a plant [or tree or branch] to become flourishing and fresh, and soft, tender, and supple: (L:) or to quiver, shake, or play loosely, and to become succulent, or sappy, (L, K,) and flourishing and fresh, and soft, tender, and supple. (K.)

8. *امتَادَ خَيْرًا* He gained, or acquired, good, or prosperity. (S, L, K.)

مَادٌ and *يَمُودٌ* A [plant or tree or] branch [flourishing and fresh, and soft, tender, and supple: see 1: or] quivering, shaking, or playing loosely, and succulent, or sappy, flourishing and fresh, and soft, tender, and supple: (K:) or a plant [or tree] or branch soft, tender, and supple; (S, L;) and *مَمِيدٌ* signifies the same, (K,) applied to a branch; and so *مَائِدٌ*: (TA:) which last also signifies a branch succulent, or sappy; and so *مَادٌ*, (L,) and *مَمَادٌ*: (TA:) and (as some say, L) *مَادٌ* signifies soft, tender, or supple, applied to anything. (L, K.) — In like manner, *مَادٌ* and *يَمُودٌ* are applied to † a man: (K:) and *مَادَةٌ* (TA) and *يَمُودَةٌ* and *يَمُودٌ* to a female. (K.) You say *رَجُلٌ مَادٌ*, (L,) and *يَمُودٌ*, (S, L,) † A young, and soft, or tender, man: and *مَادَةٌ*, (L,) and *يَمُودَةٌ*, (S, L,) and *يَمُودٌ*, (L,) † a young, and soft, or tender woman: (S, L:) and *جَارِيَةٌ مَادَةٌ*, (K,) and *يَمُودَةٌ*, (TA,) † a soft, or tender, damsel: (K:) and *جَارِيَةٌ مَادَةٌ* *الشَّبَابِ*, and *مَادَةٌ*, without *ء*, † a damsel having youthful softness, thinness of skin, and plumpness. (L.) — *مَادُ الشَّبَابِ* † The softness, or tenderness, of youth. (L.) — *مَكَانٌ تَادُ مَادٌ* [A place moist and soft]; (S, L;) as also *تِيدٌ مَمِيدٌ*. (T, art.) *تَادُ* = *مَادٌ* The moisture that exudes from the earth, before it springs forth: (L, K:) of the dial. of Syria. (L.)

مئذ :

مئيد :

مائذ :

مماذ :

يمؤوذ :

see مَادُ.

[مَارُ , &c.

See Supplement.]

مت

1. *مَتَّ*, aor. *مَدَّ*, inf. n. *مَتٌّ*, He extended, or stretched out, (S, K,) a rope, &c. (TA); *i. q.* *مَدَّ* (S, K) and *مَطَّ* and *مَغَطَّ*. (TA.) — *مَتَّ* (S, K) and *مَطَّ* and *مَغَطَّ*. (TA.) — *مَتَّ*, aor. *مَدَّ*, inf. n. *مَتٌّ*, He drew [water], or drew up [a bucket], without a pulley. (S, K.) — *مَتَّ*, aor. *مَدَّ*, inf. n. *مَتٌّ*; (S, K;) and *مَمَتَّ*, inf. n. *مَمَتَّةٌ*; (K;) He sought to bring himself near [to another], or to approach [to him], or to gain access [to him], or to advance himself in [his] favour, (*تَوَسَّلَ*) by relationship, (S, K,) or by what is termed *حُرْمَةٌ*, [see *مَاتَةٌ*, below,] or by other means: (TA:) or *i. q.* *تَوَسَّلَ* [which seems here to signify nearly or exactly the same as *تَوَسَّلَ*] by relationship, or by what is termed *دَائِلَةٌ* [or blandishment, &c.] (L.) — *مَتَّ* *إِنِّيهِ بِالنَّشِيِّ* He sought to bring himself near to him, &c., (*تَوَسَّلَ* إليه) by the thing. (M.) — *مَمَتَّ* He sought to bring himself near, &c., [to another,] by affection, or love, or by relationship. (IAar.) — *لَا تَمْتَانِ* *إِلَى اللَّهِ بِحَبْلِ وَلَا تَمْدَانِ* *إِنِّيهِ بِسَبَبِ* [Ye two shall not approach, or obtain access, to God by means of any friend, nor shall ye do so by means of any relation]. A trad. (TA.) — *مَتَّهُ* *i. q.* *طَلَبَ* *إِنِّيهِ الْمَتَاتِ*, q.v. infra. (L.)

3. *مَاتَ فُلَانًا* He reminded such a one of what are termed *مَوَاتٌ* [pl. of *مَاتَةٌ*, q.v.]. (A.)

5. *تَمَّتِي*, originally *تَمَّتَتْ*, which has not been heard, (like *تَطَّي* for *تَطَّنَن*, TA,) i.q. *تَمَّطِي*. (K.) — *تَمَّتِي فِي الْحَبْلِ* He bore upon the rope in order to break it, (K,) or to stretch it out. (TA.) See also art. *متو*.

B. Q. 1. *متمت*: see 1, in two places.

متي dial. form of *متى*, q.v. (K.) It occurs in the following instances:

• *أَلَمْ تَسْأَلِ الْأَطْلَالَ مَتَّى عُبُودَهَا* •

[*Didst thou not ask the remains of the dwelling, when were their times?*] AḤát asked Aḡ respecting *متي* in this hemistich, and he answered, I know not. AḤát thinks that it is for *متي*: or that it may be for *متا*, inf. n. of *مت*; and that the meaning may be [*Didst thou not ask the remains of the dwelling,*] whereof the times when men were present there are (or were) long past, or distant, or remote? but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

متات signifies *ما يمت به*; (K;) i.e., *That whereby one seeks to bring himself near [to another], or, to approach [to him], or, to advance himself in [his] favour; or to gain access [to him].* (TA.) *طَلَبَ إِلَيْهِ الْمَتَاتَ* [He sought the means of drawing near to him, or, of advancing himself in his favour, &c.: or he sought access to him]. (TA.) [See also *ماتة*, which signifies the same.]

ماتة i.q. *حُرْمَةٌ* and *وَسِيلَةٌ*: [the former signifies, *Anything that is sacred or inviolable; and here, such a bond, or tie, or the like; or a quality &c. to be regarded as sacred, or inviolable; or that which renders one entitled to respect and reverence: so says IbrD: the latter, a thing whereby one seeks to bring himself near, or to approach, to another, or to advance himself in his favour:*] (S, K:) pl. *مَوَاتٍ*. (S.) [See also *ماتات*, which signifies the same.] — *بَيْنَنَا رَجْمٌ مَاتَةٌ*, i.e. *قَرِيْبَةٌ*, *Between us is a near relationship.* (L.)

متا

1. *مَتَا*, aor. -, *He beat a person with a staff or stick.* (S, K.) — Also, inf. n. *مَتَا*, (TA,) *He extended, or stretched out, a rope:* (S, K:) a dial. form of *متا*. [See art. *متو*]. (S.)

متع

1. *مَتَعَ الْبَاءَ*, aor. -, (inf. n. *مَتَعَ*, S,) *He drew water:* (S, Mṣb, K:) or *he drew up water by means of the pulley and its appertences.*

(L.) — *مَتَعَ الدَّلْوُ* He drew out the bucket: (Mṣb:) or *he pulled the rope of the bucket, drawing [the rope] with one hand, and taking [it to draw again] with the other hand, at the head of the well; as also *مَتَعَ بالدلو*. (L.) = *مَتَعَ بِسَلْجِهِ* *Alvum pepedit.* (S, K.) — *مَتَعَ بِه* (TA.) = *مَتَعَ النَّهَارُ* † *The day advanced, the sun becoming high:* (S, K:) a dial. form of *مَتَعَ*: (S:) *became prolonged.* (TA.) — *مَتَعَ*, and *امتع*, † *It (a day, and a night,) was long, or prolonged.* Said of a summer-day and of a winter-night. (Aḡ.)*

4: see 1.

5. *الإِبِلُ تَمْتَشِحُ فِي سَيْرِهَا* † *The camels move their fore-legs alternately* (*تُرَاوِحُ بِأَيْدِيهَا*, A, and some copies of the K; in other copies of the K, *تَتَرَوِّحُ*;) *in going along, (K,) like as the drawer of water moves alternately his two arms.* (A.)

8. *امتع* He pulled out a thing: (Aboo-Turáb and T, art. *تتع*, and K:) as also *انتع*. (Aboo-Turáb and T, ubi supra.)

مَتَوْحٌ inf. n. of 1: see *متوح*.

بئر متوح † *A well from which one draws water with the two hands by means of the pulley:* (S, L, K:) or, *of which the bottom, or part from which the water is drawn, is near to the mouth:* pl. *مَتَوْحٌ*. (L.) [See also *جُرُورٌ* — [You say,] *بِئْرُنَا عَقَبَةٌ مَتَوْحًا* [in the CK *عَقَبَةٌ*] † *We proceeded a long march.* (S, L, K.) — *بَيْنَنَا فَرْسَخٌ مَتَا*, and *مَاتِحٌ*, and *مَتَا*, † *Between us is a long league.* (L.) — *لَيْلٌ مَتَا* † *A long night.* (S, K.) — *يَوْمٌ مَتَا إِلَى اللَّيْلِ* † *A day in which travelling is prolonged until the evening without intermission or alighting.* (L.) See *مَاتِحٌ*.

مَتَا: see *متوح*. — *فَرَسٌ مَتَا* † *A long horse, (A, TA,) that stretches himself out much or takes long steps, مَدَادٌ, (A, K,) in going along.* (TA.)

مَاتِحٌ and *مَتَوْحٌ* † *A drawer of water; (S;) applied to a man who draws the water from the mouth of the well: one who draws it from the bottom being called مَاتِحٌ: pl. of مَاتِحٌ, مَتَا.* (L.) — *مَاتِحٌ* A camel that draws water: pl. *مَوَاتِحٌ*. (L.) [See an ex. in a verse cited voce *مَتَوْحٌ*.] — See *متوح*.

[متر, &c.,

See Supplement.]

مت

1. *مَتَّ*, [aor. -,] *It (a bone) distilled, or let flow, the oily matter that was in it:* (TA:) [like *نَتَّ*]. — *مَتَّ*, (S, K, aor. -, inf. n. *مَتَّ*, TA,) and *مَتَّمَّتْ*, (K,) or, as in some copies of the K, *مَتَّمَّتْ*, (TA,) *It (a نَحْيُ, or butter-skin,) exuded [its butter: as also نَتَّ].* (S, K.) You do not say of it *نَضَحَ مَتَّ*. (S.) — *نَضَحَ مَتَّ* *الْحَمِيْبِ* He sweats like the butter-skin. (TA, from a trad.) — *مَتَّ*, aor. -, *He (a man) sweated by reason of fatness.* (TA.) — *جَاءَ يَمِيْتُ* He came in a fat state, and looking as though he were anointed. (TA.) — *مَتَّ قَيْحًا وَدَمًا*, aor. -; or aor. -; accord. to different readings of a phrase in the story of Abrahah; [*It exuded matter and blood*]: in the former case, the verb is trans.; in the latter, intrans.; and *قَيْحًا*, in the latter case, is regarded as a specificative. (Suh.) — *مَتَّ شَارِبَهُ*, (aor. -, inf. n. *مَتَّ*, ISd,) *He put some grease upon his mustaches:* (S, K:) or *he greased his mustaches so that they glistened:* (ISd:) or *he wiped his mustaches with his hands, they having been greased, and left some remains, or traces, of grease visible upon them:* (AZ:) IDrd thinks *مَتَّ* and *نَتَّ* to be syn. (TA.) — *مَتَّ الْجُرْحَ*, [aor. -], *He removed the purulent matter from the wound:* (Aboo-Turáb, K:) or *he anointed the wound; as also نَتَّ.* (Aboo-Turáb.) — *مَتَّ*, aor. -, (inf. n. *مَتَّ*, TA,) *He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like:* (TA:) a dial. form of *مَتَّ*: (S:) or *he wiped anything:* (TA:) [as also *نَتَّ*].

R. Q. 1. *مَتَّمَّتْ* He saturated a wick with oil. (K.) — *مَتَّمَّتْ*, *He immersed [a thing] in water.* (K.) = *مَتَّمَّتْ*, (inf. n. *مَتَّمَّتْ*, S, and *مَتَّمَّتْ*, S, K,) *He mixed, or confounded.* (S, K.) You say *مَتَّمَّتْ أَمْرَهُمْ* He confounded their affair. (S.) — *مَتَّمَّتْ* He moved it, or shook it, about; (S, K;) like *مَزَمَزَهُ*: (Aḡ, S:) you say *أَخَذَهُ* *فَمَتَّمَّتْ* He took it, and moved it, or shook it, about, and went forwards and backwards with it. (S.) — A poet says,

• *ثَمَّ اسْتَحْتَّ ذَرْعَهُ اسْتِحْتَانًا* •
• *نَكَفْتُ حَيْثُ مَتَّمَّتِ الْبِشْمَانَا* •

i.e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon [It seems to me, that he is speaking of the track of a viper.] *مَتَّمَّتْ*, with kesreh, is the inf. n.; and *مَتَّمَّتْ*, with fet-ḥah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like *زَلْزَالٌ* and *قَلْقَالٌ*, as dis-

tinguished from زَلْزَالٌ and قَلْقَالٌ, signifying *Mixture, or confusion.*] = مَمْثُوا بِنَا (K,) or مَمْثُوا بِنَا سَاعَةً, and تَمْثُوا (TA,) i.q. تَلْتُوا (K.)

R. Q. 2: see 1 and R. Q. 1.

مَثَاتٌ *A moist plant.* (TA.)

مَثَاتٌ: see R. Q. 1.

[مثل, &c.,

See Supplement.]

مج

1. مَجَّ مِنْ فِيهِ 1. (S, K, &c.) and مَجَّ بِهِ, aor. 2, and some allow 2, but this is not well known, and, unless the medial letter of the pret. be pronounced with kesreh by those who use this form of the aor., it is to be rejected utterly, (TA.) *He cast it forth, or ejected it, or spirted it, from his mouth;* meaning beverage, or wine, شَرَابٌ: (S, K:) and spittle: or, accord. to some, water only: or a thing: (L:) or, properly, something fluid; بِعَظْمٌ being used to signify "he cast it forth" from his mouth when the thing meant is not fluid: but used with relation to all other things that are perceived by any of the senses, figuratively: (MF:) accord. to Sh, it is used to signify the pouring forth of water, and of spittle, from the mouth, when it is ejected to a short distance or far; or, as some say, only when it is ejected far. (TA.) It is made trans. by means of ب because syn. with رَمَى [which is trans. by the same means]. (MF.) — مَجَّتِ النَّحْلُ العسل *The bees ejected the honey from their mouths.* (TA.) — مَجَّ العرق بالدم *The vein ejected, or spirted forth, blood.* (TA.) — مَجَّتِ الشَّمْسُ رِيْقَهَا [The sun ejected its spittle; meaning the filmy substance described in the explanation of الشَّيْبُ (A.)] — هَذَا كَلَامٌ [This is language which the ears reject. (MF.)] — قَرَأَ آيَةَ فَمَجَّ بِهَا [He read a verse of the Kur-án, and dismissed it from his mind]; i.e., did not reflect upon it. (MF, from a trad.) = مَجَّ and مَجَّ, (TA in this art.,) or مَجَّ and مَجَّ, (TA in art. مَجَّ,) acc. to IAar, are syn. (TA.)

4. أَمْجَجَ (S, K,) and, by poetic licence, أَمْجَجَ (TA,) inf. n. أَمْجَجَ, (Aṣ,) *He (a horse) ran violently:* (TA:) or *he (a horse) began to perform the act of running, before it (his run, Aṣ) was vehement, or ardent.* (قَبْلَ أَنْ يَضْطَرِمَ). (Aṣ, S, K.) — *He (a man) went, or went forth journeying, through (في) countries.* (S, K.) —

He went away, or departed, to (إلى) a country or town. (TA.)

7. انْمَجَّتْ نُقْطَةٌ مِنَ القَلَمِ *A drop [of ink] became spirted from the reed-pen.* (S, K.)

R. Q. 1. مَجَّجَ فِي خَبْرِهِ, (inf. n. مَجَجَّةٌ, TA.) *He was not explicit in his information.* (S, K.) [See also مَجَجَجَ الكِتَابَ — *He made the writing indistinct in its letters:* (S, K:) or *he rendered the writing confused, and marred it with the pen.* (Lth.) مَجَجَجَ عَطْفَهُ *He made his handwriting confused.* (A.) — مَجَجَجَ بَعْدَ بَعْدٍ *He pursued an indirect course of speech with such a one, and turned him back from one state to another:* (Shujáa Es-Sulamee, K:) as also مَجَجَجَ بِهِ (Shujáa.)

مَجَّ (S, K) and مَجَّجَ (TA) *The grain of the ماش:* (K:) or the grain called ماش; and called by the Arabs خَلْرٌ and زَنْ: (T:) or a kind of grain resembling the lentil, (but more round, TA); an arabicized word; in Persian ماش: (S:) or, accord. to El-Jawáleekee, it is Arabic: accord. to AHn, what is called مَجَّةٌ [n. un. of مَجَّ, which is a coll. gen. n.,] is a sour or salt, or salt and bitter, plant, or tree, (حَمِضَةٌ) resembling the طَحْمَاءُ, but more delicate, and smaller. (TA.) = See مَجَّجَ.

مَجَّجَ *Drunken men.* (K.) — *Bees.* (K.)

مَجَّجَ (S, K) and مَجَّجَةَ (S) *Spittle, or saliva, that one casts forth from his mouth:* (S, K:) or the latter, [and so, app., مَجَّجَةَ, see مَجَّجَةَ] a portion of such; a gob of spittle. (TA.) — مَجَّجَةَ الجارية *Girl's saliva, or spittle.* (TA.) — Also مَجَّجَ (K,) and مَجَّجَ النَّحْلُ [The ejected spittle of the bees], (S, K,) honey. (S, K.) — مَجَّجَ الجراد *The slaver of locusts.* (TA.) — مَجَّجَ الدبى *The slaver of little locusts.* (L.) — مَجَّجَ المزن *The ejected spittle of the clouds; i.e.,] rain.* (S, K.) — مَجَّجَةَ also signifies *The expressed juice of a thing.* (S.) — مَجَّجَ العنب *What flows of the expressed juice of grapes.* (TA.) = See مَجَّجَ.

مَجَّجَ *A writer:* so called because his pen emits ink. (TA.)

مَجَّجَ الأذن مَجَّجَةً وللتفيس حَمِضَةٌ *The ear is wont to reject instruction, through forgetfulness, while the mind has eager desire to listen thereto, is said in a trad.* (TA.) And in another trad., لِلأذن مَجَّجَةً وللتفيس حَمِضَةٌ [meaning the same]. (TA., art. حمض.) [See also حَمِضَةٌ.]

مَجَّجَ *One whose slaver flows by reason of old age, or extreme age:* (K:) an old man who

ejects his spittle, and cannot retain it, by reason of age: you say أَمْجَجُ مَاجِحٌ, meaning a stupid, or foolish, drivelling, or slavering, fellow: (S:) and so, simply, مَاجِحٌ: or stupid, or foolish, and decrepit: fem. with ة: (TA:) and pl. مَاجِجُونَ (IAar) and مَجَّجَ. (TA) — Also, An old she-camel: (K:) or a she-camel so old that she ejects the water from her throat: (S:) and in like manner an old and slavering he-camel: fem. with ة: (TA:) and pl. مَجَّجَةٌ. (IAar.)

مَجَّجَ قول مَجَّجُجٌ *A saying which the ear rejects.* (TA.)

مَجَّجَ

مَجَّجَ: see مَجَّجَ in art. مَجَّجَ.

مجد

1. مَجَّدَ, aor. 2, inf. n. مَجَّدٌ; (L, K;) and مَجَّدَ, aor. 2, inf. n. مَجَّادَةٌ; (S, L, K;) *He (a man, S) was, or became, possessed of, or characterized by, مجد [or glory, honour, dignity, nobility, &c.;* he was, or became, glorious, in a state of honour or dignity, noble, &c.: see مَجَّدٌ below]. (S, L, K.) — See 3. — مَجَّدَتِ الإبلُ (AZ, IAar, S, L, K,) aor. 2, (AZ, L,) inf. n. مَجَّدَ (AZ, L, K) and مَجَّوَدٌ; (AZ, S, L, K;) and مَجَّدَتِ; (L, K;) *The camels fed in a land abounding with pasturage, and satiated themselves therewith:* (AZ, L:) or, *lighted upon abundant pasturage:* (IAar, L, K:) or, *obtained of fresh herbage, (خَلَى, S, K,) or of herbage, (L,) nearly as much as satiated them, (S, L, K,) and their bodies made this known.* (L.) See 4. — مَجَّدَتِ الغنمُ, inf. n. مَجَّوَدٌ, *The sheep, or goats, ate of leguminous plants so as to blunt the sharpness of their hunger.* (A.) — [Hence, app., accord. to the A, the signification of مَجَّدٌ and مَجَّدٌ given in the commencement of this art.]

2. مَجَّدَهُ, inf. n. مَجَّجِدٌ, *He attributed, or ascribed to him, مجد [or glory, honour, dignity, or nobility, &c.;* he glorified him; honoured him; &c.]; (S, L;) he magnified him, and praised him; as also مَجَّدَهُ. (L, K.) — مَجَّدَهُ and مَجَّدَهُ *He (God) honoured his (a man's) deeds, or actions:* or *may He honour his deeds, or actions!* (A.) — مَجَّدَهُ and مَجَّدَهُ *He made it (a gift) large, or abundant.* (L, K.) — See 4.

3. مَجَّادَهُ, inf. n. مَجَّادٌ, *He vied, or competed, with him (عَارَضَهُ) in مجد [or glory, honour, dignity, nobility, &c.].* (L, K.) You say, مَجَّادَتُهُ فَمَجَّدَتُهُ, (aor. of the latter 2, S, L,) *I vied, &c., with him in glory, &c., and overcame him therein.* (S, L, K.)

4: see 1 and 2. — نَزَلُوا بِهِمْ فَأَمَجَدُوهُمْ [They alighted at their abode as guests, and they entertained them honourably]. (A.) — اَمَجَدَ وَوَدَّهْ، and لَوَدَّهْ، He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.) — اَمَجَدْنَا فَلَانًا قَرِيًّا — اَمَجَدْنَا فَلَانًا قَرِيًّا Such a one gave us a sufficient and superabundant entertainment. (L.) — اَمَجَدَهُ سَيًّا وَوَدَّاهُ — اَمَجَدَهُ سَيًّا وَوَدَّاهُ He reviled and dispraised him much. (IK†) — اَمَجَدَ الْاِبِلَ (AZ, IAqr, L, K;) and اَمَجَدَهَا (S, L, K;) inf. n. تَمَجَّدَ (S, L;) and اَمَجَدَهَا (K;) He filled the camels' bellies with fodder, (AZ, L, K,) and satiated them: (AZ, L:) or he fed the camels upon abundant pasturage: (IAqr, L:) or he satiated the camels: (K:) or he fed them upon herbage so as nearly to satiate them, in the beginning of the [season called] رَبِيع (L:) or he half-filled their bellies with fodder: (K:) the people of El-'Aliyeh say, اَمَجَدَ النَّاقَةَ (L,) or اَمَجَدَ الدَّابَّةَ، aor. ُ، inf. n. مَجَّدَ (S,) he filled the belly of the she-camel, (L,) or of the beast of carriage, (S,) with fodder: (S, L:) and the people of Nejd, اَمَجَدَهَا، inf. n. تَمَجَّدَ، he half-filled her belly with fodder: (AO, A'Obeyd, S, L:) and اَمَجَدَ الدَّابَّةَ He gave the beast of carriage much fodder. (Aq, L)

5. اَمَجَدَ He had مَجْد [or glory, honour, dignity, nobility, &c.,] attributed, or ascribed, to him. (L)

6. اَمَجَدَ He mentioned his [i.e. his own] مَجْد [or glory, honour, dignity, nobility, &c., made a show of glory, &c.]; (K;) or the goodness of his actions, and the glory, &c., of his ancestors. (TA.) — اَمَجَدَ الْقَوْمَ فِيمَا بَيْنَهُمْ The people vied among themselves, or competed, for, or in, مَجْد [or glory, honour, dignity, nobility, &c.], each mentioning his own مَجْد. (S,* L, K.)*

10. اَسْتَمَجَدَ [He desired, or sought, مَجْد, or glory, honour, dignity, nobility, &c.;] he gave largely from a desire of مَجْد. (S, L.) — It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَاسْتَمَجَدَ وَالْعَفَارُ † In all trees is fire; but the markh and 'afar yield much fire: (S, L, K:*) as though they had taken as much fire as sufficed them, (S, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجْد. (S, L.) See مَرَّخٌ، and عَفَارٌ.

مَجْدُ Glory; honour; dignity; nobility; syn. عِزٌّ (Msb) and شَرَفٌ [q.v.] (L, Msb) and كَرَمٌ (S, L, K:) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour, dignity, or nobility; syn. تَبَلُّ شَرَفٌ (M, L, K:) or the acquisition of what suffices thereof and of

lordship: (L:) [and hence, acquired glory, honour, dignity, or nobility:] or only glory, honour, dignity, or nobility, transmitted by one's ancestors: (M, L, K:) ISk says, that مَجْد and شَرَف are [transmitted] by one's ancestors; but حَسَب [q.v.] and كَرَم may belong to a man without ancestors who possessed these qualities: (S, L:) or, specially, nobleness, or generosity, of ancestors: (M, L, K:) or personal glory, or nobility with goodness of actions: and nobleness, or generosity, of actions: (L:) or generosity; liberality; syn. كَرَمٌ (S, L, K) and سَخَاءٌ: (L:) or manly virtue or moral goodness; syn. مَرْوَةٌ. (L.) [Accord. to the A, مَجْد thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَةٌ عَرَفِيَّةٌ، or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجْدٌ (from مَجَدَ، L) and مَاجِدٌ (from مَجَدَ، L) A man (S) possessing, or characterized by, مَجْد [or glory, honour, dignity, nobility, &c.; glorious, in a state of honour or dignity, noble, &c.]: (S, L, K:) glorious, in a state of honour or dignity, noble, abounding in good, and beneficent; but the former has a more intensive sense: or the latter, characterized by gloriousness or nobleness of actions: (K:) or, by personal glory or nobility with goodness of actions; and the former has a more intensive sense: or both, generous and munificent: (L:) and the latter, good in disposition, and liberal, bountiful, munificent, or generous: (ISh, L, K:) pl., either of the former or of the latter, اَمَجَادٌ. (L.) — اَلْمَجِيدُ as an epithet of God signifies The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and اَلْمَاجِدُ is applied in the same manner: (L:) or the former, He who is glorified for his deeds. (T, L.) — اَلْمَجِيدُ is also applied in the Kur as an epithet to the throne (عَرْشُ) of God; and to the Kur-án; (L) and signifies exalted; sublime; (IAqr, L, K;) noble; (Zj, L, K;) when thus applied: (IAqr, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو الْعَرْشِ الْمَجِيدِ، some read ذُو الْعَرْشِ الْمَجِيدِ، making اَلْمَجِيدُ an epithet of ذُو; and in the same ch., v. 21, for هُوَ قُرْآنٌ مَجِيدٌ، some read هُوَ قُرْآنٌ مَجِيدٌ، making مَجِيدٌ an epithet of God. (L.) اَلْمَجِيدُ alone also occurs in a trad. as meaning the Kur-án. (L.)

مَاجِدٌ see مَجِيدٌ. — Also, applied to a camel: see مَجَدَتِ الْاِبِلَ: pl. مَجَدٌ and مَجْدٌ and مَوَاجِدٌ. (L.) — مَاجِدٌ Much; abundant; syn. كَثِيرٌ. (K, TA.) [In the CK, كَثِيرٌ. — اَلْمَجِيدُ She

does not eat or drink much. Said by Abou-Habbeh, describing a woman. (L.)

اَمَجَدٌ [More, or most, glorious, honourable, noble, &c.]: pl. اَمَاجِدٌ. (A.)

هُوَ اَهْلُ التَّمَاجِيدِ He is a fit, or deserving, object of praises for مَجْد [or glory, honour, dignity, nobility, &c.]. (A, TA.)

مَجَر

1: see بَجَر; and as an imitative sequent see اَعْرَجٌ.

3. مَاجِرَةٌ، inf. n. مَاجَرَةٌ and مَاجَرٌ، † He practised usury with him; syn. رَابَاهُ. (K.) See also 4.

4. اِمَجَارٌ، (S, Msb, K,) inf. n. اِمَجَارٌ، He practised what is termed مَجْرٌ in selling; he sold a thing for what was in the belly of a certain she-camel (S, Msb) or other beast: (Msb:) or he practised what is termed مَحَاقَلَةٌ: see مَجْرٌ، below: (Msb:) or مَاجِرَةٌ، inf. n. مَاجِرَةٌ، † [he practised usury: see 3.] (TA.)

مَجْرٌ What is in the belly of a pregnant animal, (IAqr, Mgh,) or of a she-camel, (Msb, K,) and of a ewe or a she-goat, (K,) when her pregnancy has become manifest: (TA:) or (Msb; in the K, and) the sale of a thing for what is in the belly of a certain she-camel: (S, Msb:) or the sale of a camel, or other thing, for what is in the belly of a she-camel: (AZ, Mgh,* TA:) or the purchase of what is in the bellies of she-camels and of ewes or she-goats: and the purchase of a camel for what is in the belly of a she-camel: and مَجْرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAth: (TA:) or (Msb; in the K, and) مَحَاقَلَةٌ [or the sale of corn in the ear for wheat-grain]: (IAqr, Msb, K:) and مَزَابَنَةٌ [or the sale of dates on the tree for dates by measure]: and † a game of hazard; syn. قِمَارٌ: and † usury; syn. رِبِيٌّ: (IAqr, K:) it is a subst. from اَمَجَرْتُ الْبَيْعَ. (Msb.) مَجْرٌ، (S,) or بَيْعُ الْمَجْرِ، (TA,) is forbidden in a trad. (S, TA.) Perhaps بَيْعُ الْمَجْرِ may be termed مَجْرٌ in this trad. tropically. (TA.) = A great army (see a verse cited in art. دَهْرٌ).

مَجْرٌ: see مَجْرٌ.

مَجَس

2. تَمَجَّسَ، (S, A, &c.) inf. n. تَمَجَّسَ، (A, K,) He made him a مَجُوسِيٌّ [or Magian]: (S, A, Msb, K:) he taught him the religion of the مَجُوسِ. (TA.)

5. تَمَجَّسَ He became a مَجُوسِيٌّ [or Magian]; (S, A, K;) he became of the religion of the مَجُوسِ. (Msb.)

المَجُوسُ [The Magians]; a certain nation: it is a Persian word: (Mṣb:) مَجُوسٌ [here written in two copies of the § and in the CK with tenween, but afterwards shown in the § to be imperfectly decl., and expressly said to be so in the Mṣb, art. هود,] is pl. of مَجُوسِيٌّ: (§, K:) [or rather the former is a coll. gen. n., and the latter is the n. un.:] the latter is a rel. n. from المَجُوسِيَّةُ, q.v., (§), and is an epithet applied to a man: (K:) المَجُوسُ has the article ال only because it is used as a pl., (Aboo-'Alee, §, M, L,) for المَجُوسِيُونَ; (ISd, L;) for otherwise مجوس could not receive the art., being of itself determinate; and it is also of the fem. gender; wherefore, with respect to inflection, it is like the قَبِيلَةُ, not the حَيٌّ; and the same is the case with respect to يَهُودٌ; (Aboo-'Alee, §;) [i.e.,] each of these two words is imperfectly decl. because they mean thereby the قَبِيلَةُ [so called, so that it is a fem. proper name]. (Mṣb, art. هود.) مَجُوسٌ was a certain man with small ears, who instituted a religion (K) for the مَجُوسُ, (TA,) and invited [them] to it: (K:) so says Az: he was not Zarádusht [or Zoroaster] the Persian, as some say, because he [Zarádusht] was after Abraham, whereas the religion of the مَجُوسُ is [more] ancient; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مَنج كُوش, or مَنج كُوش, (as differently written in different copies of the K, the first being the reading in the TA, and the last being that in the CK), the latter of which words signifies "the ear," [in Persian, but written with ك,] and the former meaning "short." (TA.)

المَجُوسِيَّةُ The religion of the مَجُوسُ [or Magians]. (§, K.) Moḥammad said that the قَدَرِيَّةُ were the مَجُوسُ of his people, because the latter believed in two principles, light and darkness, and ascribed good to light and evil to darkness, and in like manner the قَدَرِيَّةُ ascribed good to God, and evil to man and the devil. (TA.)

[مجمع, &c.,

See Supplement.]

مَح

1. مَحٌ, (§, K,) aor. يَمَحُّ and يَمَحُّ [the latter contr. to analogy] (K) and يَمَحُّ, (L,) inf. n. مَحٌّ and مَحٌّ; (K;) and مَحٌّ; (§;) It (a garment) became old and worn-out. (§, K.) — It (a dwelling) had its vestiges obliterated. (L.) — It (a writing) became obliterated. (L.) = مَحُّ الكَذَابِ, aor. يَمَحُّ, inf. n. مَحَّاحَةٌ, [The

liar pleased, or contented, with his words, but did, or performed, nothing: or lied, from what-soever place he came]. (L.)

4: see 1.

مَحٌّ (§, K) and مَحٌّ (TA) An old and worn-out garment. (§, K.)

مَحٌّ The purest, best, or choicest, part of anything. (K.) — The yolk of an egg; (§, K;) as also مَحَّةٌ: (Ish, K:) or the entire contents of an egg; (K;) the yolk and the white. (Ish.)

مَحَّةٌ: see مَحٌّ.

مَحَّاحٌ One who pleases or contents thee with his words, but who does, or performs, nothing: (T, §, K:) an habitual liar: (§, K:) one who will not tell thee truly whence he comes; who lies to thee even respecting the place whence he comes. (L.)

مَحَّاحٌ: see مَحٌّ.

مَحْت

1. مَحْتٌ, aor. مَحَّتْ, It (a day) was violently hot: (§:) or was hot. (K.) — مَحْتَتَكَ I will assuredly fill thee with anger. (K.)

مَحْتٌ Strong; vehement; violent; or intense; syn. شَدِيدٌ; (§, K;) as an epithet applied to anything. (§.) — يَوْمٌ مَحْتٌ A day violently hot; like مَحْتٌ: (§:) or a hot day. (K.) نَيْلَةٌ مَحْتَةٌ [A night vehemently hot: or a hot night]. (TA.) — مَحْتٌ Intelligent: or acute in mind; (K;) or of full strength of heart, and acute in mind: (TA:) pl. مَحْتُونَ and مَحْتَاءٌ; (K;) the latter as though formed from the imaginary sing. مَحْتٌ. (TA.) — مَحْتٌ Pure; free from admixture; genuine. (K.) — عَرَبِيٌّ مَحْتٌ A pure, or genuine, Arab. (TA.) [See also مَحْتٌ.]

مَحْت

1. مَحْتٌ, q.مَحْتٌ شَيْئًا. (L.)

مَحْتٌ One who mixes with people, and eats and converses with them. (MF, from the Námoos of [the Mulla 'Alee] El-Káree: [but SM expresses some doubt of its correctness, or whether it be correctly مَحْتٌ].

مَحْر

مَحْرَةٌ: see art. حُور, to which it belongs accord. to Aṣ and others: Lth mentions it in art. مَحْر. (TA.)

مَحْص

1. مَحْصٌ [an inf. n. of which the verb is app.

مَحْصٌ, aor. مَحَصَّ, A thing's becoming, or being, clear, pure, or free from admixture. (TA.) See also مَحْصٌ, throughout. = مَحْصَةٌ: see 2, in three places. = مَحْصٌ, aor. مَحَصَّ, (§, K,) inf. n. مَحْصٌ, (TA,) He (an antelope) ran: (§, K:) or ran vehemently: (TA:) or vigorously: (AA, TA:) or was quick, or swift, in his running; as also مَحْصٌ فِي عَدْوِهِ. (TA.) And hence, (TA,) مَحْصٌ الشَّيْرُ, [app. for الشَّيْرُ] said of a man, He exerted himself, or was vigorous, in journeying. (K, TA.)

2. مَحْصَةٌ, inf. n. تَمْحِصٌ, He rendered it clear, pure, free from every admixture or imperfection or the like; as also مَحْصَةٌ, aor. مَحَصَّ, inf. n. مَحْصٌ. (Az, A, TA.) You say, مَحَصَّ الذَّهَبَ, (A, TA,) or مَحَصَّهُ, (§, K,) He cleared, or purified, the gold from what was mixed with it, (§, A, K,) i.e. from the earth, or dust, and dirt, (TA,) بِالنَّارِ by fire. (§, A, K.) — [Hence,] †He (God) purged, or purified it; namely a man's heart: and him; namely a man repenting. (A.) It is said in the KUR, [iii. 135,] †وَلِيَمْحِصَ اللَّهُ الَّذِينَ آمَنُوا † And that God may purify those who believe: (TA:) or purge away the sins of those who believe: (Fr, TA:) or these words have another meaning, which see below. (TA.) It is also said in a trad., mentioning a sedition, or conflict and faction, or the like, يَمْحِصُ النَّاسُ فِيهَا كَمَا يَمْحِصُ النَّاسُ فِيهَا كَمَا يَمْحِصُ ذَهَبُ الْمَعْدِنِ therein, one from another, like as the gold from the mine is cleared from the earth, or dust. (TA.) مَحْصٌ عَنَّا ذُنُوبَنَا signifies †The purging of sins. (TA.) And you say, مَحَصَّ عَنَّا ذُنُوبَنَا, meaning †Remove thou, or put thou away, from us our sins. (TA.) [But this phrase may be rendered somewhat differently; as will be seen below.] And مَحَصَّ اللَّهُ مَا بِكَ, and مَحَصَّهُ; i.e. †May God remove, or put away, what is in thee. (TA.) — [Hence, also,] †He tried, proved, or tested, him: (§, Ath, K:) and accord. to Ibn-'Arafeh, the verb has this meaning in the phrase quoted above from the KUR: [but he adds,] because the trial of the Muslims diminishes their sins: for (TA) تَمْحِصٌ also signifies The diminishing [a thing]. (Ibn-'Arafeh, K.) You say, مَحَصَّ اللَّهُ عَنكَ ذُنُوبَكَ, †May God diminish thy sins. (TA.) — And the clearing, or cleansing, flesh from sinews, (K, TA,) for the purpose of twisting them into a bow-string. (TA.)

4: see 5, throughout.

5. تَمْحِصٌ [It became clear, pure, free from every admixture or imperfection or the like; as also †انْمَحَصَّ; and †إَمْحَصَّ; and †أَمْحَصَّ; and †مَحَصَّ, q.v.] — [Hence,] †تَمْحِصَتْ ذُنُوبُهُ † [His sins became purged away]. (A, TA.)

And *الظلمات* † *تمحّصت* † *The darkness became cleared away, or removed.* (A, TA.) And *الشمس* † *أمحّصت*, and *انمحّصت*, (K,) and *أمحّصت*, (TA,) † *The sun appeared, and became clear, after an eclipse.* (K, TA.) And *الرجل* † *أمحّص*, (inf. n. *إمحص*, TA) † *The man recovered from his disease.* (Ibn-'Abbād, K.)*

7. *إمحص* and *انمحّص*: see 5, in two places.

8: see 1.

محصّ One whose sins are put away from him: mentioned by Kr.: but he says, I know not how this is; for that which is *محصّ* is the sin [itself]. (TA.)

محض

1. *محضه*, (S, A, K,) aor. *ء*, (K,) inf. n. *محصّ*, (TK,) *He gave him to drink [milk such as is termed] محض*; (S, A, K;) as also *أمحصه*. (S, K.) — *He made it (namely milk) to be such as is termed محض*; (A;) and *أمحصه* signifies [the same; or] *he made it (milk, or anything, S) to be pure, sheer, free from admixture, unmingled, unmixed, or clear.* (S, Mṣb.) — [And hence,] *محصّ الودّ*, aor. and inf. n. as above, † *I made love, or affection, true, or sincere; as also أمحصّته*. (Mṣb.) And *محصّ الودّ*, (S, A, K,) and *النصح*, (A,) and *محصّ له النصح*, (TA.) † *He made love or affection, and good advice, to be pure, or sincere, to him; [i.e. he was pure, or sincere, to him in love, or affection, and in good advice;] as also أمحصّته*; (S, A, K;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to Aṣ; (IB;) and *أمحصّته*; (A;) and *محصّ له النصح*. (TA.) And *أمحصّته* † *He was true, or veracious, to him in the narration, or in discourse.* (IKṭt, K.) And *محصّني* † *[Such a one declared, or told clearly, to me the truth].* (A, TA, voce *صبح*.) — *محصّ*, (Sgh, K,) aor. *ء*, inf. n. *محصّ*, (TK,) *He drank [milk such as is termed] محض*; (Sgh, K;) as also *امتحصّ*. (S, K.) See also 10. = *محصّ*, aor. *ء*, inf. n. *محصّ*, † *He became pure in his حَب* [or grounds of pretension to respect]. (S, K.) And *محصّ* *في نسبه*, inf. n. as above, † *He was pure, or unmixed, in his race, lineage, or parentage.* (Mṣb.)

2: see above.

4. *محصّته*: see *محصّته*, throughout. — *امحصّ* *الدابة* † *He fed the beast of carriage with محض*, meaning *قَت* [a kind of trefoil, or clover]. (IKṭt.)

8: see *محصّ*.

10. *استمحّص* [He asked for, or demanded, or desired, milk such as is termed *محصّ*]. (A.) — [In a copy of the A, it has also assigned to it the signification given above to *محصّ* and *امتحصّ*; but in this instance I think it a mistranscription for *امتحصّ*.]

محصّ Milk that is pure, sheer, free from admixture, unmingled, unmixed, or clear; (Lth, S, A, K;) without froth; (Lth, A;) or not mixed with water: (S, Mṣb;) whether sweet or sour; no other milk being so called: (S;) but it occurs repeatedly in trads. as meaning *milk absolutely*: (TA:) pl. *محصّ*. (K.) It is said in a trad. *بَارِكْ لَهُمْ فِي مَحْضِهِمْ وَمَحْضِهِمْ* Do Thou bless them in their [the beasts'] pure milk and churned milk. (TA.) And in another, *فَاعْبُدُوا* *إِلَى شَاةٍ مُتَنَكِّةٍ شَحْبًا وَمَحْضًا* [And betake yourselves to a ewe, or she-goat,] fat, and abounding with milk. (TA.) [See also an ex. voce *زبد*: and another voce *صريح*.] — † Anything (Az, TA) pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (Mṣb, TA;) that is not mixed with any other thing. (Az, Mṣb, TA.) You say, *فَصَّةٌ مَحْضٌ*, (K,) and *مَحْضَةٌ*, (A, K,) and *مَحْضُوتَةٌ*, (K.) † *Pure, unmixed, unalloyed, silver*: (A, K:) so says Sb: but you say, *هَذِهِ الْفِضَّةُ مَحْضًا* † [This is silver in a pure state]; putting the last word in the accus. case, used as an inf. n. (TA.) And *عَرَبِيٌّ مَحْضٌ* † *An Arabian of pure, or unmixed, race, or lineage, or parentage*: (S, A, Mṣb:*) [a genuine Arabian:] and the epithet is the same as fem. [and dual] and pl., (S, Mṣb,) accord. to the more approved usage; (Mṣb;) [for it is originally an inf. n.]; but you may, if you please, use the fem. and dual and pl. forms, as in the instances of [the synonymous epithets] *قَلْبٌ* and *بَحْتٌ*: (S:) and *هُوَ مَحْضُوسٌ* † *he is pure, or unmixed, in race, or lineage, or parentage*: (K, TA:) and *الضَّرْبِيَّةُ* † *مَحْضُوسٌ* † *rendered pure in nature, or disposition*; (Az, O;) freed from faults or vices: (Az:) and *مَحْضُ الْحَسَبِ* † *pure in grounds of pretension to respect*: (TA:) and *مَحْضُوسٌ* † *rendered pure therein*: (O, K:) the pl. of *مَحْضٌ* thus used is *مِحَاضٌ* [a pl. of mult.] and *أُمِحَاضٌ* [a pl. of pauc.]. (TA.) You say also, *أُحِبُّكَ حُبًّا مَحْضًا* † [I love thee with a pure, sincere, or true, love]. (A.) And *مَحْضُ الْإِيمَانِ* occurs in a trad. as meaning † *Pure faith or belief.* (TA.) — Also, i.g. *قَتٌ* [A kind of trefoil, or clover]. (IKṭt.)

محصّ A man who loves [milk such as is termed] *محصّ*; like as one says, *شِعْرٌ لِحِمْرٍ*,

meaning one "who loves fat and flesh meat:" (O:) or one who eagerly desires *محصّ*; as also *مَاحِضٌ*: (K:) each is a relative epithet: (TA:) or † the latter signifies a possessor of *محصّ*; (S, K;) similar to *لَابِنٌ* and *تَامِرٌ*: (S:) and the former, a drinker of *محصّ*. (TA voce *تِفْلٌ*, q.v.)

مَاحِضٌ: see *مَحْضٌ*, in two places.

أَمْحُوسَةٌ † *True, or sincere, advice.* (K, TA.)

مَمْحُوسٌ: see *مَحْضٌ*, in four places.

[محط, &c.,

See Supplement.]

مخ

2. *تمخّخه* and *مخخ العظم*, (K,) and *امتخّخه* (S, K) and *مخخه*, (K,) *He extracted the marrow from the bone.* (S, K.)

4. *امخّ* *It (a bone) was, or became, marrony; had, or contained, marrow in it.* (S, K.) — *It (a camel, S, L, and a sheep or goat, L, K) became fat*: (S, L, K:) or *became in the first stage of fatness; or in the last stage when becoming lean.* (L.) — *امخّ* † *It (a branch, or twig) became sappy, and succulent.* (L, K.) — † *It (standing corn, K, or its grain, L) became supplied with the farinaceous substance.* (L, K.)

5:

8:

R.Q. 1:

see 1.

مخّ i.g. *لين* *Softness, &c.*: or *لين* *soft, &c.* (So in different copies of the K.)

مخّ The marrow (*نقي*, in the CK *نقى*) of a bone; (K;) that which is in a bone; (S;) the substance which is extracted from a bone; (IDrd;) the greasy or oily substance which is in a bone: (Mṣb:) pl. *مخخ* (S, K) and *مِخَاخٌ* (K.) — [Any kind of pulp.] — *مخّة* is a more special term than *مخّ*, (S,) signifying *A portion, or piece, of marrow.* (L.) — *شَرُّ مَا يُجْبِؤُكَ إِلَى مَخَّةٍ عَرْقُوبٍ* [It is an evil thing that compelleth thee to have recourse to the marrow of a hock]. A proverb. (S.) [See art. *عرقوب*.] — *مخّ* also signifies (sometimes, S,) † *The brain.* (S, K.) — Also, *The bulb* (lit. fat, *شحمة*,) of the eye. (A, K.) Mostly used in this sense in poetry. (TA.) — Also, † *Good, profit, or advantage.* Ex. *لَا أَرَى لِأَمْرِكَ مَخًّا* I see no good, or profit, or advantage, [pertaining] to thy affair. (A.) —

Also, †The purest, choicest, best, or most excellent, part of anything: (S, A, L, K:) and †مُخَّةٌ (A, L) and †مُخَاخَةٌ. (TA.) Ex. هُوَ لَا مَخَّ الْقَوْمِ, and †مُخْتَبَرٌ, †These are the best of the people. (A.) And الدُّعَاءُ مَخُّ الْعِبَادَةِ †Supplication is the purest, or best, part of religious worship, or devotion. (L, from a trad.) And هَذَا مِنْ مَخِّ قَلْبِي, and †مُخْتَبِهٌ, †This [proceeds] from the purest, or best, [affections] of my heart. (L.)

مُخٌّ: see مَخَّةٌ.

مُخِخٌ A bone containing marrow. (K.) — مَخِخَةٌ A ewe, (L, K,) and a she-camel, (L,) having marrow in her bones. (L, K.) — Also, the latter, †An excellent she-camel: (TA:) pl. مَخَائِخُ. (K.)

مُخَاخَةٌ What one sucks from a bone; (L;) what comes forth from a bone into the mouth of him who sucks it. (K.) — See مَخٌّ.

بَيْنَ الْمِخَّةِ — أَمَخٌ act. part. n. of مَخٌّ [Between the fat she-camel or ewe, and the lean]. A proverb. (S, A, L.) Said of a thing which is of a middling sort. (A.) — لِسَانٌ مِخٌّ A sharp, or ready, tongue, powerful to speak: and a tongue that intercedes well. (A.) — أَمْرٌ مِخٌّ (A, L, K) and †مَمِخٌّ, (A,) A thing, or an affair, in which is excellence, and good: (A:) or, that benefits; syn. طَائِلٌ: (L:) but accord. to the K, long; syn. طَوِيلٌ. (TA.)

مَمِخٌّ: see مِخٌّ.

مخج

1. مَخَجَ الدَّلْوُ, (aor. -, K, inf. n. مَخَجٌ, TA) He drew the bucket, and dashed it in the water, in order that it might fill: (Lh, S, K:) or تَمَخَجَهَا, and مَخَجَ بِهَا, and †تَمَخَجَهَا, and †تَمَخَجَ بِهَا, and †تَمَخَجَهَا, and †تَمَخَجَ بِهَا, he agitated, or moved about, the bucket, &c. (TA.) — مَخَجَ الْبَيْتْرِ He agitated the water of the well violently: and he plied the well with the large bucket. (TA.) — [Hence,] مَخَجٌ, (aor. -, inf. n. مَخَجٌ, TA) Inivit feminam. (Aḡ, S, K.)

5: see 1. — تَمَخَجَ الْمَاءَ He agitated the water; put it in motion, or into a state of commotion. (A'Obeyd, K.)

6: see 1.

مخر

1. مَخَرَتِ السَّفِينَةُ, (S, A, K,) or مَخَرَتِ السَّفِينَةَ, (S, A, K,) aor. - (S, K) and - (S, TA,) inf. n. مَخْرٌ and مَخْرٌ, (S, K,) The ship clave the water with its stem, and ran: (AHeyth:) or clave

the water with a noise: (A:) or ran, cleaving the water with a noise: (S:) or ran: or faced the wind in her course: (K:) or advanced and retired. (TA.) And مَخَرَ السَّابِحُ The swimmer clave the water with his arms (K, TA) in swimming. (TA.) The primary signification of مَخَرَ is the act of cleaving: and it also signifies the making a noise or sound. (TA.)

5. تَمَخَّرَ الرِّيحَ He (a horse) faced the wind, (K,) or turned his nose towards the wind, (TA,) for the sake of greater ease to himself; as also †استمخرها, and †امتخرها. (K.) It is mostly said of the camel: you say, تَمَخَّرَتِ الْإِبِلُ الرِّيحَ The camels faced the wind, and snuffed it. (TA.)

And, met., of a man; as in the following ex.: خَرَجْتُ أَمَخَّرَ الرِّيحَ, app. meaning, †I went forth to snuff the wind. (TA.) You also say, †إِسْتَمَخَّرْتُ الرِّيحَ + I directed my nose towards the wind. (S, A.) And it is said in a trad., إِذَا أَرَادَ أَحَدُكُمْ الْبَوْلَ فَلْيَتَمَخَّرِ الرِّيحَ + When any one of you desires to make water, let him see whence the wind blows, and not face it, that it may not drive back the urine against him, (S, TA,) and cause it to sprinkle him; but let him turn his back to the wind. (TA.) And again, (K,) in a trad. of Suráḡah, as related by ISh, on the same subject, (TA,) †إِسْتَمَخَّرُوا الرِّيحَ, i.e., Turn ye your backs to the wind, (K,) in making water; (TA;) as though, كَأَنَّهُ: so in the copies of the K; but in the Nh of IAth, لَأَنَّهُ, for, TA) when one turns his back to it, he (as it were, TA) cleaves it with his back, so that it passes on his right and left: for though تَمَخَّرَ sometimes means the act of facing the wind, yet in this trad. it means the turning the back: (K:) but this is not properly its meaning; for the meaning is, the looking to see whence the wind blows: then the man is to turn his back. (TA.) You say also تَمَخَّرَتِ الْإِبِلُ الْكَلَاءُ The camels turned themselves towards the pastures. (L.)

8: } see 5, throughout.
10: }

مَخْرَةٌ sing. of مَوَاحِرٌ, (TA,) which occurs in the K, xvi. 14, (S,) and xxxv. 13, (TA,) meaning, Ships cleaving the water with their stems: (K, TA:) or thrusting the water with their stems: (Ahmad Ibn-Yahya:) or the sound of the running whereof, (Fr, K,) by means of the winds, (Fr,) is heard: (Fr, K:) or running: (S:) or advancing and retiring by means of one wind. (K.)

مَآخُورٌ †The shop of a vintner: so called by the people of El-'Irāḡ: (L, voce حَانُوتٌ) a place of assembly of vintners: (TA:) a place

of assembly of vicious or immoral persons: (S, TA:) a place of assembly, (A,) or a house, (K,) which gives reason for suspicion, or evil opinion. (A, K.) And †He who superintends or manages such a house, and leads [others] to it. (K.) An arabicized word, from [the Persian] مَبْخُورٌ, or مَبْخُورٌ, or مَبْخُورٌ, (as in different copies of the K,) meaning “a wine-drinker”: so that as a name of the place, it is tropical: (TA:) or Arabic, from مَخَرَتِ السَّفِينَةُ, (K,) meaning “the ship advanced and retired”; (TA;) because of men's frequenting it, going to and fro: (K:) in which case also it is tropical. (TA.) Pl مَوَاحِرٌ (A, K) and مَوَاحِرٌ. (K.) The former pl. occurs in a trad. (TA.)

مخض

1. مَخَضَ اللَّبَنَ, (S, A, Mgh, Mḡb, K,) aor. - (S, A, Mḡb, K,) and -, and -, (S, Mḡb, K,) inf. n. مَخَضٌ, (Mḡb,) He churned, or beat and agitated, the milk, (Mgh,) in the مِخْضَةِ: (A, Mgh:) and (A) he took the butter of the milk: (A, K:) or he extracted, or fetched out, the butter of the milk, by putting water in it, and agitating it: (Mḡb:) or مَخَضٌ signifies one's agitating the مِخْضَ wherein is the milk of which the butter has been taken. (Lth.) — [Hence,] مَخَضٌ relates also to many things. (TA.) Thus, you say, (TA) مَخَضَ الشَّيْءَ, (K, TA,) inf. n. as above, (TA,) + He shook, or agitated, the thing vehemently. (K, TA.) It is said in a trad., مَرَّ عَلَيْهِ بِجِنَازَةٍ تَمَخَضُ مَخَضًا, (L;) or تَمَخَضُ مَخَضَ الزَّرَقِ; (O;) + [A bier with a corpse was conveyed past him] being shaken, or agitated, quickly; (L, TA;) or being shaken, or agitated, vehemently [like as the milk-skin is shaken, &c.] (O, TA.) You say also, مَخَضَ الدَّلْوُ, (K,) or بالدَّلْوِ, (Fr, S, O, L,) which latter is the correct phrase, (TA,) or مَخَضَ الْمَاءَ, (A,) and مَخَضَ الْبَيْتْرِ بالدَّلْوِ, (TA,) †He dashed the bucket in the water of the well, to fill it: (Fr, S, O, L, K:) or he drew much water with the bucket: (A:) and the last, he drew much with the bucket from the well, and agitated it. (TA.) — And [hence,] مَخَضَ رَأْيَهُ (A, Mḡb) †He turned over, or revolved, his idea, or opinion, [in his mind,] and considered what would be its results, (Mḡb,) until the right course appeared to him. (A, Mḡb.) — And †مَخَضَ اللَّهُ السِّنِينَ حَتَّى كَانَ ذَلِكَ زُبْدَتَهَا [God caused the years to revolve until that was their issue, or result]. (A, TA.) — And مَخَضٌ said of a camel, †He brayed (هَدَرَ) in his شِقْنَقَةٌ [i.e. faucial bag, or bursa faucium]. (K, TA.) — مَخَضَتْ, (ISh, IAḡ, S, Mḡb, K,) aor. -; (S, K;) or مَخَضَتْ; (so in a copy of the A and in a copy of the Mgh) or both; (JK, K;)

aor. of the latter, as of the former, ٤; (Ḳ); and مَخَضَتْ; (Ish, L, Ḳ); but this last is disallowed by IAqr; (TA;) and the generality of Keys and Temeem and Asad say مَخَضَتْ, with kesr to the م, [for مَخَضَتْ,] and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلَتْ and فَعِيلٌ; (Nuṣeyr, TA;) inf. n. مَخَاضٌ (Ish, S, A, Mgh, Mṣb, Ḳ) and مَخَاضٌ (Mṣb, Ḳ) and مَخَضٌ; (A;) said of a she-camel, (Ish, S,) or of a woman, (IAqr,) or absolutely, (A, Mgh,) or also absolutely, (Mṣb, TA,*) of a woman, and of a she-camel, and of other beasts, (TA,) † She was taken with the pains of parturition, (Ish, S, A, Mgh, Mṣb, Ḳ,) being near to bringing forth; (Mṣb;) as also مَخَضَتْ, inf. n. مَخِضٌ; (Ḳ); and مَخَضَتْ; (Ish, and so in some copies of the Ḳ;) each of these last two is correct; (TA;) and مَخَضَتْ. (Ish.) And مَخَضَتْ said of a woman, † Her child moved about in her belly, previously to the birth: (Ibráheem El-Harbee;) and in like manner, † her young one became agitated in her belly at the time of bringing forth: (TA;) and مَخَضَتْ [alone], said of a ewe, or she-goat, † she conceived, or became pregnant. (Aṣ, Ḳ.) — [Hence,] مَخَضَ السَّحَابُ بِمَائِهِ, and مَخَضَ, (TA,) and مَخَضَتْ السَّمَاءُ, (A, TA,) † [The cloud, or clouds, and] the sky, or heaven, prepared, or became ready, to rain. (A, TA.) And مَخَضَتْ اللَّيْلَةُ عَنِ صَبَاحِ سَوْءٍ, (A,) or مَخَضَتْ, (TA,) † The night had an evil morning. (TA,) And مَخَضَ الدَّهْرُ بِالْفِتْنَةِ, † Time, or fortune, brought trial, civil war, sedition, or the like: (Ḳ, TA;) as though from المَخَاضِ. (Ḳ.) Amr Ibn-Hassán, one of the Benu-l-Háarith-Ibn-Hemmám-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Sahm Ibn-Khálid Ibn-'Abd-Allah Esh-Sheybánee, and to Khálid Ibn-Hiḳk Esh-Sheybánee, (TA,)

- تَمَخَضَتْ الْمُنُونُ لَهُ يَوْمَ
- أَتَى وَلِكُلِّ حَامِلَةٍ تَمَارٌ

meaning [Time, or fortune,] was pregnant with a day for him, of which the time of birth had come: [for for every one that is pregnant there is a term of completion.] (S.)

2: see مَخَضَتْ.

4. امخض اللبن The milk attained to the proper time for [its being churned, or] having its butter taken, or extracted. (S, A, Mṣb.) In the O and Ḳ, it is made to signify the same as امتخض: but it seems that Sgh has inadvertently omitted, after it, the words أَنْ يُمَخَضَ, and that the author of the Ḳ has copied him

without referring to other lexicons. (TA.) — Also امخض, (Ḳ,) said of a man, (TA,) † He had his she-camels taken with the pains of parturition; (Ḳ, TA;) and his she-camel, in like manner. (TA.)

5. تمخض It (milk) was, or became, agitated in the مَخَضَةُ; (S, A,* TA;) as also امتخض. (S, O, Ḳ.) [See also 4.] — It (milk) had its butter taken. (Ḳ.) — † It (a child, or young one,) moved about in the belly of its mother; as also † the latter verb. (S, TA.) — See also مَخَضَتْ and what follows it, to the end of the paragraph.

8: see 5, in two places: — and see مَخَضَتْ.

10. استمخض اللبن The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth: such is the best of milk, because its butter is in it. (A.) — Also, The milk was slow in acquiring flavour after it had been collected in the skin. (TA.)

مَخَضٌ: see مَخِضٌ.

مَخَاضٌ † The pains of parturition; (S, Mṣb;) as also مَخَاضٌ. (Mṣb.) — Applied to she-camels, † Pregnant: (AZ, Aṣ, S, ISd, A, Mṣb, Ḳ, &c. :) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd;) having their young in their bellies: (M, TA;) or such as are called عَشَارٌ, that have been ten months pregnant: (Th, Ḳ;) but ISd says, I have not found this explanation of مَخَاضٌ on any authority beside that of Th: (TA;) [see also عَشْرَاءُ:] it has no proper sing: (S;) a single one is termed خَلْفَةٌ, (AZ, Aṣ, S, A, &c.) which is extr. (Ḳ, TA) with respect to rule: (TA;) or مَخَاضٌ signifies, or it signifies also, (accord. to different copies of the Ḳ,) she-camels in the state in which they are from the time when the stallion is sent among them (ISd, Ḳ) until he brays (حَتَّى يَهْدِرَ), or, accord. to another relation, until they are left (حَتَّى تَغْدَرَ), i.e., (ISd,) until he ceases (حَتَّى يَنْقَطِعَ, in the copies of the Ḳ, erroneously, حَتَّى تَنْقَطِعَ, TA) from covering: (ISd, Ḳ;) a pl. (Ḳ) having no sing. (ISd, Ḳ.) — Hence, (S,) † ابنُ مَخَاضٍ † A young male camel, which, (Aṣ, S, Mgh, Mṣb, Ḳ,) having completed a year (Aṣ, S, Mgh) from the day of its birth, (Aṣ, Mṣb, Ḳ;) because his mother, (S, IAth, Mgh, Ḳ,) from whom he has been separated, (S,) has become adjoined to the مَخَاضِ, (S, IAth, Mgh, Ḳ,) or pregnant camels, (IAth, Ḳ,) whether she have conceived or not; (S, IAth,* Ḳ;*) for they used to make the stallion-camels to cover the females a year after these had brought forth,

(IAth, Ḳ,*) in order that their young ones might become strong, so that they conceived in the second year: (IAth;) or because its mother has been covered, and has conceived, and become adjoined to the مَخَاضِ, i.e., to the pregnant camels; and this appellation it bears until it has completed the second year; but when it has entered upon the third, it is called ابْنُ لَبُونٍ: (Mṣb;) or a young male camel when his mother has conceived: (Ḳ;) or whose mother has become pregnant: or when the she-camels among whom is his mother have become pregnant, though she have not become so: (IAth, Ḳ;) the female is called مَخَاضٌ; (IAth, Mṣb, Ḳ;) or ابْنَةُ مَخَاضٍ: (S;) the pl., (S, Mṣb, Ḳ,) of both the male and female appellations, (Mṣb,) is بَنَاتُ مَخَاضٍ, (S, Mṣb, Ḳ,) only; like بَنَاتُ لَبُونٍ and بَنَاتُ آوَى. (S.) Sometimes one adds to it the article ال, (Mṣb, Ḳ,) saying, ابْنُ الْمَخَاضِ: (Mṣb;) [for] ابن مَخَاضٍ is indeterminate; and when you desire to make it determinate, you affix the article ال, as above; but this only makes it determinate as a generic appellation. (S.)

مَخَاضٌ: see مَخَاضٌ.

مَخَوْضٌ: see مَخِضٌ, in two places.

مَخِضٌ and مَخَوْضٌ (S, Mṣb, Ḳ) and مَخَضٌ (TA, voce مَخَضٌ, q.v.) [Churned milk:] or milk which has been churned (الَّذِي قَدْ مَخِضَ), and of which the butter has been taken: (S;) or milk of which the butter has been taken: (Ḳ;) or milk of which the butter has been extracted, or fetched out, by putting water in it, and agitating it. (Mṣb.)

مَخِضٌ, applied to a she-camel, (Ish, IAqr, S, Ḳ,) and to a woman, and a ewe or she-goat, (IAqr, Mṣb, Ḳ,) and any pregnant animal, (S, A,* Mṣb,) † Taken with the pains of parturition, (Ish, IAqr, S, A, Mṣb,) being near to bringing forth; (IAqr, Mṣb, Ḳ;) as also مَخَوْضٌ: (Ish;) and, applied to a ewe or she-goat, having conceived; as also † the latter epithet; (Aṣ, Ḳ;) pl. of the former, مَخِضٌ (S, Mṣb, Ḳ) and مَوَاضٍ. (A, Ḳ.) — The Arabs say, in one of their imprecations, صَبَّ اللَّهُ عَلَيْكَ أَمْحِيبِينَ, مَخِضًا, meaning † [May God pour upon thee] the night. (Ibn-Buzurj.)

إِمخاض Fresh milk (حَلِيب), (Ḳ,) or churned milk (لَبْنٌ مَخِضٌ), (Lth,) as long as it remains in the مَخَضَةُ: (Lth, Ḳ;) or, as some say, milk collected in the place of pasturage until it amounts to the quantity of a camel-load: pl. إِمخاض. (Lth.) You say إِمخاضٌ مِنْ لَبْنٍ and إِحْلَابٌ مِنْ لَبْنٍ: (Lth;) or the former is of ewes or she-

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q.v.) — See also مِمْحَض.

مِمْحَض *A skin; syn.; سِقَاءٌ; (K;)* as also مِمْحَاض, which is mentioned by Sb, and thus explained by Seer: (TA:) or a skin (سقاء) in which is مَخِيض [or churned milk, &c.]: (TA:) or the receptacle in which the milk whereof the butter has been taken is agitated: (Lth:) and مِمْحَضَةٌ [and app. the former also] the vessel, (Mgh,) or receptacle, (Msb,) [generally a skin,] in which milk is churned or beaten and agitated; (Mgh, K;*) or in which the butter of the milk is extracted, or fetched out by putting water in it, and agitating it; (Msb;) [i.e. a churn;] i.q. اِبْرِيح. (S.)

مِمْحَضَةٌ: see what next precedes.

مِمْحَاض + A she-camel having a quick flow of milk. (JK.)

مَمْحُوض: see مَخِيض.

مُسْتَمْحَض Milk slow in becoming thick and fit for churning: (K;) or that hardly, if at all, becomes so; and when it has become so, is churned; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مخط

1. مَخَطٌ, [an inf. n., of which the verb is app. مَخَطَ,] the act of flowing; and of going, coming, or passing, out, or forth: this is the primary signification; and hence مَخَاطٌ, q.v. (TA) — [Hence also,] مَخَطُ السَّهْمِ (S, K,) aor. َ and ُ, inf. n. مَخُوطٌ, (K,) † The arrow transpierced, (S, K,) and went forth on the other side. (S.) — [And] مَخَطَ بِهِ الْجَمَلُ † The camel went quickly with him. (Sgh, K.) — [And] مَخَطَ فِي الْأَرْضِ, inf. n. مَخَطٌ, † He went away quickly in the land. (TA.) = مَخَطَ الصَّبِيَّ, inf. n. مَخَطٌ, He wiped the nose of the child; and in like manner you say of a lamb or kid: (L:) and مَخَطَهُ, (Msb,) inf. n. تَمَخِيطٌ, (Z, K,) he removed the mucus from out of his nose: (Msb:) and he (the pastor) wiped off from its (a lamb's or kid's) nose what was upon it [at the time of the birth]. (Z, K.) And مَخَطَ مِنَ أَنْفِهِ He cast the mucus (S, K) from his nose. (S.) — [And hence,] مَخَطَ السَّيْفِ † He drew the sword (K, TA) from its scabbard; (TA;) as also مَخَطَهُ: (S, K;) and sometimes they said, (S,) مَخَطَ مَا فِي يَدِهِ † he pulled out what was in his hand; (S, K;) he seized, took away quickly by force, or snatched away, what was in his hand: (S, L, K;) and

† he pulled out his spear from its place in which it was stuck.

(TA.) — [And] مَخَطَهُ, (S, K,*) aor. َ, inf. n. مَخَطٌ, (S,) † He drew it; pulled it. (S, K,*)

You say, مَخَطَ فِي الْقَوْسِ † [He drew the bow; or drew, or pulled, its string with the arrow]. (S.)

2: see 1.

4. مَخَطَ السَّهْمِ, (S, K,) inf. n. مَخَاطٌ, (TA,) † He made the arrow to transpierce, (S, A, K,) and to go forth on the other side. (A.)

5: see 8.

8. مَخَطَ He blew his nose; ejected the mucus from his nose; (S, Mgb, K;) as also تَمَخَطَ: (S, K;) or the latter signifies he had the mucus removed from out of his nose. (Msb.) — See also 1, in three places.

مَخَاطٌ Mucus; snivel; what flows from the nose, (S, K, TA,) like لُعَابٌ from the mouth: (TA:) pl. أَمَخِطَةٌ only. (TA.) — مَخَاطُ الشَّيْطَانِ, (K,) also called مَخَاطُ الشَّمْسِ, and لُعَابُ الشَّمْسِ, and رَيْقُ الشَّمْسِ, all these appellations having been heard from the Arabs, (TA,) † [The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms;] what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat: (K, TA:) مَخَاطُ الشَّيْطَانِ is explained by Z and IB as meaning what comes forth from the mouth of the spider. (TA in art. خَيْط.)

مَخَاطَةٌ (AO, K) and مَخِيطٌ (K,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and مَخِيطٌ, (Golius, on the authority of Ibn-El-Beytár, but if it end with a short ى, i.e. without ى, it should be written مَخِيطِي)] [The cordia myxa, or smooth-leaved cordia; also called sebestena, and sebesten, and Assyrian plum;] a kind of tree, (K, TA,) producing a viscous fruit, [whence its name, like the Greek μύξα, which signifies both mucus and this kind of plum,] which is eaten; (TA;) called in Persian سِبِسْتَان [or سِبِسْتَان]; (K, TA;) i.q. أَطْبَاةُ الْكَلْبَةِ [bitch's dugs], [its fruit] being likened thereto. (TA.) (See De Sacy's "Abd-allatif," pp. 68—72.)

مَخِيطٌ and مَخِيطٌ: see what next precedes.

سَهْرٌ مَخِطٌ † An arrow transpiercing, and going forth on the other side. (TA.)

أَمَخِطٌ مِنْ سَهْرٍ † [More transpiercing than an arrow]: a proverb. (JK.)

[مخن, &c.,

See Supplement.]

مد

1. مَدَّه, (S, L, K,) aor. َد, (L,) inf. n. مَدٌّ; and مَدَّ بِهِ; and مَدَّدَهُ; [or this has an intensive or a frequentative signification;] and مَدَّدَهُ; (L, K;) and مَادَّهُ, or مَادَرَهُ, (as in different copies of the K, TA,) inf. n. مُمَادَّةٌ and مَمَادٌ; (K;) He drew it (namely a rope, &c., A); pulled it: strained it: extended it by drawing or pulling; stretched it. (L, K, El-Basáir.) You say also مَدَّ الْقَوْسَ [He drew the bow]; (S, Mgb, K, in art. نَزَعَ;) and مَدَّ مِنَ الْبُئْرِ [He drew water from the well]. (S, K, art. مَتَعَ.) [Hence, app., مَدَّ بِأَرْقَادِي: see رَفَدٌ — قَائِلٌ كَلِمَةَ الزُّورِ وَالَّذِي يَمْدُ بِحَبْلِهَا فِي الْإِثْرِ سَوَاءٌ [The utterer of falsehood and he who transmits it are in respect of the sin alike]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — مَدَّ He extended, or stretched forth, his hand or arm, foot or leg, &c. (The Lexicons passim.) — مَدَّ بَيْنَنَا † We drew, pulled, strained, or stretched, it between us, or together. (L.) [But in a copy of the M, it is مَدَّادُنَاهُ.] — مَدَّ الْحَرْفَ, aor. َد, inf. n. مَدٌّ, He lengthened the letter. (L.) — مَدَّ صَوْتَهُ † He prolonged, or strained, his voice [as the Arab does in chanting]: (L:) and مَدَّ فِي الصَّوْتِ † [He strained the voice in threatening]. (K, art. نَهَرَ.) — مَدَّ, inf. n. مَدٌّ; † It (his sight) was, or became, stretched, and raised, مَدَّ بَصْرَهُ towards a thing. (K.) — مَدَّ إِلَى شَيْءٍ † He stretched, and raised, his sight towards a thing. (A,* L.) — مَدَدْتُ عَيْنِي إِلَى كَذَا † I looked at such a thing desirously. (IKt, El-Basáir.) — مَدَّه, aor. َد, (Lh, L,) inf. n. مَدٌّ, (Lh, L, K,) He expanded it, or stretched it out: (L, K:) he extended it, elongated it, or lengthened it. (L.) — مَدَّ اللَّهُ God expanded, or stretched out, and made plain, or level, the earth. (Lh, L.) — مَدَّ اللَّهُ الْقَطْلَ † God extended, or stretched forth, the shade. (A.) See 8. — مَدَّ اللَّهُ فِي عُمُرِهِ † God made his life long; (S, A,* L;) as also مَدَّ. (IKt.) — مَدَّ اللَّهُ فِي عُمُرِكَ † May God make thy life long! (L.) — مَدَّ فِي عُمُرِهِ † He had his life lengthened. (L.) — أَمَدٌ, inf. n. اِمْدَادٌ, † He deferred, or postponed, the term, or period of duration. (K.) — اِمْدَادٌ لَهُ فِي الْأَجَلِ † He deferred, or postponed, to him the term, or his term. (TA.) — مَدَّه, aor. َد, (L,) inf. n.

مدّ; and ۱ امدّه, inf. n. امداد; (L, K;) but the latter is little used; (L;) † He made him to continue; to go on long; left him, or let him alone, long, or for a while; granted him a delay, or respite. (L, K*) Ex. مده في غيبه, (S, L,) and ۱ امدّه, (L,) † He made him to continue, &c., in his error. (S, L.) And in like manner, مده في العذاب † God made him to continue, or go on long, in a state of punishment. (L.) See also 3. — مده في السير † He made much advance in journeying. (L.) — مده, inf. n. مده and مده, He made it much in quantity; increased it. (L, TA.) — مده, (S, L, Mṣb,) aor. ۱, [contr. to analogy,] (L,) inf. n. مده; (S, L, K;) It (water, L, and a river, S, L, and a sea, or great river, L) flowed: (S, L, K;) it (water, L, and a sea, or great river, L, Mṣb) increased; as also ۱ امدّه; both of which verbs are also used transitively: (Mṣb:) or became much in quantity, copious, or abundant, in the days of the torrents; as also ۱ امدّه: (L:) contr. of جزر [it ebbed]. (Lth, S, M, K in art. جزر.) — وادي كذا يمد في نهر كذا Such a valley flows into and increases such a river. (A, L.) — مده, (Lh, S, L, Mṣb,) aor. ۱, (Lh, L,) inf. n. مده; (Lh, L, Mṣb;) and ۱ امدّه; (L, Mṣb;) It (a thing) entered into it, (i.e., a like thing,) and increased it, or made it copious or abundant: (Lh, L:) it (a river, S, L, or sea, or great river, L, Mṣb) flowed into it, (i.e., another river, or sea, or great river,) and increased it, replenished it, or made it copious or abundant: (S, L, Mṣb:*) it (a well) fed it, i.e., another well: (L:) [see an ex. in a verse cited in art. غرو, conj. 3]: both these verbs are also used intransitively. (Mṣb.) — مده السوق † The market was full of people and of goods for sale. See the part. n. — مده القوم, [aor. ۱, inf. n. مده,] He became an auxiliary to the people: (K:) and مدهناهم We became auxiliaries to them: somewhat differing from ۱ امدناهم, which signifies We aided them, or succoured them, by others than ourselves: (AZ, S, L, K:) you say, مدهناهم † I aided him, and strengthened him, [or increased his numbers and strength,] with an army: (S, Mṣb:) and ۱ امد الأمير جنده بالخيل والرجال The commander aided, or succoured, his army with cavalry and infantry, or with horses and men: and ۱ امدهم † He aided them with, or, as some say, gave them, much wealth: (L:) and [it is said in the Kur, lii. 22,] ۱ امدناهم بفاكهة (S, L) And We will increase their provision time after time with fruit: (Beyd, Jel:) or with relation to evil, you say مدهناهم; and with relation to good, ۱ امدناهم: (K:) so says Yoo: (L:) this is generally the case; and

the following are examples: ۱ امدناهم بفاكهة [explained above]: and مدهناهم من العذاب (El-Baṣā'ir) [Kur, xix. 82,] We will prolong and increase to them punishment: (Beyd:) but Z relates, that Akh said the reverse, like وعد and اوعده: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) — مده It (anything) became full, and rose. (Sh, L.) — مده السراج, (aor. ۱, A, [inf. n. مده,]) He put oil (or the like, K) into the lamp. (A, L, K.) — مده الدواة, (aor. ۱, inf. n. مده, Mṣb,) and ۱ امدها, He put ink into the receptacle thereof; (S, Mṣb;) he increased its water, and its ink. (L.) — In like manner, مده القلم, and ۱ امدته, He supplied the reed-pen with ink. (L.) — مده مده من الدواة, aor. ۱; and مده مده is also allowable; (L;) or simply مده (A) and مده; (S, A, K;) He gave him a dip of ink from the receptacle thereof with a reed-pen. (S, TA.) — مده, inf. n. مده, He dipped the reed-pen in the receptacle of ink a single time for writing. (Mṣb.) See also 10. — مده الارض, (aor. ۱, A, inf. n. مده, L,) He manured the land with dung: (A, K:) or he added to the land manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; or simply earth; or sand; to render it more productive. (L.) — مده الابل, (AZ, S, A, L, K,) aor. ۱, inf. n. مده; (AZ, L;) and ۱ امدها; (S, A, L;) He gave water (or water upon which had been sprinkled, or with which had been mixed, some flour, or the like, &c.) to the camels to drink: (AZ, S, A, L, K:) or he put some barley coarsely ground, and then moistened, into the camel's mouths: (AZ, L:) or مده بجديد, aor. ۱, inf. n. مده, signifies, as some say, he fed him with fodder. (M.)

2. see 1, first sentence.

3. مده, inf. n. مده and مده, I pulled him, he pulling me: (Lh, L:) I contended with him in drawing or pulling, in straining, or in stretching; syn. جاذبته. (L.) — مده الثوب [He pulled, strained, or stretched, the garment, or piece of cloth with him]. (A.) — مده He prolonged to him a time. (L, from a trad.) — مده مده † He prolonged, protracted, or lengthened, the space of time. (IAth, from a trad.) — مده, (L,) inf. n. مده (L, K) and مده, (L,) † He protracted, delayed, or deferred, with him; put him off. (L, K*) See also 1.

4. See 1 throughout. — مده فيه He (God) made it (the means of subsistence) ample: made it (wealth or the like) abundant: increased it, namely, a sea or river. (IKtt.) — مده He made it (anything) to become full, and to rise.

(Sh, L.) See also 1. — مده, inf. n. امداد, He aided, or succoured: and he gave. (K.) See مده القوم — مده في مشيته He (a man) walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side. (TA.) See also 5. — مده (inf. n. امداد, L, &c.) It (a wound) produced مده, or thick purulent matter. (S, L, Mṣb. K.) — مده (inf. n. امداد, K) It (the plant called عرفج, S, L, K, and the صلبان, and the طريفة, TA) became succulent, the sap running in it: (S, L, K:) and it, (the twig, or wood, of any of the three plants above mentioned,) being rained upon became soft, or supple. (L.)

5. تمده: see 8. — It (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,) stretched. (A, L.) — See also 1. — تمده He (a man) stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms: syn. تمطى. (S, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.

6. تمدا الثوب [They two pulled, strained, or stretched, the garment, or piece of cloth, together]. (A.)

8. امتد, (S, L, K,) and ۱ تمده, [or this has an intensive or frequentative signification,] (L, K.) It (a rope, &c., A) became drawn, or pulled: it became strained: it became extended by drawing or pulling; it extended itself; it stretched. (L, K, El-Baṣā'ir.) See also 5. — امتد It became expanded, or stretched out. (Mṣb.) — امتد [It (a time) became protracted.] — امتد بهم السير † The journey became long to them. (A, L.) — امتد † It (a man's life) became long. (A.) — † امتد (the shade) became extended, or stretched forth. (A.) — امتد (a disease) spread. (A.) See 1. — امتد; (A, L;) and مده, (L, K,) inf. n. مده; (S, L, K;) † امتد (the day, S, A, L, K, and the period of morning called الضحى, L,) became high; it became advanced, the sun being high: (S, L, K:) and the former, † امتد (the day) shone forth. (L.) — امتد; and مده, inf. n. مده; (TA;) said of the shade, † امتد [It extended]. (A.) — امتد ابنى الاجابة [app. † He strained himself to give his consent to it.] (K, voce اِنْبَاع, q.v. in art. بوع.)

10. استمد من الدواة; (A, L, Mṣb, K;) and مده منها, inf. n. مده; (L, Mṣb, K;) He took ink from the receptacle thereof with the reed-pen, for writing: (Mṣb:) or he took a dip from the receptacle of ink with the reed-pen. (L.) See also 1. — استمد النفس [He drew breath.] (M,

TA, art. نفس.) — استمدَّ *He asked, sought, or desired* مَدَد [or *aid, or succour, in war, &c.*] (S, L, K.) — استمدَّه *He asked, sought, or desired, of him* (a commander, A) مَدَد [or *aid, or succour, in war, &c.*] (A, L.)

R. Q. 1. مَدَمَد *He fled.* (T, L, K.)

قَدْر inf. n. of 1, q.v. — [As a subst.] مَدَّ *A piece of land* (S, L) [occupying] *the space of the extent of vision; i. q. مَدَاهُ.* (S, L, K.) It is said in the K, art. مَدَى, that one should not say مَدَّ البصر, but only مَدَاهُ; this was originally said by El-Hareere: but some urge against it the expression in a trad., مَدَّ إِنَّ الْوَدَّيْنِ: (MF:) the trad. is, إِنَّ الْوَدَّيْنِ صَوْتِ الْوَدَّيْنِ: (MF:) the trad. is, إِنَّ الْوَدَّيْنِ صَوْتِ الْوَدَّيْنِ, or, according to another reading, مَدَى صَوْتِهِ; i. e., † *Verily the muēdhahin shall be forgiven to the extent of the prolonging of his voice; meaning, largely.* (L, TA.) — أَتَيْتَهُ مَدَّ (L, TA.) — مَدَّ الضَّحَى, and النَّهَارِ, † *I came to him at the time when the day, and the morning, was high; or was advanced, the sun being high.* (A, L,) مَدَّ is here an inf. n. put adverbially. (L.) — هَذَا مَدَّ النَّهَارِ الْأَكْبَرِ † *This is the highest time of day.* (A.) — مَدَّ كَلِمَاتِهِ † *I extol, or celebrate, or declare, the absolute purity, or perfection, or glory, of God, much as his words are numerous,* (L,) and, as the heavens are many, or large: (L, K:*) مَدَّ and مَدَد are here inf. ns. of مَدَّة, q.v.: (L:) or the first of these phrases is from مَدَد the pl. of مَدَّ, a certain measure. (K.) — مَدَّ, app. an inf. n. used as a subst., *A flow of water; a torrent:* pl. مَدَدٌ. (Mṣb.)

مَدَّ *A certain measure with which corn is measured; equal to a pint (وِطْل) and one third,* (S, L, Mṣb, K,) of the standard of Baghdād, (Mṣb,) with the people of El-Hijāz, (S, L, Mṣb,) and accord. to Esh-Shāfi'ee; (L;) i. e., the quarter of a صَاع; the صَاع being five pints and one third: (Mṣb:) such was the مَدَّ of the Prophet; (L, TA;) and the صَاع above defined was that of the Prophet: (Mṣb, art. صَوْع:) or two pints, (S, L, Mṣb, K,) with the people of El-'Irāk, (S, L, Mṣb,) and accord. to Aboo-Haneefeh, (L,) who held the صَاع to be eight pints: (Mṣb, art. صَوْع:) or the quantity (of corn, L) that fills the two hands of a man (of moderate size, K) when he extends his arms and hands; (L, K;) and therefore called مَدَّ: (K:) pl. [of pauc.] أَمَدَادُ and [of mult.] مَدَادُ (L, Mṣb, K) and مَدَدَةٌ (L, K) and مَدَدٌ. (L.) — مَدَادٌ, pl. of مَدَّ, or inf. n. of مَدَّ, see مَدَّ.

مَدَدٌ (S, K, &c.) — أَمْرُهُمْ مَدَدٌ *Their affair, or case, is conformable to the just mean; like* مَدَدٌ and مَدَدٌ. (TA in art. زَمَر.) — *Aid, or succour, given to one's people in war, &c., such as an auxiliary force, and corn; (T, L;) an accession to an army, &c.; (Mgh;) a military force forming an accession to warriors in the cause of God:* (L:) pl. أَمَدَادٌ only: (Sb, L:) in like manner, مَدَادَةٌ signifies *anything where-with one aids a people in war, &c.* (L.) — [A mystic aid imparted by a وَلِيّ] — See مَدَّ.

مَدَّةٌ *A single act of drawing or pulling; of straining; of stretching; &c.* (S, L.) — See مَدَّةٌ.

مَدَّةٌ † *The utmost, or extreme, extent, term, limit, reach, or point, of time, and of place.* (L, K.) Ex. لِهَذِهِ الْأُمَّةِ مَدَّةٌ † *To this nation, or people, is [appointed] an extreme term of endurance, or continuance.* (L.) — مَدَّةٌ † *A long space of time; or any space of time; syn. بَرْهَةٌ:* (S, L, K:) a portion of time, whether little or much: (IAth, Mṣb:) pl. مَدَادٌ. (A.) — مَدَّةٌ *A dip of ink; the quantity of ink that is taken upon the reed-pen.* (S, A, K.) The vulgar say مَدَّةٌ and مَدَّةٌ. (TA.)

مَدَّةٌ *Thick purulent matter,* (A, Mṣb,) i. q. قَيْحٌ, (S, L, Mṣb, K,) that collects in a wound: (S, L:) the thin is called صَدِيدٌ. (A, Mṣb.) — See مَدَّةٌ.

مَدَدِيٌّ *An auxiliary soldier.* (L.)

مَدَادٌ *Anything that is added in a thing, because of its utility: this is the original signification accord. to old lexicologists.* (MF.) — *Ink; syn. نَقْسٌ* (S, L, K) and جَبْرٌ; (MF;) that with which one writes: (L, Mṣb:) so called because it aids the writer: (IAmb, L:) this is the common acceptance of the word. (MF.) — مَدَادٌ (or مَدَادُ السَّرَاجِ, A) *Oil (or the like, K) that is put into a lamp.* (A, L, K.) — مَدَادٌ (or مَدَادُ الْأَرْضِ, A) *Dung: (A, K:) or manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; and simply earth or dust; and sand.* (L.) — مَدَادٌ *A row of trees; not of palm-trees.* (IAṣr, in TA, voce أُسْكُوبٌ, q. v.) — *A mode, manner, fashion, and form.* (L, K.) Ex. بَنَوْا بُيُوتَهُمْ عَلَى مَدَادٍ وَاحِدٍ *They built their houses after one mode, &c.* (L.) — مَدَادُ قَيْسٍ *A certain game* (T, K) of the Arabs, (K,) or of children. (T.) — يَنْبَعِثُ فِي الْحَوْضِ مِيزَابَانِ مَدَادُهُمَا أَنْهَارُ الْجَنَّةِ *[Two pipes, or spouts, whereof the sources (lit. the source) of the supply are the rivers of paradise, pour into the pond which is without its precincts]; i. e., the rivers of paradise flow into those pipes, or*

spouts, and increase their flow, or make it copious, or abundant. (L, K:*) — مَدَادٌ sing. of أَمَدَةٌ, (L,) which signifies *The large needles* (مَسَالٌ, M, L, TT; in the CK and a MS copy of the K, مَسَاك; in the TA, مَسَاك) [which are inserted] in the two sides of a piece of cloth when its manufacture is commenced. (M, L, TT, K.) — Also, the pl., *The threads which compose the warp of a web.* (K.)

مَدِيدٌ *Drawn, or pulled: strained: stretched: lengthened: i. q. مَمْدُودٌ.* (L, K.) — † *Tall: long:* (L, K:) fem. with ة: (L:) and pl. مَدَدٌ, (L, K,) which preserves its original form [instead of becoming مَدَّ] because it does not resemble a verb. (Sb, L.) — مَدِيدُ الْقَامَةِ, (S, L,) and الْجَسْمِ (L,) † *A man tall of stature,* (S, L,) and, of body. (L.) — قَدٌّ مَدِيدٌ † *A tall stature.* (A.) — فِي عَمِدٍ مَمْدَةٍ, in the K, [civil., last verse,] is explained by Th as signifying † *Upon tall pillars.* (L.) — أَقَمْتُ مَدَّةً مَدِيدَةً † *I remained, stayed, abode, or dwelt, a long space of time.* (A.) — مَدِيدٌ *The second metre (بَحْر) in prosody:* (L, K:) so called because of the extension of its أُسْبَابُ and أُوتَادُ. (L.) — مَدِيدٌ *Water upon which is sprinkled,* (S, K,) or with which is mixed, (L,) some flour (AZ, S, A, L, K) or the like, (S,) or meal of parched barley or wheat, (A, L,) or barley (L, K,) coarsely ground, (L,) or sesame, (AZ, L, K,) or seeds, (AZ, L,) and which is given to a camel to drink: (AZ, S, A, L, K:) or barley coarsely ground, and then moistened, and put into the mouth of a camel: (AZ, L:) or i. q. خَبَطٌ: (IKṭt:) and, (K,) or as some say, (L,) fodder. (L, K.)

إِمْدَانٌ see مِدَانٌ.

مَادَةٌ شَيْءٌ † *A market full of people and of goods for sale.* (TA, art. حَكَر.) — مَادَةٌ *The accession, or that which is added, whatever it be, to a thing. — You say, دَعُ فِي الضَّرْعِ مَادَّةً, Leave thou in the udder the accession, to the quantity of milk, which has collected and become added to that previously left therein.* (L.) See also عَيْنَةٌ, last sentence. — You also say, الْأَعْرَابُ مَادَّةٌ *The Arabs of the desert are the means of aiding the Muslims, and increasing their armies, and strengthening them by the contribution of their wealth as alms: a phrase occurring in a trad.* (L.) See also مَدَدٌ. — مَادَةٌ بَحْرٌ [The supply of a sea or great river]. (Az, in L, art. بَحْر.) — مَادَةٌ *Continuous increase; syn. زِيَادَةٌ مُتَّصِلَةٌ:* (S, A, L, K:) that whereby a thing is extended: the ة is added to give intensiveness to the signification. (M, L.) — [Also, in the conventional language of philosophy, Substance

having extent, or extended; matter; the material, or materials, of which a thing having form consists, or is composed: considered as that of which a thing having form consists, it is termed also طَبِئَةٌ: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُرٌ: and as that to which resolution reduces a thing, اسْطَقْسٌ, or اسْطَقْسٌ, as it is generally written and pronounced: the pl. is مَوَادُّ. — The radical substance of a word, the radical letters, collectively, of a word.]

أَمْدٌ [More or most tall, high, long, &c.] — هُوَ مِنْ أَمْدِ النَّاسِ قَامَةٌ † He is of the tallest of men in stature. (A.) — نَعَرَ وَأَشَدَّهُ وَأَمَدَهُ Yes: even the utmost thereof, and the most that could be thereof. Said in reply to the question "Hast thou done it?" (A.) — أَمْدٌ صَوْتًا Higher or louder, or highest or loudest, of voice. (Mgh, art. لَقَى.)

أُمْدُودٌ Custom; habit. (K.)

إِمْدَانٌ (of the measure اِفْعِلَانٌ, [originally اِمْدَانٌ], §, L) and مِدَانٌ (L, K) Salt water: (L, K:) or very salt water: (S, L:) or the water of salt earth. (L.) — Also, the former, Water exuding from the earth: (L, K:) sometimes written, (K,) or as some say, (L,) اِمْدَانٌ. (L, K.)

مَمْدُودٌ see مَدِيدٌ. — † Much wealth. (A.)

مَمْدٌ حَبْلٌ The place of a rope at which it is drawn, or pulled, strained, or stretched. (A.)

مَمْدٌ A tent of skin (طِرَافٌ) extended, or stretched, with the ropes called اَطْنَابٌ. It is with teshdeed to denote intensiveness. (S, L.) — See مَدِيدٌ.

مدح

1. مَدَحَهُ (S, K,) aor. ٤, (K,) inf. n. مَدِّحٌ (S, K) and مَدْحَةٌ (K,) as some say, but correctly this latter is a simple subst.; (TA;) and اَمْتَدَحَهُ (S, K;) and اَمْتَدَحٌ (K,) inf. n. تَمْدِيحٌ; (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and تَمْدَحُهُ (K:) [which seems to imply some degree of effort in the agent;] He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation: (S, K:) or he described him as characterized by goodness, beauty, or elegance; opposite of ذَمَّهُ: and he enumerated his generous qualities or actions; opposite of هَجَاهُ: (MF:) or he praised him for his goodly qualities, whether natural or depending upon his own will; and

hence it is of more common application than حَمَدَهُ: accord. to El-Khaṭeab El-Tebreezee, it is from the phrase تَمَدَّحَتِ الْأَرْضُ "the land became ample, or spacious;" whence it would seem to signify he amplified his phrase: accord. to Kh, مَدَحَهُ relates to an absent person; and مَدَّهَهُ, to one who is present: and accord. to Es-Saraḡustee, مَدَّهٌ is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Mṣb.)

2: see 1.

3. مَادَحَهُ He praised, eulogized, or commended, him reciprocally. (A.)

5. تَمَدَّحَ He affected (تَكَلَّفَ): to be praised, eulogized, or commended; endeavoured, or constrained himself, to gain praise, eulogy, or commendation. (S, K.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ He seeks to gain the praise, eulogy, or commendation, of people. (A.) — He praised, eulogized, or commended, himself. (TA.) — He gloried: he boasted of abundance which he did not possess. (K.) — العَرَبُ تَتَمَدَّحُ بِالسَّخَاءِ [The Arabs glory in liberality, bounty, munificence, or generosity]. (A.) — See 1. — تَمَدَّحَتِ الْخَاصِرَةُ (S, K,) and اَمْتَدَحَتْ, and اَمْتَدَحَتْ [originally اِنْمَدَحَتْ], (K,) The hypochondre, or flank, became distended, expanded, or dilated, (S, K,) by reason of satiety; like تَمَدَّحَتْ: occurring in this sense in a verse of Er-Rā'ee, as some relate it; as others relate it, it is تَمَدَّحَتْ. (S.) — اَمْدَحَ بَطْنُهُ † His belly became wide, or distended; a dial. form of اَمْدَحَ. (S.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Sgh and the author of the L and many others. (MF.) — Also اَمْدَحَتْ and اَمْتَدَحَتْ, and اَمْتَدَحَتْ (K) and اَمْتَدَحَتْ (TA,) The land became ample, or spacious. (K.) The first and second are formed by substitution of م for ن, from اَمْتَدَحَتْ and اَمْتَدَحَتْ. (L.)

6. تَمَادَحُوا They praised, eulogized, or commended, one another. (A.) التَّمَادُحُ التَّمَادُحُ Praising one another is slaughtering one another. (S, art. ذَبَحَ, A.)

7, 8, and 9. See 5 and 1.

أَمْدُوحَةٌ and مَدِيحٌ and مَدْحَةٌ (S, K,) Praise; eulogy; commendation: (S:) that with which one is praised, eulogized, or commended; (K:) meaning poetry, or verse, with which one is praised, eulogized, or commended: (TA:) pl. of the first, مَدِّحٌ; (A;) of the second, مَدَائِحٌ; and of the third, أَمَادِيحٌ. (K, A.)

مَدِيحٌ see مَدْحَةٌ.

مَدَّاحٌ [One who praises, &c., much, or often; a habitual praiser, &c.] (TA in art. حَمَدَ &c. See an ex. voce حَمَدًا.)

مَادِحٌ Praising, eulogizing, or commending; or a praiser, eulogizer, or commender: pl. مَدِّحٌ. (TA.)

مَمَادِحٌ Praiseworthy, commendable, or good, qualities or dispositions, &c.; contr of مَقَابِيحٌ. (L, art. قَبِيحٌ.)

أَمْدُوحَةٌ see مَدْحَةٌ.

مَمْدَحٌ A man much, or greatly praised; (S, K;) as also مَمْتَدَّحٌ: (TA:) praised by every tongue. (A.)

مَمْتَدَّحٌ see مَمْدَحٌ.

مدر

1. مَدَّرَهُ (S, Mṣb, K,) aor. ٢, (S, Mṣb,) inf. n. مَدِّرٌ (Mṣb, TA,) He plastered it (a place) with [مَدَّرَ, or] clay, or loam, or mud; as also مَدَّرَهُ (M, K,) inf. n. تَمْدِيرٌ. (TA.) He repaired it (namely a watering-trough or tank) with مَدَّرَ; (S, Mṣb;) i. e., clay, or loam, or mud: (Mṣb:) he closed the interstices of its stones with مَدَّرَ: (S, K:) he plastered its surface with clay, or loam, or mud, in which was no sand, in order that it might not cleave open, or in order that its water might not issue forth. (TA.)

2: see 1. — مَدَّرَ (A, K,) inf. n. تَمْدِيرٌ (K,) † Alvim dejecit: because he who does so makes use of مَدَّرَ [for purification]; and the excrement is metonymically termed clay: (A:) cacavit: (K:) mostly said of the hyena. (TA.)

4. أَمْدُرُونَا مِنْ مَمْدَرِكِكُمْ [Give ye to us some مَدَّرَ from your place whence ye take مَدَّرَ]. (A.)

8. اَمْتَدَرَ الْمَدَّرَ He took what is called مَدَّرَ. (K.)

مَدَّرٌ [a coll. gen. n.] Pieces, or bits, [or lumps, or clods,] of dry, or tough, clay, (M, A, K,) such as is cohesive: (TA:) or [simply] pieces of clay: (Az, Mṣb:) or compact or cohesive earth: (Mṣb:) or tough or cohesive clay in which is no sand: (M, Mṣb, K:) n. un. with ة. (S, M, Mṣb, K.) In the expression اَلْحِجَارَةُ وَالْمَدَارَةُ † [Stones and pieces of dry or tough clay, &c.], the latter word is used after the manner of an imitative sequent, and is not used alone, as a broken pl.: (M:) or it is an imitative sequent. (K.) — † Cities [or towns or villages]: or a region, district, or tract, of cities or towns or villages, and of cultivated land; (K, TA;) because its buildings are [generally] of مَدَّرَ: (TA:) and its n. un., مَدَّرَةٌ, † a city or town or

village; syn. بَلْدَةٌ (K,) or قَرْيَةٌ; (S, Mṣb, K;) because its buildings are generally of مَدْر: (Mṣb:) or a town or village built of clay or mud and unburnt bricks: and also a large city. (L.) You say, أَهْلُ الْمَدْرِ وَالْوَبْرِ; [The people of the towns or villages, and of the tents]. (S.) And مَا رَأَيْتُ فِي الْوَبْرِ وَالْمَدْرِ مِثْلَهُ (A.) And it is related in a trad., that the Prophet said to 'Amir Ibn-Et-Tufeyl, Become thou a muslim, and he replied, عَلَى أَنْ يَأْتِيَ الْوَبْرَ; [On the condition that to me shall pertain the desert, and to thee the towns or villages]. (A.) You say also, فَلَانَ سَيِّدَ مَدْرَتِهِ; [Such a one is the chief of his town or village]. (Mṣb.) And بَنُو مَدْرَاءَ; [The people of the cities or towns or villages and cultivated land. (K.)

مَدْرَةٌ: }
بَنُو مَدْرَاءَ: } see مَدْرٌ.

مَدِيرٌ and مَدِيرٌ A place plastered with [مَدْر, or] clay, or loam, or mud. (TA.)

مَدَارَةٌ: see مَدْرٌ.

مَادِرٌ [One who plasters with مَدْر:] one who plasters his watering-trough or tank with his ordure, in order that no one beside himself may water at it: pl. مَدْرَةٌ. (A.)

مَدْرٌ: see ضَبْعَانُ أَمْدَرٌ.

مَدْرٌ An instrument with which one plasters with [مَدْر, or] clay, or loam, or mud. (TA, art. سَبْح.)

مَدْرَةٌ (S, K) and مَدْرَةٌ (K,) which latter is extr. [with respect to form], (TA,) or مَدْرَةٌ, like مَقْرَةٌ (A,) A place in which is [مَدْر, or] clay, or loam, or mud, unmixed with sand, (K,) prepared for closing the interstices of the stones of watering-troughs or tanks; (TA;) a place from which مَدْر is taken for that purpose. (S.) See 4.

مَدِيرٌ: see مَدِيرٌ.

[مدش, &c.]

See Supplement.]

مذ

مذ and مذ: see art. مَذ.

مذح

1. مَذَحَ (S,) aor. َ, (L,) inf. n. مَذْحُ (S, K,) His (a man's, S) thighs rubbed each other: (S, L, K:) when he walked, (S,) by reason of

his fatness: (Námoos:) or his thighs rubbed each other, and twisted, so that they became excoriated; as also فَخَدَاهُ مَذَحَتْ: (L:) or the parts between the inner sides of the roots of his thighs (مَا بَيْنَ الرَّفْعَيْنِ) and his buttocks became inflamed: (K, TA:) [for اختراق, in the CK, I read اختراق, as in other copies of the K, and in the TA: see also وَدَحَ]. — مَذْحُ is said to signify It (a thing) rubbed against another thing, and became much cracked, or chapped, thereby. ISd thinks that it relates especially to an animal. (L.) — Also, مَذَحَ He had his testicle much chapped by its rubbing against something. (K.) — مَذَحَتْ الصَّانُ, inf. n. مَذْحُ, The sheep sweated in the inner sides of the roots of the thighs, or the parts called أَرْفَاعُ: (L:) or, in their thighs. (TA.)

2: see 1.

5. تَمَذَّحَتْ حَاصِرَتَاهُ His two hypochondres, or flanks, became inflated, or swollen, by reason of his having satiated himself with drink. (K.) [See also تَمَذَّحَ and تَمَذَّحَ.]

أَمَذَحَ A man whose thighs rub each other when he walks. (S.) [See 1.]

مذر

1. مَذَرَتِ الْبَيْضَةَ (S, A, K,) aor. َ, (A, K,) inf. n. مَذْرٌ, (TA,) The egg became corrupt, or rotten. (S, A, K.) And مَذَرَتِ الْجَوْزَةَ The nut became bad, or corrupt; as also تَمَذَّرَتْ. (K.) — مَذَرَتْ مَعِدَتَهُ His stomach became in a corrupt state: (S:) and مَذَرَتْ نَفْسَهُ (S, K,) and مَعِدَتَهُ (K,) his soul [or stomach] became heavy; or it heaved, or became agitated by a tendency to vomit; syn. حَبَبَتْ. (S, K;) as also تَمَذَّرَتْ. (S, A, K.) You say, رَأَيْتُ بَيْضَةَ مَذْرَةٍ I saw a rotten egg, and my soul [or stomach] heaved, or became agitated by a tendency to vomit, thereat; syn. حَبَبَتْ. (S.)

4. مَذَرَتْ الْبَيْضَةَ She (a hen) caused the egg to become corrupt, or rotten. (S, A.)

5. see 1, in two places.

شَذَرَ مَذْرًا and شَذَرَ مَذْرًا: see art. شَذَرَ. The latter word is an imitative sequent to the former. (TA.)

بَيْضَةَ مَذْرَةٍ A corrupt, or rotten, egg. (A, K.) — أَمْرًا مَذْرَةً A dirty, or filthy, woman, (K, TA,) whose odour is like that of a rotten egg. (TA.)

[مذع, &c.]

See Supplement.]

مر

1. مَرَّ (S, M, A, Mgh, Mṣb, K,) aor. َ, (S, M,) inf. n. مَرٌّ [and مَمَرٌ] and مَرُورٌ, (S, M, Mṣb, K,) He, or it, passed; passed by, or beyond; went; went on; proceeded; passed, or went, along, or through, or over; went away; passed away; syn. جَاَزَ; (M, K;) and ذَهَبَ; (S, M, Mṣb, K;) and مَضَى; (A, Mgh;) as also مَمَرٌ. (S, A, Mgh, K.) You say, مَرَّ الرَّجُلُ, (TK,) and الأَمْرُ, (Mṣb,) and استَمَرَّ; (A, Mgh;) The man, (TK,) and time, (Mṣb,) and the affair, (A, Mgh,) passed; &c. (A, Mgh, Mṣb, TK.) The saying in the KUR, [vii. 189,] حَمَلَتْ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ signifies i. q. استَمَرَّتْ بِهِ, (A, K,) which is another reading, (Bd,) i. e., [She bore a light burden in her womb, and] went with it, and moved from place to place, and rose and sat, not being oppressed by its weight: (A:) [or went on with it in the same course or manner:] or went and came with it, by reason of its lightness: (Jel:) or rose and sat with it, (Zj, Bd,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bd:) by the burden being meant the impregnating fluid. (Bd, Jel, TA.) — [It is also said of water, meaning It ran, or flowed. And one says, مَرَّتِ الرِّيحُ The wind passed along, or blew.] — مَرَّ عَلَيْهِ (S, M, A, Mṣb, K,) and مَرَّ عَلَيْهِ (S, A, Mṣb,) but the former is more common than the latter, (Mughnee, voce ب,) for which the Benoo-Yarbooa say, مَرَّ عَلَيْهِ, with kesr, (TA,) and مَرَّ, [respecting which see what follows the explanation,] (M, K,) aor. َ, (S,) inf. n. مَرٌّ and مَمَرٌ (S, A, Mṣb) and مَرُورٌ; (A, Mṣb;) and مَمَرٌ (S, A, Mṣb) and مَرَّ عَلَيْهِ; (M, K;) He passed, or went, by him, or it; syn. اجْتَازَ (S, Mṣb,) or جَاوَزَهُ وَذَهَبَ (M, K,) or مَرَّ. (A.) مَرَّ may be a verb trans. by means of a particle and without a particle: or in مَرَّ the particle may be suppressed: Jereer says,

• تَمَرُونَ الدِّيَارَ وَلَمْ تَعُوجُوا •
• كَلَامُكُمْ عَلَيَّ إِذَا حَرَامٌ •

[Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me]: but it is said that the true reading is مَرَّوْتُمْ بِالْدِّيَارِ [Ye have passed by the dwellings]: which shows that he feared to make the verb trans. without a particle: IAr says, that مَرَّ زَيْدًا signifies the same as مَرَّ بِهِ [He passed by Zeyd], without being elliptical, but as being properly trans.; but IJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) — مَرَّ عَلَيْهِ also signifies He, or it, passed, or went, along, or over, or across, it. You say, مَرَّ عَلَى الْجِسْرِ He passed, or went,

along, or over the bridge, or dyke.] And **مَرَّ** **عَلَى السَّيِّئِ عَلَى حَلْقِ الشَّاةِ** *The knife passed across the throat of the sheep, or goat.* (Msb.) — [Also, *It* (a period of time) *passed over him, or it*: and *it* (a calamity) *came upon him*: see an ex. of the latter signification below, voce **مَرَبِه**.] — **مَرَبِه** as syn. with **أَمَرَهُ**, trans. of **مَرَّ**: see 4. — **مَرَّ**, aor. َ and ُ: see 4. — **مَرَّة**, as trans. of **مَرَّ**, of which the aor. is َ: see 2. — **مَرَّ** *His bile, or gall, became roused.* (A.) You say **مُرَّتْ** [*I suffered an attack of bile*], from **الْمِرَّة**, (T,) or **مُرَّتْ بِهِ**, (Lh, M, K,) aor. **أَمَرَّ**, inf. n. **مَرَّ** and **مَرَّة**, (Lh, T, M, K,) the latter of which [in the CK written **مَرَّة**, but in the T, M, &c. **مِرَّة**, and expressly said in the TA to be with kesr,] is also a simple subst., (T,) or, as Lh says in one place, **مَرَّ** is the inf. n. and **مِرَّة** is a simple subst., (M, TA,) *Bile, or gall, overcame me [by reason of it*; app. referring to food]. (K.)

2. **مَرَّرَهُ**, (inf. n. **تَمَرِيرٌ**, TA,) *He, or it, made it bitter*; (S, K;) as also **أَمَرَّهُ**: (IAqr, S:) or **مَرَّرَهُ**, aor. َ, has this signification, and the first verb has an intensive signification [*he, or it, made it very bitter*]. (Msb.)

3. **مَارَهُ**, (inf. n. **مَإْرَاهٌ** and **مَرَارٌ**, TA,) *He passed, passed by or beyond, went, went away, or passed away, (مَرَّ) with him.* (K.) — See also 4, in five places.

4. **أَمَرَّهُ**, (inf. n. **أَمْرَارٌ**, TA,) *He made him, or it, to pass, pass by or beyond, go, go away, or pass away*; (A, Msb, TA;) as also **مَرَّ بِهِ**. (Msb.) — [Hence,] **أَمَرَ الشَّعْرَ** [*+ He recited the poetry, especially, with fluency*]. (K, art. ذبر.) — **أَمَرَهُ** (in some copies of the K, **أَمْرَبَهُ**, but the former is the right reading, TA) [*and عَلَيْهِ*] *He made him, or it, to pass, or go, by him, or it.* (K.) — **أَمَرَهُ عَلَى الْجِسْرِ** *He made him to pass, or go, along, or over, the bridge, or dyke.* (Lh, K.) **أَمَرَ عَلَيْهِ يَدَهُ** [*He passed his hand over him, or it*]. And **أَمَرَ عَلَيْهِ الْقَلَمَ** [*He passed the pen over it, or across it*]. (A.) **أَمَرَّتْ السَّيِّئِ عَلَى حَلْقِ الشَّاةِ** *I passed the knife across the throat of the sheep, or goat.* (Msb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, **كَأَمْرَارِ الْحَدِيدِ عَلَى الطَّاشِ**, meaning, *Like the dragging, or drawing, (in a trans. sense,) of the iron over the copper basin*: and in another trad., **صَوْتِ إِمْرَارِ السَّلْسِلَةِ** [*the sound of the dragging, or drawing, of the chain*]: or, accord. to the more common relation, **صَوْتِ مِرَارِ السَّلْسِلَةِ عَلَى الصَّفا**, meaning, *the sound of the dragging, (in an intrans. sense) and continuous running, of the chain upon the [smooth] rocks*: (IAth, TA:)

for **مَارَهُ**, inf. n. **مَرَارٌ**, signifies *it* (a thing) *dragged, or became drawn along.* (K, TA.) — **أَمَرَّهُ** *He twisted it tightly*; namely, a rope, (S, A, Msb,) and a thread. (Msb.) — [Hence,] **الدَّهْرُ ذُو النَّقْضِ وَإِمْرَارٌ** [*Time, or fortune, as it were, untwists and twists tightly*]. (A, TA.) [See art. نقض.] — Hence also, **أَمَرَّهُ** *+ He struggled, or strove, with him, (S, A,) and twisted about him, (S,) or twisted his neck, (A,) to throw him down*; (S, A;) as also **مَارَهُ**: (S:) or this latter signifies *he twisted himself about him, and turned him round, to throw him down*: (K:) [for **يُدِيرُهُ**, in the K, we find in the L **يُرِيدُهُ**, which latter is preferred by SM; but I prefer the former; for it also signifies] *he turned him round, (namely, a camel,) in order to throw him down*: (M:) or **مَارَهُ** signifies *he struggled, or strove, with him, and twisted his neck, (A,) to throw him down, (AHeyth, T, A,) (AHeyth, T, A,) the latter desiring to do the same*; and the inf. n. is **مَإْرَاهٌ** and **مَرَارٌ**: (AHeyth, T:) and **أَمَرَّتْهُ نِسَاءَهُ** *his wife opposes him, and twists herself about him*: (A, TA:) and **مَرَارٌ** **الْحَرْبِ** is explained by Aq as signifying *the striving to obtain the victory in war.* (M.) — **أَمَرَّ**, (inf. n. **أَمْرَارٌ**, A,) *It was, or became, bitter*; (Ks, Th, S, M, A, Msb, K;) as also **مَرَّ**, (Th, S, M, A, Msb, K,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. َ (S, M, Msb, K) and ُ, (Th, M, K,) [whence it seems that the sec. pers. of the pret. is both **مَرَّرَتْ** and **مَرَّرَتْ**], inf. n. **مَرَارَةٌ**, (S, M, A, K,) or this is a simple subst.; (Msb;) and **أَسْتَمَرَّ**. (A, Sgh, TA.) You say, **قَدْ أَمَرَ هَذَا الطَّعَامُ فِي فَمِي** *This food has become bitter in my mouth*: and in like manner you say of anything that becomes bitter. (TA.) You say also, **أَمَرَ عَلَيْهِ الْعَيْشُ**, and **مَرَّ عَلَيْهِ**, [*Life became bitter to him*]. (A.) And Th cites,

- تَمَرُّ عَلَيْنَا الْأَرْضُ مِنْ أَنْ تَرَى بِهَا
- أَيْسًا وَيَحْلُو لَنَا الْبَلَدُ الْقَفْرُ

[*The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us*]: the poet makes **تَمَرُّ** trans. by means of **عَلَى**, because it implies the meaning of **تَضَيَّقٌ** [which is made trans. by means of the same particle]. (M, TA.) You say also, **أَمَرُّ وَأَحْلُو**, and **أَمَرُّ وَأَحْلُو**, meaning [*+ I am bitter at one time, and I am sweet at one time.* (IAqr, M.)] [See also 1 in art. حلو.] — But **مَا أَمَرَ وَمَا أَحْلَى** signifies [*He said not, (IAqr, S, M,) and he did not, (IAqr, M,) a bitter thing, and he said not, (IAqr, S, M,) and he did not, (IAqr, M,) a sweet thing.* (IAqr, S, M.)] You say, **شَتَّجَنِي**

فُلَانٌ فَمَا أَمَرَّتْ وَلَا أَحْلَيْتْ *Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing.* (Lh, T.) And **فُلَانٌ مَا يُجِرُّ وَمَا يُحْلِي** *Such a one does not injure nor does he profit.* (M, K.) — **أَمَرَّهُ** as syn. with **مَرَّرَهُ**: see 2.

6. **تَمَارًا** *They two struggled, or strove, each with the other, and each twisted the other's neck, to throw him down.* (A, TA.)

8. **أَمْتَرَبِهِ**, and **عَلَيْهِ**: see **مَرَبِه**.

10. **أَسْتَمَرَّ**: see 1, first signification, in three places. — Also, *It* (a thing, M) *went on in one [uniform] course or manner*: (M, K:) *it* (an affair, A, or anything, Mgh) *had a continuous course, or manner of being, &c.*; (A, Mgh;) *it continued in the same state*: (Mgh:) *it* (a thing) *continued, or obtained*: (Msb:) *it* (said of blood) *continued in a regular, uniform, or constant, course.* (Mgh.) [And it is often said of a man.] — [It also seems to signify *It* (a rope) *became tightly twisted.* — And hence, *+ He, or it, became strong, or firm, like a rope tightly twisted*: as in the following phrases.] **أَسْتَمَرَّ بِالشَّيْءِ** *+ He became strong to bear the thing.* (M, K.) [See an ex. in a verse cited voce **أَصْمَعُ**.] **أَسْتَمَرَّ مَرِيئَهُ** *+ He became firm*; as also **أَسْتَمَرَّتْ مَرِيئَتُهُ**: (A:) or *his resolution, or determination, became firm, or strong*: (S:) or *he became strong, after being weak*: and **أَسْتَمَرَّتْ مَرِيئَتُهُ** *his resistance (شَكِيمَةً) became firm.* (TA.) You say also, **أَسْتَمَرَّتْ مَرِيئَتُهُ عَلَيْهِ** *+ He became firm against him, or it*: and *his resistance (شَكِيمَةً) against him, or it, became strong*: (K, TA:) and *he became accustomed, or habituated, [or inured,] to him, or it*: a tropical signification, from the twisting of a rope. (TA.) — [And hence, app.,] **أَسْتَمَرَّ** also signifies *+ His case, or state of affairs, became right, after having been had or corrupt*: (Ish, T, TA:) *he repented, and became good, righteous, or virtuous.* (A [but not given as tropical].) — As syn. with **مَرَّ** and **أَمَرَّ**, said of food, &c.: see 4.

R. Q. 1. **مَرْمَرٌ**, [inf. n. **مَرْمَرَةٌ**, *He murmured*; grumbled; as also **تَمَرْمَرٌ**: so in the present day; and probably the primary signification:] *he was angry.* (IAqr, K.) — **أَمَرَ** *He made water to pass, or go, upon the surface of the ground.* (K.)

R. Q. 2. **تَمَرْمَرٌ**: see 1. — *It* (the body of a woman, TA) *shook*; (S, K;) *quivered*; *quaked*: (K:) or *became in a state of commotion*: (Sgh:) or *became smooth like [the kind of marble called] مَرْمَرٌ*. (IKtt.) *It* (sand) *moved from side to side, or to and fro.* (A, K.)

مَرَّة: see **مَرَّ**.

مر Bitter; (S, A, Mṣb, K;) contr. of **حلو**; (K;) as also **مَرِير** and **مُهِر**: (A:) fem. **مَرَّة**: (Mṣb, TA:) pl. masc. **أَمْرَار**, (T, S, M,) and pl. fem. **مَرَاتِر**, contr. to rule, (Mṣb,) because **مَرَّة** means **خَبِيثَةُ الطَّعْمِ** [bad-tasted; and the pl. of **خَبِيثَة** is **خَبَائِث**]. (Mṣb, voce **حُر**.) You say **هَذِهِ مَرَّةٌ بِقَلَّةٌ مَرَّةٌ** [A bitter leguminous plant]: and **هَذِهِ مَرَّةٌ مَرَّةٌ مَرَّةٌ مِنَ البَقَلَةِ** [This leguminous plant is one of the bitter leguminous plants]. (T.) And **مَرَّةٌ شَجَرَةٌ** [A bitter tree]: pl. **شَجَرٌ مَرَاتِر**: the only instance of the kind except **حَرَاتِر** as pl. of **حُرَّة**. (Suh, in Mṣb, art. **حُر**.) — [Hence the saying,] **رَعَى بَنِي فَلَانٍ المَرَاتَانَ**, (so in two copies of the S,) or **مَرَاتَانَ**, (as in the K,) *The pasturage of the sons of such a one is the [bitter tree called] الأء and the [bitter plant called] شَيْح*. (S, K.) [For another application of **المَرَاتَانَ**, see **أَمْر**.] — Hence also, (TA,) **المُرَّ** [Myrrh;] a certain medicine, (K,) like **الصَّبْر** [or aloes], (TA,) useful for cough, (K,) when sucked (**إِسْتِحْلَابًا**) in the mouth, (TA,) and for the sting of the scorpion, (K,) when applied as a plaster, (TA,) and for worms of the intestines, (K,) when taken into the mouth in a dry state, or licked up from the palm of the hand: (TA:) also said to be the same as **الصَّبْر**: (TA:) pl. **أَمْرَار**. (K.) — **عِيشٌ مَرٌّ** [A bitter life]: like as one says [of the contr.], **حَلُوٌّ**. (TA.) — **مَرَّتْ عَلَيْهِ أَمْرَارٌ** † Afflictions or calamities [came upon him]. (TA.) — **نَفْسٌ مَرَّةٌ** † A loathing mind, or stomach; syn. **خَبِيثَةُ كَارِهَةٍ**. (TA.) — **أَبُو مَرَّةٌ** A surname of Iblees, (S, K,) said to be from a daughter of his named **مَرَّة** [Bitter]. (TA.)

مَرَّةٌ A time; one time; [in the sense of the French *fois*;] syn. **تَارَةً**: (Mṣb:) one action; a single action or act; (M, K;) as also **مَرٌّ**: (M, K; [but see what follows:]) [a bout; an instance; a case; and a single temporary affection or attack; a fit; as, for instance, of hunger, thirst, disease, and the like:] pl. **مَرَاتِر** (A, Mṣb) and **مَرَار** (S, M, A, Mṣb, K) and **مَرَر** and **مَرَّر** [or rather this is a coll. gen. n. of which **مَرَّة** is the n. un.] and **مَرُورٌ**; (M, K;) the last on the authority of Aboo-Alee, and occurring in the following verse of Aboo-Dhu-eyb:

• **تَنَكَّرَتْ بَعْدِي أَمْرَا بَكَ حَادِثٌ**
• **مِنَ الدَّهْرِ أَمْرَتْ عَلَيْكَ مَرُورٌ**

[Hast thou become altered since I saw thee, or hath an accident of fortune befallen thee, or have vicissitudes come upon thee?] but Es-Sukkaree holds that **مَرُور** is an inf. n.; and IJ says, I do not think this improbable, and that the verb is

made fem. because the inf. n. implies muchness and genus. (M.) You say **فَعَلْتَهُ مَرَّةً مَرَّةً** [I did it once], (A, Mṣb,) and **مَرَاتِر** and **مَرَارًا** [several times]. (A.) [And **بِأَمْرَةٍ** At once.] And **لَقِيَهِ ذَاتَ مَرَّةٍ** [He met him once]: only used adverbially: (M, K;) so says Sb. (M.) And **لَقِيَهِ ذَاتَ المَرَارِ** He met him many times: (M, K;) [or this has a different signification; for] you say **فُلَانٌ يَصْنَعُ ذَلِكَ الأَمْرَ ذَاتَ المَرَارِ** meaning *Such a one does that thing sometimes, and sometimes he leaves it undone.* (ISK, S.) Also, **مَرَّةٌ أَوْ مَرَّتَيْنِ**, i.e., **جِئْتُهُ مَرَّةً أَوْ مَرَّتَيْنِ** [I came to him once or twice]. (M, K.)

• **مَرَّةٌ**: see **مَرٌّ**.

مَرَّةٌ a subst. from **مَرَّ**, and **مَرِيه** and **عَلِيه**, and **أَمْرُهُ عَلَى الجِسْرِ**, [The act of passing, passing by or beyond, going, going away, passing away, &c.] El-Aqshà says,

• **أَلَا قُلْ قَلِّ تَيًّا قَبْلَ مَرَّتِهَا أَسْلَجِي** •

[Now say to this damsel, or this little female, (see **قُل**,) before her passing, Be thou safe]. (M.) — **A firm, or strong, twisting.** (TA.) — Hence, (TA,) † **Strength**: (ISK, S, A, K;) **strength of make**: (K;) pl. **مَرَر** (ISK, K) and **أَمْرَار**. (K.) In the Kṣur, [liii. 6,] **ذُو مَرَّةٍ** is applied to † [The angel] **Jibreel** [or **Gabriel**]: (Fr, K, TA:) whom God hath created endowed with great strength. (TA.) You say also **رَجُلٌ ذُو مَرَّةٍ** † A strong man. (A.) And it is said in a trad., **لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مَرَّةٍ سَوِيٍّ** † The giving of alms to one who possesses competence, or riches, is not allowable, nor to him who has strength and is sound in limbs. (TA.) — [Hence also,] † **Intellect**: (K;) or **strength of intellect**: (S;) and **sound judgment**: and **firmness**; syn. **إِحْكَامٌ**, (K,) and **مَتَانَةٌ**. (TK.) You say **إِنَّهُ لَذُو مَرَّةٍ** † *Verily he is possessed of intellect and sound judgment and firmness.* (TA.) — Also, **A strand, or single twist, of a rope**; and so **مَرِيْرَةٌ**: (L, TA:) pl. **مَرَر**. (TA.) — **الْبِرَّةُ** [The gall, bile, or choler;] one of the humours of the body; (M, Mṣb, K;) which are four; (S, TA;) **what is in the مَرَارَةِ**: (S;) or [rather] **المَرَاتَانَ** denotes two of the four humours of the body; [namely, the yellow bile (**الصفراء**) and the black bile (**السوداء**);] the other two humours being the blood (**الدَّم**) and the phlegm (**البَلغم**): (TA, art. مزج:) pl. **مَرَار**. (Mṣb.)

مَرَارٌ [a coll. gen. n.] A kind of tree; (Mṣb;) a kind of bitter tree; (S, A, K;) or a kind of sour tree; (TA;) of the best and largest of herbs; (K;) when camels cut of it, their lips become con-

tracted, (S, Mṣb, K,) and their teeth appear: (K;) n. un. with **ة**. (S.)

مَرِيرٌ A rope that is slender (S, K) and long and strongly twisted: pl. **مَرَاتِر**: (ISK, S;) or that is twisted of more than one strand; as also † with **ة**: pl. of both as above: (TA:) or **مَرِيْرَةٌ** signifies a strongly twisted rope: or a long and slender rope: (K;) and a strand, or single twist, of a rope; as also **مَرَّةٌ**. (K, TA.) [See an ex. voce **سَحَل**.] See also **مُرٌّ**. — [Hence,] **رَجُلٌ مَرِيرٌ** † A strong man. (S.) — [Hence also,] **مَرِيرٌ** and **مَرِيْرَةٌ** † Resolution, or determination: (S, K;) and † the latter, **عِزَّةٌ** of mind. (K.) See also 10. — See also **مُرٌّ**.

مَرَارَةٌ (a subst., Mṣb) Bitterness. (S, Mṣb.) — Hence, **مَرَارَةُ النَّفْسِ** † A loathing (**خَبِيثٌ وَكَرَاهَةٌ**) of the mind or stomach. (TA.) — [The gall-bladder;] that in which is the **مَرَّة**; (S;) a certain thing adhering to the liver, (K,) and serving to render the food wholesome, or quickly digestible; (TA;) pertaining to every animal except the camel (A, Mṣb, K) and the ostrich (K) and some few others, as is well known: pl. **مَرَاتِر**. (Mṣb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel **لَا مَرَارَةَ لَهُ** meaning † *He has no daring.* (S, O voce **طَحَال**, q. v.)

• **مَرِيْرَةٌ**: see **مَرِيرٌ**.

مَرِيٌّ A certain kind of seasoning, or condiment, eaten with food to render it pleasant or savoury; (S, Mṣb, K;) like **كَامِخ**; (K;) or also called **كَامِخ**; (Mṣb;) pronounced by the vulgar without teshdeed. (S.)

مَرَاتِنٌ A certain kind of tall tree [or plant of the cane-kind]; (K;) a certain kind of tree [or cane] of which spears are made: (S;) and spears made of canes; (K;) made of this kind of tree [or cane]: (TA:) but the word belongs to art. **مَرَاتِنٌ**, (S, L,) being of the measure **فَعَالٌ**. (L.)

مَرْمَرٌ [Marble: or alabaster: in the present day, more commonly the latter:] *i. q.* **رُخَامٌ**: (S, A, Mgh, K;) i.e., a kind of soft white stone: (Mgh:) or a hard kind of **رُخَام**: (TA:) or a kind of **رُخَام**, but harder and clearer [than what is commonly so called]. (Mṣb.) — See also **مَرْمَارٌ**.

مَرْمُورٌ and **مَرْمَارٌ** [in the L, TA written **مَرْمُورٌ**, which is app. a mistake, as **صَعْفُوقٌ** is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the K to be with **dam**,] and **مَرَامِرٌ** (M, K) A body (M) soft, (K,) and that quivers, or quakes, [by reason of its fleshiness,] (M, K.)

hen the person stands up, or rises : (M:) or [simply] soft. (TA.) And مَرْمَرَةٌ and مَرْمُورَةٌ, (S, M, K,) with damm, (K,) [in two copies of the S written مَرْمُورَةٌ,] applied to a damsel, or girl, (S, K,) or to a woman, (M,) Soft, (S, K,) and quivering, or quaking, in her flesh, (S, M, K,) when she stands up, or rises. (M.)

مَرْمُورَةٌ and مَرْمُورٌ : } see مَرْمَرٌ.
مَرْمَرٌ :

أَمْرٌ [More, or most, tightly twisted]. — [Hence,] فَلَانٌ أَمْرٌ عَقْدًا مِنْ فَلَانٍ + Such a one is firmer, and more faithful to his compact, than such a one. (S.) = More, or most, bitter : fem. مَرِيٌّ of which the dual is مَرِيَانٌ. (TA.) You say, هَذَا أَمْرٌ مِنْ ذَا [This is more bitter than that]. (S.) And خُذِ الْحُلْوَى وَأَعْطِهِ الْمَرِيَّ [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S in art. حلو.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صَغَرَاهَا مَرَاهَا ؛ [The youngest of them is the most bitter of them]. (S, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, مَرَاهَا for شَرَاهَا. — الأَمْرَانِ ؛ Poverty and decrepitude : (S, K:) or decrepitude and disease. (A.) — Also, ؛ Aboes (الصَّبْرُ) and النَّعَاءُ, (A, K,) i. e., mustard : (TA:) so in a trad. (A, TA.) — You say also, لَقِيْتُ مِنْهُ الأَمْرَيْنِ, (T, S, M, K,) with the pl. نِ, (T, S,) and with kesr to the ر, (K,) and الأَمْرَيْنِ, (IAar, M, A, K,) dual of أَمْرٌ, (M,) with fet-h to the ر, (K,) and المَرْتَيْنِ, dual of مَرِيٌّ, (M,) or المَرْتَيْنِ, (as in copies of the K,) ؛ I experienced from him, or it, calamities : (S, A:) or evil, and a grievous, or distressing, thing. (M, K.)

مَرٌّ A place of مَرُورٌ [i. e. passing; passing by; &c.; or a place of passage : see 1]. (S.) You say قَعَدْتُ عَلَى مَرِّهِ [I sat at his place of passing]. (A.) — It is also an inf. n. : see مَرَّةٌ. (S.)

مَرٌّ A rope, (S, Msh,) and thread, (Mshb,) tightly twisted : (S, Mshb:) a rope well twisted : (TA:) and anything twisted. (M, TA.) See also مَرِيْرٌ. — [Hence,] ؛ A man, and a horse, strongly, or firmly, made. (A,* TA.)

مَرٌّ : see مَرٌّ.

مَرْمُورٌ Overcome by bile; (S;) a man whose bile is roused. (A.)

مَرْمُورٌ, with fet-h to the second م, Strong in altercation, not weary of labouring or striving. (S, K.) A'Obeyd cites the following verse :

- وَجَدْتَنِي أَلْوَى بَعِيدِ الْمُسْتَمِرِّ
- أَحْمِلُ مَا حَمَلْتُ مِنْ خَيْرٍ وَشَرِّ

[Thou findest me very contentious, strong in altercation, not weary of labouring or striving, bearing what is imposed on me of good and evil]. (S, T, A.) IB says, that this rejez is commonly ascribed to Amr Ibn-'As, but it is said to be quoted by him from Artáh Ibn-Suheyeh: Sgh says, that it is ascribed to El-'Ajjáj, but is not his; and to En-Nejás-hee El-Hárithee; and Aboo-Mohammad El-Aarábee says, that it is by Musáwir Ibn-Hind. (TA.)

عَادَةٌ مُسْتَمِرَّةٌ act. part. n. of 10, q. v. — عَادَةٌ مُسْتَمِرَّةٌ A custom constantly obtaining; unvarying. (A, Mgh.) — بِحُزْنٍ مُسْتَمِرٍّ [in the K, liv. 2,] Enchantment going on: or having one continuous course: or continuing in the same manner: or continuing in a regular, uniform, or constant, course: (Mgh:) or passing away, and vain, or ineffectual: or †strong: (K:) or bitter. (TA.) — فِي يَوْمٍ نَحْبٍ مُسْتَمِرٍّ [in the Kur, liv. 19,] In a day of ill fortune that was lasting, or continual: (Zj, K:) or of which the evil, (K:) or ill luck, (TA,) was continual; (K, TA:) or effective, (K,* TA,) with respect to that which it was ordered and constrained to accomplish: (K:) or †potent in its evil fortune: or bitter: or in a Wednesday that did not come round again in the month: (K:) or in the last Wednesday of the month of Šafar. (TA.)

مراء

1. مَرُوءٌ الطَّعَامُ, aor. ' , inf. n. مَرَاءَةٌ, epithet مَرِيٌّ; and مَرِيٌّ, (S, K,) and مَرًا, aor. ˚; (K;) and استَمَرًا; (TA;) The food was, or became, wholesome, or approved in its result: (Z:) or easy to swallow, and wholesome, or approved in its result: (K:) or easy to swallow, not attended by trouble: or quick in digesting. (Z.) It is said in the Keshsháf, on ch. iv., v. 3, of the K, that مَرِيٌّ and هَنِيٌّ are two epithets from مَرًا and هَنَا الطَّعَامُ, “the food was easy to swallow; not attended by trouble:” or the former epithet signifies “pleasant, or productive of enjoyment, to the eater;” and the latter, “wholesome, or approved in its result:” or the former, food or drink that is “not succeeded by harm, even after its digestion;” and the latter, that which is “quick in digesting.” (TA.) In conjunction with هَنَانِي, one says مَرَانِي (هَنَانِي الطَّعَامُ وَمَرَانِي), (Fr, S, K,) aor. ˚, inf. n. مَرَانِي; (Akh, S;) and in conjunction with هَنِيْتِي مَرِيْتِي; (TA [also mentioned in the S, on the authority of Akh];) and alone, (i. e. not in conjunction with هَنَانِي or هَنِيْتِي) مَرَانِي, (Fr, S, K,) inf. n. مَرَاءٌ, (AZ,) [It (food) was wholesome to me, &c. (see above):] it was light to my

stomach, and descended thence well. (TA.) But هَنَانِي also occurs in this sense without مَرَانِي. (TA.) — مَرِيٌّ الطَّعَامُ, and استَمَرَاهُ, [He found the food wholesome, &c.] (S.) (See above.) عَدَهُ مَرِيًّا الطَّعَامُ, signifies مَرِيًّا مَرًا, aor. ˚, He fed; or ate food. (K.) Ex. مَا لَكَ لَا تَمَرُّ What aileth thee, that thou dost not eat? (TA.) — مَرُوءَتِ الأَرْضِ, inf. n. مَرَاءَةٌ, The land was, or became salubrious, in its air. (K.) — مَرُوءٌ, aor. ˚, (AZ, S, K,) inf. n. مَرُوءَةٌ, (K,) epithet مَرِيٌّ, (S, K,) He was, or became, possessed of مَرُوءَةٌ; (AZ, S, K;) sometimes written and pronounced مَرُوءَةٌ; (S;) i. e., manliness; (S, K;) manly perfection; (TA;) consisting in abstinence from things unlawful, or in chastity of manners, and the having some art or trade; (El-Ahnaf;) or in abstaining from doing secretly what one would be ashamed to do openly; (TA;) or in the habit of doing what is approved, and shunning what is held base; (El-Khafájee;) or in preserving the soul from filthy actions, and what disgraces in the estimation of men; or in good manners, and guarding the tongue, and shunning impudence; (TA;) or in a quality of the mind by preserving which a man is made to persevere in good manners and habits: (Mshb:) [in a word, virtue; or rather manly virtue or moral goodness.] = مَرًا Inivit feminam. (K.) — مَرِيٌّ He became like a woman, in external appearance, or in talk. (K.)

4. هَذَا يُمَرِيُّ الطَّعَامَ [This makes the food wholesome, &c.] (AZ.) (See مَرُوءٌ.)

5. تَمَرًا He affected, or endeavoured to acquire, (تَكَلَّفَ) manliness, مَرُوءَةٌ: (AZ, S, K:) accord. to some, he became possessed of that quality. (TA.) — تَمَرًا بِهِرًا He sought to acquire the character of manliness (مَرُوءَةٌ) by disparaging them and vituperating them. (ISK, S, K.) — لَا يَتَمَرُّ أَحَدُكُمْ بِالدُّنْيَا (a trad.) [app., Let not any one of you delight himself in the present world]: but accord. to one relation, it is رَأَى, from الرُّوْيَةُ: [see art. رَأَى]. (TA.) [See also تَهَنَّا.]

10: see 1.

مَرٌّ and مَرٌّ (S, K) and مَرٌّ (K) A man, or human being; syn. إِنْسَانٌ: (K:) or a man as opposed to a child or a woman; syn. رَجُلٌ. (S, K.) You say مَرٌّ in the nom., مَرًا in the acc., and مَرٌّ in the gen., (S,) agreeably with analogy. (TA.) And some say مَرٌّ in the nom., مَرًا in the acc., and مَرٌّ in the gen.; doubly declining the word. (TA, and some copies of

the §.) And **مَرُو** is said to be of the dial. of Hudheyl. It is said that no pl. is formed from **مَرُو**; but **مَرُؤُونَ** occurs as its pl. in the following words of a trad.; **أَحْسِنُوا أَمَلَاءَكُمْ أَيُّهَا الْمَرُؤُونَ** [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, **أَيْنَ يَرِيدُ الْمَرُؤُونَ** [*Whither do the men desire to go?*]. (TA.) It forms a dual; **مِرَانٍ**: they say **هُمَا مِرَانٍ صَالِحَانِ** [*They are two just men*] (§) in the dial. of Hudheyl. (TA.) It also forms a dim., **مَرِيَّةٌ**, fem. **مَرِيَّةٌ**. (S.) — The fem. of **مَرُو** is **مَرَاةٌ**, *A woman*: [and a wife:] also written and pronounced **مَرَّةٌ**. (S, K.) — **مَرُو** is also written with the conjunctive **ل**: you say **أَمْرًا** in the nom., **أَمْرًا** in the acc., and **أَمْرًا** in the gen.: also, **أَمْرُو** in the nom., **أَمْرُو** in the acc., and **أَمْرُو** in the gen.: also, **أَمْرُو** in the nom., **أَمْرًا** in the acc., and **أَمْرِي** in the gen.; doubly declining the word. (S, K, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-ḥ to the **ر** in each case. The final **ة** is also often written without the **ل** or **و** or **ي**.] Ks and Fr say, that the word is doubly declined, as to the **ر** and **ة**, because the final **ة** is often omitted. (T, TA.) [When the disjunctive **ل** is substituted for the conjunctive, i.e., when the word is immediately preceded by a quiescence, its vowel is kesr: thus you say **أَمْرًا**, **أَمْرُو**, &c.; and thus also in the fem. The name of the famous poet **إِمْرَأُ الْقَيْسِ** is commonly pronounced **Imra-el-Keys** and **Imr-el-Keys**.] — The fem. is **أَمْرَاةٌ**, *A woman*: [and a wife:] but with **ال** you say **الْأَمْرَاةُ** [which is authorized by the K] **الْمَرَاةُ**: *the woman*: [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fḡ reject this; and those who allow it to be correct judge it of weak authority: IO mentions also **أَمْرَاةٌ**, with soft **ل** after the **ر**. (TA.) — **أَمْرُو** is also used in a fem. sense; (§) though this is extr.: ex. **إِنِّهَا لَأَمْرُو** [*Verily she is an excellent woman*: see **صَدَقَ**]. (TA.) And **أَمْرَاةٌ** is used, in a trad., as signifying a perfect woman: **لَقَدْ تَزَوَّجْتَ أَمْرَاةً** [*Indeed thou hast married a perfect woman*: like as you say **فُلَانٌ رَجُلٌ**, meaning “Such a one is a perfect man.”] (TA.) — Also, **أَمْرًا** or **أَمْرُو**, (§) or **مَرُو**, (K,) signifies *A wolf*: (§, K:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by **أَمْرُو**, in the following verse, a wolf:

• وَأَنْتَ أَمْرُو تَعْدُو عَلَى كُلِّ غَيْرَةٍ •
• فَتُخَطِّطِي فِيهَا مَرَّةً وَتُصِيبُ •

[And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou Bk. I.]

misest therein, and (sometimes) thou attainest thine object]. (TA.) — The rel. n. of **أَمْرُو** is **مَرِيَّةٌ** (as in one copy of the §) or **مَرِيَّةٌ** (as in another copy) and **أَمْرِي**. (§, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the §, gives **أَمْرِي**: and in one copy of the §, I find it written **أَمْرِي**: but I have not met with any confirmation of either of these two forms.] **مَرِيَّةٌ** seems to be formed from **مَرُو**; but is extr.; the analogous form being **مَرِيَّةٌ**. (TA.)

مَرَاةٌ *A giving of food on the occasion of building a house, or marrying.* (TA.)

مَرِيَّةٌ [The *oesophagus*, or *gullet* of a slaughtered camel, or sheep or goat, (§) and of a man, (Zj, in his *Khalk el-Insán*,) the *canal through which the food and drink pass*; (§, K;) the *head of the stomach*; (K;) *contiguous*, (§) or *adherent* (K) *to the حُلُقُومَ* [or *windpipe*]; (§, K;) *through which the food and drink pass, and by which they enter*: (TA:) pl. [of pauc.] **أَمْرِيَّةٌ** (K) and [of mult.] **مَرُؤٌ**. (§, K.) It is also written **مَرِيَّةٌ**. (TA.) — **يَأْتِينَا فِي مِثْلِ مَرِيَّةِ النَّعَامِ** [*It comes to us as it were through the gullet of the ostrich*]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) — **وَالْمَرُؤُ**, &c. (See **مَرُؤٌ**.) — **هِنِيئًا مَرِيئًا**: see art. **هِنَأٌ** and see **ل** in the present art. — **غَيْثٌ مَرِيَّةٌ** [*A rain productive of good result*]. (TA.) — **كَلَّا مَرِيَّةٌ** *Wholesome herbage*. (K.) — **أَرْضٌ مَرِيَّةٌ** *A land salubrious in its air*. (K.) — **مَرِيَّةٌ** *Manly*, &c. (See **مَرُؤٌ**.)

مَرَاءَةٌ: see **مَرُؤٌ**.
مَرُوَّةٌ and **مَرُوَّةٌ**: see **مَرُؤٌ**.
مَرَّةٌ and **أَمْرَاةٌ** &c: see **مَرُو**.
مَرِيَّةٌ act. part. n. of **مَرُو**, *Wholesome food*. (§) [See **مَرُو**, and **مَرِيَّةٌ**.]

مرث

1. **مَرَثَ**, aor. **مَرَثَ**, inf. n. **مَرُوثَةٌ**, *It (a tract, or land,) was, or became, what is termed مَرُوثٌ*. [See **مَرُوثَةٌ**.] — **مَرَثَ**, aor. **مَرَثَ**, *He rendered smooth*. (A, K.) — **مَرَثَ الْإِبِلَ**, aor. **مَرَثَ**, *He removed the camels from their place*. (K.) — **مَرَثَ**, [aor. **مَرَثَ**?] inf. n. **مَرَثَ**, *He broke [a thing]*. (TA.) — **مَرَثَ** **مَرْدٌ** *ق. مَرْدٌ* (Yaḡkoob:) or it is written **مَرَثَ**. (TA.)

مَرُوثٌ *A waterless desert in which is no herbage*: (§, K:) or a land in which no herbage grows: or,

in which there is neither little [herbage] nor much: (TA:) or a land of which the soil does not become dry, and of which the pasture-grounds, or fields, do not produce herbage: (K:) or land in which is no herbage, even if it be rained upon: (TA:) as also **مَرُوثٌ**; and **أَرْضٌ مَمْرُوثَةٌ**: pl. of **مَرُوثٌ** and **مَرُوثٌ**. (K.) — **أَرْضٌ مَرُوثٌ**, (TA,) and **مَكَانٌ مَرُوثٌ**, (§, TA,) *A land, and a place, that is desert, without water and without herbage*. (TA.) You say **أَرْضٌ مَرُوثٌ** and **أَرْضٌ مَمْرُوثٌ**: but land that has been rained upon in the winter is not termed **مَرُوثٌ**, because the rain gives hope of its producing herbage. (TA.) — **مَرُوثٌ**, (K,) or **مَرُوثٌ الْحَاجِبِ**, (§) *A man having no hair upon his eyebrows*. (S, K.) — **مَرُوثٌ الْجَسَدِ** *Having no hair upon his body*. (TA.)

مَرُوثٌ: see **مَرُوثٌ**.
مَرُوثَةٌ (a subst. K.) [The condition of a land, or tract, such as is termed **مَرُوثٌ**]: (§, K:) [or, accord. to Ibn-Maḡroof, as stated by Golius, it is an inf. n.: if so, its verb is **مَرَثَ**.]
خَرِيَّتٌ مَرِيَّةٌ: see art. **خَرَتٌ**.

مَارُوثٌ [*A certain fallen angel*,] *the companion of هَارُوثٌ*: (TA:) a foreign word; or from **الْمَرُوثَةُ**; (K;) or from **الْمَرُوثُ** as signifying **الْكُسْرُ**. (TA.)
مَرُوثِيَّةٌ *A calamity; a misfortune*. (K.) Some say, that it is formed from **مَرُوثِيَّةٌ**, by the substitution of **ت** for **س**.

مرث

1. **مَرَثَ**, (aor. **مَرَثَ**, inf. n. **مَرُوثٌ**, §,) *He steeped dates in water, and mashed them* (§, K) with the hand; (§) syn. **مَرَسَ**: (§, K;) sometimes **مَرَدَ** is also used in this sense. (§) — **مَرَثَ**, (aor. **مَرَثَ**, inf. n. **مَرُوثٌ**, TA,) *He made a thing soft*, (K,) *so that it became of such a subsistence that it might be supped, and then supped it*. (TA.) — **مَرَثَ**, (aor. **مَرَثَ**, and **مَرَثَ**, inf. n. **مَرُوثٌ**, TA,) *He steeped, soaked, or macerated, a thing in water*: (K:) *he soaked bread in water*; as also **مَرَدَ**. (Sh, Aḡ.) **مَرَثَ** *He steeped medicine &c. in water until it became altered*. (A.) — **مَرَثَ**, [aor. **مَرَثَ**,] *He (a child, §,) mumbled, or bit softly, his finger*: (§, K:) *he (a child) bit with his gums*: *he (a child) bit and sucked a necklace, or string of beads, such as is called سَعَابٌ*. (TA.) — **مَرَثَ**, aor. **مَرَثَ**, and **مَرَثَ**, (inf. n. **مَرُوثٌ**, TA,) *He [a child] sucked the kind of shells called cowries*. (K.) — *He sucked*. (IAḡr.) — *He (a child) sucked his mother's breast*. (IAḡr.) — **مَرَثَ**, aor. **مَرَثَ**, (inf. n. **مَرُوثٌ**, IAḡr,) *He was mild and forbearing, or clement; and patient in bearing altercation*. (K, TA.) — **مَرَثَ**, [aor. **مَرَثَ**,] *He beat, or struck, or smote, a man*: (K:) or, accord. to A'Obeyd, **مَرَثَ** به

الأرض, and **مَرَّثَ**, he threw him, or flung him, upon the ground: or, accord. to Fr, the verb is **مَرَّنَ**. (TA.) = **مَرَّتِ السَّخْلَةُ**, aor. ٤, (L,) and **مَرَّثَهَا**, He imparted to the lamb, or kid, a foul smell, of sweat, or grease, or the like, so that its mother would not take to it: (K:) he rendered it foul and greasy with his hand, so that its mother would not suckle it: (Ibn-Jo'eyl El-Kelbee:) he befouled it by stroking it with hands defiled by the smell of flesh-meat or fish, so that its mother would not take to it. (El-Mufaddal Ed-Dabee.) — Also, **مَرَّثَ** He defiled water, by putting into it his hands foul with flesh-meat, or grease, or the like. (TA, from a trad.)

2. **مَرَّثَ**, inf. n. **تَمَرَّثَ**, He crumbled, or broke into small pieces, with his fingers. (K.) = See 1 in two places.

مَرَّثَ: see **مَمَرَّثَ**.

مَرَّةٌ A single suck, by a child, of its mother's breast. (IAqr.)

مَمَرَّثَ Patient in bearing altercation: (S, K:) mild and forbearing, or clement: as also **مَرَّثَ**: (IAqr, K:) pl. of the former, **مَمَرَّثَاتٌ**. (S.)

أَرْضٌ مَمَرَّةٌ A land watered by a weak rain, (K,) and so rendered soft, and dissolved. (TA.)

مرج

1. **مَرَجَ**, aor. ٤, inf. n. **مَرَجٌ**, He (a beast of carriage) fed in a pasture. (Msb.) — **مَرَجَ**, (aor. ٤, S,) inf. n. **مَرَجٌ**, He sent a beast of carriage to pasture: (S, K:) or left it [app. to pasture wheresoever it would]: (Kt:) he pastured it; (TA;) and so **أَمَرَجَ**: (Kt, K:) or the latter signifies he left it to go wheresoever it would [app. to pasture]. (TA.) = **مَرَجَ**, inf. n. **مَرَجٌ**, † He mixed [a thing with another thing, or two things together]. (K.) — **مَرَجَ الْبَحْرَيْنِ**, [Kur., xxv., 55; and lv., 19,] † He hath mixed the two seas, (Zj, K,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or He hath sent them forth so that they afterwards meet together: but this is only said by the people of Tihámeh: (Fr:) or, as also **أَمَرَجَ**, (this latter form is used by some, Akh, S, and is the form used by the grammarians, TA,) He hath let them flow freely, yet so that one does not become mixed with the other: (S, K:) He hath made them flow. (IAqr, with reference to the former verb.) — **مَرَجَ**, aor. ٤, † He marred, or spoiled, his affair. (TA.) — **مَرَجَ**, aor. ٤, inf. n. **مَرَجٌ**, † It (e. g. a deposit, S, and a covenant, and religion, TA) became corrupt; impaired; spoiled; marred; or disordered. (S, K.) — **مَرَجَ**, aor. ٤, inf. n. **مَرَجٌ**; (S, K;) and

مَرَجَ; but the former is the more approved; (TA;) It (a ring, on the finger, S, and an arrow, TA) became unsteady; (S, K,) like **جَرَجَ**. (S.) — **مَرَجَ**, aor. ٤, inf. n. **مَرَجٌ**, † It (religion, and an affair, S, and a covenant, TA) became in a confused and disturbed state, (S, K, TA,) so that one found it difficult to extricate himself from perplexity therein. (TA.) It (a covenant), was in a confused state, and little observed. (TA.) — **مَرَجَ النَّاسُ** The people became confused. (TA.)

4: see 1, in two places. — **أَمَرَجَتْ** She (a camel) ejected her embryo, (S, K,) or the seed of the stallion, (M,) in a state consisting of, (K,) or after its becoming, (S, M,) what is termed **غَرَسٌ** [or matter resembling mucus] and blood. (S, M, K.) — **أَمَرَجَ** † He violated a covenant, (K,) and religion. (TA.)

مَرَجٌ A pasture, pasturage, pasture-land, or meadow; a place in which beasts pasture; (S, K, Msb, TA;) an ample tract of land abounding with herbage, into which beasts are sent to pasture: (T:) also a wide, open tract of land: (TA:) pl. **مَرَوَجٌ**. (Msb.)

مَرَجٌ وَمَرَجٌ; the latter being written thus, with the **ر** quiescent, only to assimilate it to the former; (S, K;) and signifying † Confusion, and disturbance, in an affair or the like: (S, K:) or intricate disorder, discord, trouble, or the like. (L.)

مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) pasturing without a pastor. (K.)

مَرَجَانٌ, a coll. gen. n.; n. un. with ة; (L;) Small pearls: (AHeyth, T, S, K:) or the like thereof: or large pearls: (El-Wáhidee:) or coral, **بَسَدٌ**, which is a red gem: or red beads; which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptance thereof; or, accord. to Et-Tarasoosee (or, as in the TA, Et-Turtooshee, and so correctly accord. to MF) certain red roots that grow up in the sea, like the fingers of the hand: [vulgarly pronounced **مَرَجَانٌ**:] the **ن** is said to be an augmentative letter, because there is no Arabic word of the measure **فَعْلَانٌ**, except such as are reduplicative, like **خَلَخَلٌ**: but Az says, I know not whether it be a trilateral-radical word or a quadrilateral: (Msb:) **إِكْرَافٌ** asserts it to be of the measure **فَعْلَانٌ**. (TA.) — Also A leguminous plant that grows in the season called **الرَّبِيع** (K,) rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant: (TA:) n. un. with ة. (K.)

أَمَرَجَ, (S, K,) and **مَرَجَ**, (TA,) † A con-

fused affair, or case: (Zj, S, K:) or error: so the former signifies in the Kur, l., 5. (TA.)

سَرَجٌ مَرَجٌ: see **سَرَجٌ**.

مَرَجٌ † Mixture, syn. **خَلَطٌ**: (L:) [as though one of the few inf. ns. of the measure **فَاعِلٌ**, like **قَاتِرٌ**: but it is said in the L to be a subst., like **كَاهِلٌ** and **غَارِبٌ**, and evidently signifies a mixture, or that which is mixed; syn. **خَلَطٌ**.] — **مَرَجٌ مِنْ نَارٍ**, as occurring in the Kur., [lv., 14,] † A mixture (**خَلَطٌ**, L) of fire: (A'Obeyd:) or flame mixed with the black substance of fire: or flame of fire: (TA:) or fire without smoke, (S, K,) whereof was created El-Jánn, (S,) i. e., Iblees, the father of the Jinn, or Genii, (Bd, Jel,) or the Jinn collectively: (Bd:) or fire **دُونِ الْحِجَابِ**, [app. meaning below the veil, or that which conceals the lowest heaven, and the angels, from the jinn, or genii, who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] of which the thunderbolts consists. (Fr.) — See **مَرِجٌ**.

مَمَرَجٌ: see **مَمَرَجٌ**. — Also, A man who mars, or spoils, his affairs, (K, TA,) and does not execute them soundly. (TA.)

مَمَرَجٌ A she-camel ejecting her embryo, or the seed of the stallion, in a state consisting of, or after its becoming, what is termed **غَرَسٌ** [or matter resembling mucus] and blood. (TA.) A camel that usually does so is termed **مَمَرَجٌ**. (K.)

مرج

1. **مَرَحَتِ الْقِرْبَةَ**, aor. ٤, inf. n. **مَرَحَانٌ**, The water-skin leached, or let out its water through the punctures made in sewing it. (L.) — **مَرَحَ السَّحَابُ** The clouds poured forth rain. (L.) — **مَرَجَ**, (L,) inf. n. **مَرَحَانٌ**, (L, K,) He, or it, became weak. (L, K.) You say **مَرَحَتْ عَيْنُهُ** His eye became weak. (L.) Also, **مَرَحَتْ عَيْنُهُ**, inf. n. **مَرَحَانٌ**, His eye flowed much; (L, K;) and became in a corrupt, or vitiated, or disordered, state; (S, L, K;) and became inflamed, syn. **هَاجَتْ**: (S, L:) or poured forth tears: (L:) or shed many tears. (Sh.) — **مَرَجَ**, aor. ٤, inf. n. **مَرَجٌ**, † He exulted; or rejoiced overmuch, or above measure; or he exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: (L:) or he exulted; or exulted greatly; or excessively; and behaved insolently and unthankfully, or ungratefully; syn. **أَشْرَ** and **بَطَرَ**: or he was very joyful or glad; (S, Msb;) and very brisk, lively, or sprightly: (S:) or he was joyful, or glad: (Msb:) or it signifies also, he became joyful, or glad, (K,) and light, (TA,) and the inf. n. in this sense is **مَرَحَانٌ**: (K, TA:) and he was brisk,

lively, or sprightly. (K.) — مَرَّحٌ, aor. ʔ, (inf. n. مَرَّحٌ, L.) † He was proud and self-conceited: and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side. (L, K.) So in the K̄ur, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce صَاع.]

2. مَرَّحَ الْقِرْبَةَ, (inf. n. تَمَرِّحٌ, L.) † He filled the water-skin with water in order that the punctures of the stitches might close up; i. q. سَرَبَهَا. (S.) — Also, † He rendered the water-skin sweet, when it was new, with إِذْخِرَ or with شَيْح. The rendering it sweet with loam or clay is termed تَشْرِيبٌ. (IĀar.) — مَرَّحَ الْمَزَادَةَ † He filled the مزادة with water, when it was new, in order that the punctures in it, made in sewing, might close up. (T, K.) — مَرَّحَ الْجِلْدَ † He anointed the skin with oil. (K.)

4. امرحه He made him to exult, or rejoice above measure; and to be exceedingly brisk, lively, or sprightly: or made him to exult; or to exult greatly, or excessively; and to behave insolently and unthankfully, or ungratefully: (L:) or he made him to be very joyful or glad; and to be very brisk, lively, or sprightly: (S:) [ʔc.: see 1]. — امرحه It (pasture) made him (a horse) brisk, lively, or sprightly. (S, L, K.°)

مَرَّحٌ, a subst., The leaking of a water-skin, or its letting out its water through the punctures made in sewing it. (L.) You say ذَهَبَ مَرَّحُ الْمَزَادَةِ The leaking of the مزادة has ceased, when the punctures made in sewing it become closed up. (L, A, K.)

مَرَّحٌ and مَرَّيْحٌ (S, L, K) Exulting, or rejoicing overmuch, or above measure; and exceedingly brisk, lively, or sprightly: or exulting; or greatly, or excessively, exulting; and behaving insolently, and unthankfully, or ungratefully: (L, K:°) or very joyful or glad; and very brisk, lively, or sprightly: (S:) [ʔc.: see 1:] pl. (of the former, L) مَرَّحِي and مَرَّاحِي, and (of the latter, which has no broken pl.,) مَرَّيْحُونَ (L, K.)

مَرَّحِي A word that is said to one when he hits the mark in shooting or casting; (S, K;) expressing admiration; (S;) as also مَرَّحِيًّا: (K:) [in the CK مَرَّحِيًّا, which is wrong] like as مَرَّحِي is said to one who misses the mark. (S.)

مَرَّحَةٌ مَزَادَةٌ A مزادة that leaks, or does not retain its water. (AH̄an.) [See مَرَّحَتِ الْقِرْبَةَ.]

مَرَّاحٌ, subst. from مَرَّحٌ, (S, L, K.) Exultation, or joy, above measure; and exceeding briskness, liveliness, or sprightliness: or exultation; or

great, or excessive, exultation; and insolent and unthankful, or ungrateful behaviour: (L, K:°) or great joy or gladness; and great briskness, liveliness, or sprightliness: (S:) [ʔc.: see 1].

مَرَّوْحٌ and مَمَّرَّوْحٌ (S, K) and مَمَّرَّوْحٌ. (K.) A brisk, lively, or sprightly, horse, (S, L, K,°) and she-camel. (L.) — مَرَّوْحٌ Wine; so called because of its briskness in the vessel. (ISd, L.) مَرَّوْحٌ عَقَّارٌ Wine that affects the head, and makes the drinker very joyful and brisk. (S.) — قَوْسٌ مَرَّوْحٌ † A bow at the beauty of which the beholders rejoice exceedingly (K) when they turn it about and examine it: (TA:) or, as though it rejoiced exceedingly, or greatly, at the beautiful manner of its shooting the arrow. (S, K.) — طَرَّوْحٌ مَرَّوْحٌ تُعْجَلُ الظَّبْيُ أَنْ يَرَّوْحَ [A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go]. A saying of the Arabs. (L.)

مَرَّيْحٌ: see مَرَّحٌ.

مَمَّرَّوْحٌ: see مَرَّوْحٌ.

عَيْنٌ مَمَّرَّوْحَةٌ † An eye that sheds copious tears: (S, K:) an eye that is quick to weep. (TA.) See مَرَّوْحٌ.

تَمَرَّاحَةٌ Very brisk or lively or sprightly; or exceedingly so. (IAth, L, from a trad.)

مرخ

1. مَرَّخَ جَسَدَهُ, (S, K,) aor. ʔ, (K,) inf. n. مَرَّخٌ; (S;) and مَرَّخَهُ, (S, K,) inf. n. تَمَرَّيْخٌ; (S;) He anointed his body (K) with oil (S, K) &c. (K.) And مَرَّخَ إِدَاوَتَهُ He smeared with clay his إِدَاوَةٌ [or small vessel of skin, for water,] in order that its odour might become good. (IĀar, TA in art. ذرغ.)

2: see 1.

4: امرخ He made dough, or paste, thin, (S, K,) by putting much water to it. (S.)

5. تَمَرَّخَ بِالذَّهْنِ He anointed himself with oil. (L.)

مَرَّخٌ [a coll. gen. n.] A certain kind of tree that quickly emits fire: (S, K:) it is of the kind called عَضَاهُ, and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in [small water-courses such as are termed] شَعْبٌ, and in hard grounds: of it are made the wooden instruments for producing fire which are called زِنَادٌ: the n. un. is with ʔ (AH̄n, L) its shade is thin: (L:) there is no tree that

surpasses the مرخ in yielding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley: Aboo-Ziyád:) [the cynanchum viminale. (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَأَسْتَمَجِدُ الْمَرَّخَ وَالْعَقَّارَ [In all trees is fire; but the markh and 'afár yield much fire]: (S:) accord. to AH̄n, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the زِنَادٌ be مَرَّخٌ. (L.) See also عَقَّارٌ, and استمجد. The عَقَّارٌ is the زِنَادٌ, which is the upper [piece of the two which compose the زِنَادٌ]; and the مَرَّخٌ is the lower. (S, L.) [See also another proverb at the end of art. دفل.] — أَرْخَ يَدَيْكَ وَأَسْتَرْخِ إِنَّ الزِنَادَ مِنْ مَرَّخٍ [Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh]. A saying used with reference to a generous man who requires not to be importuned. (IĀar, TA.)

مَرَّيْحٌ (K) and مَمَّرَّيْحٌ (L) A man who anoints himself much, (L, K,) and perfumes himself much. (TA.)

مَرَّوْحٌ Oil, &c., with which the body is anointed. (K.)

مَرَّيْحٌ: see مَرَّخٌ. — A long arrow, having four feathers, (S, K,) with which one shoots to the utmost distance: (S:) or an arrow which they make for lightness, and which they mostly shoot to the utmost distance [to measure the ground] for the purpose of making horses run when they contend in a race. (Aboo-Ziyád.) — الْمَرَّيْحِيُّ, (S, K,) and مَرَّيْحٌ, without ال, which, however, is understood, (IĀar,) [The planet Mars]; one of the stars called الْخُنُسُّ, (S, K,) in the fifth heaven, (S,) also called بَهْرَامٌ.

مرد

1. مَرَّدَ, (aor. ʔ, inf. n. مَرَّدٌ, S, L,) He steeped bread, (S, L, K,) or corn, (M̄sb,) in water, and mashed it with his hand, so as to soften it: (S, L, M̄sb, K:) or he soaked bread in water; (M, L;) and so مَرَّتٌ, and مَرَّدٌ, with the dotted ʔ; or he softened bread in water, and crumbled it with his fingers. (Ās, L.) — مَرَّدَهُ He rubbed it (a thing) in water. (TA.) — مَرَّدَهُ, inf. n. مَرَّدٌ, He crumbled it [namely bread &c.], or broke it into small pieces, with his fingers; syn. تَرَّدَهُ. (TA [but only the inf. n. is there mentioned.]) — مَرَّدَهُ, aor. ʔ, inf. n. مَرَّدٌ, He made it (a thing) soft. (L.) — مَرَّدَهُ and مَرَّدَهُ He made it (a thing) soft and smooth; he polished it. (L.) See also 2. — مَرَّدَ, (inf. n. مَرَّدٌ, S, L,) He (a child, S, L) mumbled (مَرَّسٌ) the breast (S, L, °)

ك) of his mother: (S, L:) or *sucked it*. (IKtt.) — **مَرَدٌ**, aor. ٢, *He continued to eat مرید*, i. e., *dates soaked in milk until rendered soft*. (K.) — **مَرِدٌ** † *It (a branch) was, or became, destitute of leaves*. (IAar, L.) — **مَرَدَتِ الأَرْضُ**, inf. n. **مَرَدٌ**, † *The land was, or became, destitute of herbage, excepting a small quantity*. (TA.) — **مَرَدٌ** *He (a horse) was, or became, without hair upon the fetlock*. (IKtt.) — **مَرَدٌ**, aor. ٢, (L, Mṣb, K,) inf. n. **مَرَدٌ** (S, L, Mṣb, K) and **مَرُوْدَةٌ**; (L, K;) and **مَرَدٌ**; (S, A, L, K;) *He (a youth, or young man) was as yet beardless: (Mṣb:) or had no hair upon his cheeks: (IAar, L:) or remained to a late period without his beard having grown, (L, K,) or without the hair of his face having grown forth*. (S, L, Mṣb) — **مَرَدٌ** aor. ٢, (A, L, Mṣb, K,) inf. n. **مَرُوْدٌ** (A, L, K) and **مَرَدٌ**; (IAar, L;) and **مَرَدٌ**, aor. ٢, (S, L, Mṣb, K,) inf. n. **مَرَادَةٌ** (S, L, K) and **مَرُوْدَةٌ**; (TA, and some copies of the K;) and **مَرَدٌ**; (A, L;) *He exalted himself, or was insolent and audacious, in pride and in acts of rebellion or disobedience; (IAar, L;) he was bold, or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient or rebellious; or exalted himself and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing; or was refractory, or averse from obedience: (S, M, A, L, Mṣb, K;) or he went to such an extreme as thereby to pass from out of the general state [or category] of that species [to which he belonged]. (M, L, K.) — So in the phrase **مَرَدٌ عَلَى الأَمْرِ** *He was bold or audacious, and immoderate, &c., in the affair: (M, L:) and in like manner, عَلَى الشَّرِّ*, in evil, or mischief: **عَلَيْنَا** † *He acted immoderately, inordinately, or exorbitantly, &c., towards us, or against us*. (L.) — Some explain **مَرَدٌ** as syn. with **خَبَثٌ** [signifying *He was bad, evil, wicked, malignant, noxious, corrupt, &c.*]. (MF.) — **مَرَادٌ وَعَزَّ الأَبْلَقُ** † [*Márid hath resisted the attempt to take it, and El-Ablak hath proved strong*]: a proverb: (S:) originally said by Ex-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) — **مَرَدٌ**, (L,) inf. n. **مَرَدٌ**, (L, K,) *He (a sailor) pushed, or propelled, a ship or boat, with a مَرْدِيٌّ*. (L, K.) — *He drove vehemently*. (L, K.) — **مَرَدٌ عَلَى شَيْءٍ**, [aor. ٢,] (K,) inf. n. **مَرُوْدٌ**; (S, L;) and **مَرَدٌ**; (L.) † *He became accustomed, habituated, or inured, to a thing*. (S, L, K.) — **مَرَدُوا عَلَى التَّفَاقُحِ** [Kur., ix., 102,] † *They have become accustomed, habituated, or inured, to hypocrisy: (Fr., A, L:) or they have exalted themselves, or become insolent and audacious, in hypocrisy: (IAar:) accord. to Er-Rághib, it is**

from **شَجَرَةٌ مَرْدَاءٌ** “a tree without leaves;” meaning, † *they have become destitute of good*. (TA.) — **مَرَدٌ عَلَى الكَلَامِ** † *He became accustomed, or habituated, to what was said, so that he cared not for it*. (L.)

2. **مَرَدَةٌ**, inf. n. **مَرَدٌ**, † *He stripped it (a branch) of its leaves*. (S, A, L.) — † *He stripped it (a branch) of its peel; as also مَرَدَةٌ*. (TA.) See 1. — **مَرَدَةٌ**, (A, L,) inf. n. **مَرَدٌ**, (S, L, K,) *He made it (a building) smooth (S, A, L, K) and even (L, K) and tall or long; (A;) and plastered it with mud*. (L.)

5: see 1 in five places.

مَرْدٌ [Coll. gen. n.] *Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth; syn. مَرْدٌ*. (T, L.) — *What is fresh and juicy of the fruit of the أَرَاكُ: (T, S, L, K:) what is ripe thereof is called كَبَابٌ: (T, L:) or [in the CK, and] what is ripe thereof: (L, K:) what has become black being called كَبَابٌ: (TA in art. بَرَم:) or certain red and large things pertaining thereto: n. un. with ة. (AHn, L.)*

مَرْدِيٌّ: see **مَرَطِيٌّ**.

مَرْدِيٌّ a pole with which a ship, or boat, is pushed, or propelled: (L, K:) or an oar; syn. **مَجْدَانٌ**. (IKtt.)

مَرَادٌ (S, L, K) and **مَرَادٌ** (K) The neck: (S, L, K:) pl. [of the latter] **مَرَارِيدٌ**. (K.)

مَرُوْدٌ: see **مَارِدٌ**.

مَرِيدٌ *Bread steeped in water, and mashed with the hand: or soaked in water*. (L.) — *Dates soaked in milk until they become soft: (S, L, K:) or dates thrown into milk to become soft, and then mashed with the hand: (As, L:) or moistened, and rubbed and pressed with the fingers till soft, in water or in milk; as also مَرِيْسٌ*. (Mgh, art. مَرَس.) — *Water with milk*. (K.) — *Anything rubbed and pressed with the hand until it becomes flaccid*. (As, L.) — See **مَارِدٌ**.

مَرَادٌ: see **مَرَادٌ**.

مَرِيدٌ: see **مَارِدٌ**.

مَارِدٌ [from **مَرَدٌ**] and **مَرِيدٌ** [from **مَرَدٌ**] (S, M, A, L, Mṣb, K) and **مَرِيدٌ** (A, K) [One who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; an insolent and audacious rebel or unbeliever; see 1;] *bold or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or*

*corrupt, or unbelieving, or disobedient or rebellious; &c.; see 1; (S, M, A, L, Mṣb, K;) and strong: (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinnee of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L,) **مَرَدَةٌ** (M, L, K) and **مَرَادٌ**; (A;) and (of the second, M, L) **مَرْدَاءٌ**. (M, L, K.) † **مَرِيدٌ** signifies the same in an intensive degree. (S, L, K.) — **مَارِدٌ** *Lofty, high: (L, K:) applied to a building*. (TA.) — **مَارِدٌ** and **مَرُوْدٌ** *One who often goes and comes, by reason of his briskness, liveliness, or sprightliness*. (L.)*

أَمْرِدٌ — **شَجَرَةٌ مَرْدَاءٌ** † *A tree having no leaves upon it: (Ks, A, L, K:) or, of which the leaves have altogether gone: (AHn, L:) and in like manner, غُضُنٌ أَمْرِدٌ † a branch having no leaves upon it: (Ks, S, L:) or the latter expression is not used. (T, L.) — **رَمْلَةٌ مَرْدَاءٌ** † *A sand that is plain (L) and produces no plants: (S, A, L, K:) pl. مَرَادٌ, as though it were a subst. (M, L.) — **أَرْضٌ مَرْدَاءٌ** † *An expanse of sands in which nothing grows: pl. مَرَادِيٌّ [or مَرَادِيٌّ]*. (As, T, L.) — **أَمْرِدٌ** *A youth, or young man, as yet beardless: (Mṣb:) or having no hair upon his cheeks: (IAar, L:) or who has remained to a late period without the hair of his face having grown forth: (S, Mṣb:) or whose mustache has grown forth, but not his beard, (L, K,) he having attained the usual age at which the beard grows: (L:) pl. مَرْدٌ: (L:) dim. أَمْرِيْدٌ. (A.) You do not apply the epithet مَرْدَاءٌ to a girl [in the sense above explained]. (S, L.) It is said in a trad., **أَهْلُ الجَنَّةِ جُرْدٌ مَرْدٌ** [The people of paradise are without hair upon their bodies, and beardless]. (L.) — **مَرْدَاءٌ** *A woman having no hair upon her pubes. (M, L, K.) [In some copies of the K, for لَا إِسْبَ لَهَا, we find لَا إِسْتَبَ لَهَا: and the like is found in copies of the A.] — **أَمْرِدٌ** *A horse having no hair upon the fetlock. (S, L.)*****

مُرْدٌ *A building made smooth, and tall or long: (A:) or made smooth: (L:) or made tall or long. (A'Obeyd, L, K.)*

جَبَلٌ مُتَمَرِدٌ † [A mountain that opposes obstacles to one's ascent]: pl. **جِبَالٌ مُتَمَرِدَاتٌ**. (A.) — See **مَارِدٌ**.

مَرْدَسَانِجٌ: see **مَرْتَكٌ** in art. رَتَك.

مردقش

مَرْدَقُوشٌ [Marjoram; sweet marjoram; so called in the present day;] i. q. **مَرْدَقُوشٌ** [q. v.]: (S, K:) an arabicized word, (AHeyth, K,) [thought to be so by J,] from [the Persian]

مَرْدَقُوشُ (K) meaning "having a dead ear," (TA,) or "having a soft ear," [which is given in the K as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the S, TA; but accord. to the K, and] saffron: (S, K:) and a certain perfume which a woman puts upon her comb, inclining to redness and blackness. (K.) The vulgar [generally] say مَرْدَقُوشُ. (TA.)

[مرز]

See Supplement.]

مرزجش

مَرْدَقُوشُ (S, and so in the K in art. مردقش &c., in some copies of the K in the present art.,) or مَرزَجُوشُ, (so in some copies of the K in the present art.,) or both, the latter being of the measure فَعْلَلُولُ, like عَضْرُفُوطُ, (TA,) [Marjoram; sweet marjoram; called by the former name in the present day;] i. q. مَرْدَقُوشُ: (S, K:) an arabicized word, from [the Persian] مَرزَنگُوشُ [lit. "mouse-ear": but see مَرْدَقُوشُ: in [genuine] Arabic, سَمَسَقٌ: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called نَقْوَةٌ [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (K.)

مرس

1. مَرَسَهُ, (S, M, A, Mṣb, K,) فِي الْمَاءِ, (S, M, A, K,) aor. ُ, (M, A, Mṣb, K,) inf. n. مَرَسٌ, (M, Mgh, Mṣb,) He macerated, steeped, or soaked, it, (namely, a quantity of dates, S, K, or other things, S, or medicine, M, A, and bread, M,) in water, (S, M, K,) and mashed it with the hand: (S, K:) so says ISk: (TA:) he rubbed and pressed it, (namely, a quantity of dates,) with the hand, in water, so that it became mashed: (Mṣb:) he moistened it, (namely, bread, or the like,) in water, and rubbed and pressed it with the fingers until it became soft. (Mgh.) مَرَسٌ also signifies the rubbing and pressing with the hand: and micing; or moistening with water or the like. (TA.) — مَرَسٌ إِضْبَعَهُ, aor. ُ, (S, K,) inf. n. مَرَسٌ, (TA,) He (a child) mumbled, or bit softly, his finger; i. q. مَرَسَهَا, (S, K,) of which it is a dial. form; or it is an instance of mispronunciation. (S.) See also مَرَسٌ — مَرَسٌ بِالْمِنْدِيلِ + He wiped his hand with the naphin. (ISk, S, K.) See also 5. — مَرَسٌ: see 3. — مَرَسٌ الْحَبْلُ, (S, M,) aor. ُ, (S,) inf. n. مَرَسٌ; (S, M;) or مَرَسٌ, aor. ُ, (K,) inf. n. مَرَسٌ; (TA;) The rope fell on one of the two sides of the sheave of the pulley: (S, K:) or fell

between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns. (M.) And مَرَسَتْ الْبَكْرَةُ, aor. ُ, inf. n. مَرَسٌ, The sheave of the pulley had its rope sticking fast between it and the قَعْوُ [or cheek]. (S, K.)

3. مَرَسَ, (M, TA,) inf. n. مَرَسَةٌ and مَرَسٌ, (S, M,) He laboured, exerted himself, strove, struggled, contended, or conflicted, to prevail, overcome, gain the mastery, or effect an object, syn. of the inf. n. مَعَالَجَةٌ: (S:) or he did so vehemently; as also مَرَسٌ, [aor. ُ,] inf. n. مَرَسٌ: (M, TA:) [and مَرَسَةٌ is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرَسَ.] You say, فَحَلَّ ذُو مَرَسٍ A stallion possessing strength: (K:) or possessing strength, or vehemence, of labour or exertion; (TA;) and مَرَسٌ ذُو مَرَسٍ, and مَرَسٌ, Such a one is a possessor of hardness and strength, (A,) and مَرَسٌ بَيْنَ الْمَرَسِ, (S, TA,) and المَرَسَةُ, (K, TA,) A man bearing evidence of strength: (K, TA:) or of strength, or vehemence, of labour or exertion. (S.) — مَرَسَهُ, (K,) inf. n. as above, (TA,) He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: he laboured, or worked, at it, or upon it: syn. عَالَجَهُ, and زَاوَلَهُ. (K.) You say, مَرَسَ قَرْنَهُ He strove, contended, or conflicted, with his adversary; syn. عَالَجَهُ. (A.) And مَرَسَ عَمَلًا He exercised, or practised, diligently, or plied, a work, or an occupation; he laboured. (L, voce عَالَجَ.) And مَرَسَ الْأُمُورَ [He laboured, exerted himself, or exercised himself diligently, in the management, or transaction, of affairs]. (A.) And مَرَسَ ظَهْرًا [He plied, worked, or put to labour, a camel for riding, or carriage]. (L, art. عَلَجَ.) — مَرَسٌ, inf. n. مَرَسَةٌ, also signifies He played, or sported, with another, or others; as, for instance, with women; used in this sense in a trad. (TA.) See also 5, in two places.

4. مَرَسَ الْحَبْلُ, (inf. n. مَرَسٌ, TA,) He restored the rope to the place [or groove of the sheave] in which it ran. (S, M, K.) — Also, He removed the rope from the place in which it ran; (TA;) he made the rope to stick fast between the sheave of the pulley and the قَعْوُ [or cheek]. (S, K, TA.) Thus it bears two contr. significations, on the authority of Yaḥkoob. (S.)

5. مَرَسَ It was, or became, strongly twisted and adhering. (M.) See مَرَسَةٌ — مَرَسَ بِهِ He kept to it constantly, or assiduously; he accustomed himself to it; syn. ضَرَبَهُ [app. for مَرَسَ بِهِ]. (M.) — He rubbed, or scratched, himself against it; ((S, A, K;) as, for instance,

a camel against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also مَرَسَ بِهِ. (S, K.) You say also, مَرَسَ الْبَقْرَةُ بِالشَّجَرِ The cow rubs her horns against the trees to sharpen them. (A. [In my copy of the A, I find here مَرَسَ; but this is evidently a mistake of the copyist for مَرَسَ, or its original form مَرَسَ.] — [Hence, app., + He made use of him.] You say, مَرَسَ بِهِ لَا يَتَمَرَسُ بِهِ + أَحَدٌ لِأَنَّهُ صُلْبٌ لَا يُسْتَعْلَمُ مِنْهُ شَيْءٌ; [No one makes any use of him; for he is hard: nothing, meaning no profit, or advantage, is reaped, or obtained from him]. (L.) [See also مَرَسَ.] — مَرَسَ (a camel) ate of it (a tree) time after time. (A, TA.) It is said in a trad. respecting the signs of the resurrection يَتَمَرَسُ الرَّجُلُ بِيَدَيْهِ كَمَا يَتَمَرَسُ الْبَعِيرُ بِالشَّجَرَةِ (A, TA*) meaning, + The man will play, or sport, with his religion, [like as the camel eats time after time of the tree; or, accord. to another explanation, like as the camel rubs, or scratches, himself against the tree:] or the meaning is, will strive and contend in dissensions or seditions. (TA.) — مَرَسَ He set himself against him to do evil, or mischief. (A, TA.) — مَرَسَ I q. فَلَانَ مَرَسَ بِالتَّوَائِبِ, whence the saying, فَلَانَ مَرَسَ بِالتَّوَائِبِ وَالْخُصُومَاتِ [app. meaning, + Such a one strove against calamities and contentions, to gain the mastery]. (A.) — مَرَسَ He besmeared himself with it; namely, with perfume. (A, TA.) — مَرَسَ He wiped himself with it. (TA.) — See also what next follows.

6. مَرَسُوا [They laboured, strove, struggled, contended or conflicted, one with another, to prevail, overcome, gain the mastery, or effect an object:] they contended together, smiting one another, syn. تَضَارَبُوا, (A, K,) in war: (A:) and [in like manner] you say also, مَرَسُوا فِي الْحَرْبِ, (K in art. دَعَكَ,) or, of two men, تَمَارَسَا الشَّرَّ — مَرَسَا فِي الْحَرْبِ بَيْنَهُمَا [They two laboured, or strove, each with the other, to do evil, or mischief]. (S, art. كَوَح.)

8. مَرَسَتْ الْأَلْسُنُ فِي — مَرَسَ بِهِ: see 5. — مَرَسَتْ فِي الخُصُومَاتِ † The tongues persisted in wranglings, or contentions, (S, M,) and assailed one another. (M, A.) — مَرَسَتْ بِهِ, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (S, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, She began to strive with him to circumvent him and gain the mastery (جَعَلَتْ تَكَارُهُ وَتَعَالَجَهُ) [as written in the TA; but I doubt not that تَكَارُهُ is a mis-transcription for تَكَادِيَهُ, which is much like تَعَالَجَهُ in signification; and therefore I have thus rendered it]: or the meaning is, she had his arrow sticking fast in her. (TA.)

مَرَسَ: see مَرَسَةٌ, and 3.

مَرِسٌ A strong man: (TA:) or a man (S) strong, or vehement, in labour or exertion: (S, M:) and strong, experienced in affairs, and who has laboured, or exerted himself, in the management, or transaction, thereof: pl. أَمْرَاسٌ. (TA.) You say also, إِنَّهُ لَمَرِسٌ حَذِرٌ, meaning, *Verily he is strong in the waging of wars.* (TA.) = هُم عَلَى مَرِسٍ وَاحِدٍ They are alike in dispositions. (S, TA.)

مَرَسَةٌ, (S, K,) or مَرَسٌ, (A,) or both, the latter being sometimes used as a sing., (M,) A rope: (S, M, K:) so called because of the strong twisting and adhering (تَمَرَسَ) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, مَرَسٌ; (S, M, K;) and pl. pl., (M, K,) [i.e.] pl. of مَرَسٌ, (S, A,*) أَمْرَاسٌ. (S, M, A*, K.) — Also, the former, A dog's rope: pl. as above. (M.)

مَرْسِينُ The myrtle-tree; (شَجَرَةُ الْإِسْ) also called رَيْحَانُ الْقُبُورِ: of the dial. of Egypt: but perhaps the ن is a radical letter. (TA.)

مَرُوسٌ A sheave of a pulley that is wont to have its rope stick fast between it and the قَعْوُ [or cheek]. (S,* M,* K,* TA.)

مَرِيسٌ Dates macerated, or steeped, or soaked, and mashed with the hand, (A,* K,) or moistened, and rubbed and pressed with the fingers till soft, (Mgh,) in water or in milk. (A, O, Mgh.) In the copies of the K, the words فِي الْمَاءِ are omitted; and immediately after their place follows أَوِ اللَّبَنِ [as though meaning, "or it signifies milk."] (TA.) Also, i.q. ثَرِيدٌ q.v. (K.)

مَرِيسِيَّةٌ [in the modern Egyptian dial. مَرِيسِي] The south wind, that comes from the direction of مَرِيسٌ, which, says AHn, is the lowest part of the country of the Nubians, next to the district of أُسْوَان. (M.)

مَرَّاسٌ فَحْلٌ A strong stallion: (K:) or a stallion strong, or vehement in labour or exertion. (M, Sgh.) — لَيْلَةٌ مَرَّاسَةٌ † A night's journey in which is no remissness or languor; (M;) i.e., (M,) a hard and fatiguing and long night's journey. (IAar, M, K.)

مَارَسْتَانٌ A hospital for the sick: an arabicized word [from the Persian]: (Yaakooob, S, K:) originally بِيْمَارِسْتَانٌ: (Yaakooob, TA.)

أَمْرِسٌ [an imitative sequent and corroborative of أَخْرَسٌ, as is shown in the M, art. مرس, see أَخْرَسٌ.]

مُتَمَرِسٌ [originally A place where one rubs or scratches himself against a thing. Hence, app.,

the saying,] — مَا بَقُلَانِ مُتَمَرِسٌ † [Nothing can be done with, or got from, such a one]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in want cannot obtain anything. (A, TA.)

مرض

1. مَرَضٌ, (S, Mṣb, K,) aor. ʔ, inf. n. مَرَضٌ and مَرَضٌ, (Mṣb, K,) which latter is a dial. form rarely used, (Mṣb,) He (a man, S, or an animal [of any kind], Mṣb) was, or became, [diseased, disordered, distempered, sick, or ill; i.e.] in the state termed مَرَضٌ (S, Mṣb, K) denoting that change of the constitution or temperament which is described in the explanation of this term below; (K;) as also مَرَضٌ, expl. by صَارَ ذَا مَرَضٍ. (K, TA; but not in the CK.) — [Hence, مَرَضَتِ الْعَيْنُ † The eye became languid; or languishing; or weak: (see مَرِضٌ:) or, as Golius says, on the authority of Ibn-Maaroof, was weak from much, and too much, looking.] — And مَرَضَتِ اللَّيْلَةُ † The night became dark. (Th, O.) — [The verb probably has several other tropical significations agreeable with explanations of مَرَضٌ and مَرِضٌ which will be found below.]

2. مَرَضَةٌ, (S, Mgh, Mṣb,) inf. n. تَمَرِضٌ, (S, Mṣb, K,) He took care of him in his sickness; (Sb, S, Mgh;) and treated him medically, to remove his disease; the measure فَعَلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or he took good care of him, namely a sick person: (K:) or he undertook, or managed, or superintended, the medical treatment of him. (Mṣb.) = مَرَضٌ فِي الْأَمْرِ, (IDrd, A,) [and مَرَضُهُ, (O, K voce ضَمِيًّا)] inf. n. as above, (S, K,) † He fell short of doing what he ought to have done, or was remiss, in, or with respect to, the affair: (S, A:) or he did not exert himself to the full, or to the utmost, or beyond what is usual, in it: (IDrd:) or he did it weakly, or feebly, (K,* TA,) not firmly or soundly: (TA:) as also مَرَضٌ فِيهِ. (TA.) [See also 5.] And مَرَضٌ فُلَانٌ فِي حَاجَتِي † Such a one was deficient in activity in accomplishing my want. (TA.) And مَرَضٌ فِي كَلَامِهِ † He was weak in his speech. (IDrd.) — حَتَاهُ بِصِغَةِ التَّمْرِضِ, probably a post-classical phrase, signifies † He mentioned it, or related it, in a manner implying that it was doubtful, or was a mere assertion; as when the word قِيلَ is used.]

3. مَارَضْتُ رَأْيِي فِيكَ: see 2. — مَارَضْتُ رَأْيِي فِيكَ † I deceived myself, or endeavoured to deceive myself, respecting thee. (A, TA.)

4. امرض: see 1. — He had a bane, or murrain, (Yaakooob, S,) or a disease, or distemper, (A, TA,) in his beasts, (Yaakooob, S, A,) or camels. (TA.) = امرضه He (God, S, Mṣb) rendered him مَرِضٌ [or diseased, &c.]. (Sb, S,* Mṣb, K.) You say also, أَكَلَ مَا لَمْ يُوَافِقْهُ فَأَمْرَضَهُ (A, TA) [He ate what did not agree with him, and] it caused him to fall into المَرَضُ [or disease, &c.]. (TA.) — [Hence,] إِمْرَاضُ الْأَجْفَانِ (S, voce إِسْجَادٌ) † The lowering of the eyelids [in a languid, or languishing, manner: see مَرِضٌ]. (TK, voce إِسْجَادٌ) — امرضه also signifies He found him to be مَرِضٌ [or diseased, &c.]. (K.) = Also امرض † He was near to being right in opinion, (S, L, K,*) though not altogether right. (L.) In the K, this signification is wrongly assigned to امرضه. (TA.) A poet says, (S,) namely El-Uḳeyshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwán, (TA.)

* وَلَكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزْمٌ
* إِذَا مَا ظَنَّ أَمْرَضٌ أَوْ أَصَابَا

[But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right]. (S, TA.) — Also, امرضه فُلَانٌ † Such a one was near to attaining the object of his [another's] want. (A, TA.)

5. تَمَرَضٌ † He was weak, or feeble, in his affair. (A,* K, TA.) [It seems to be indicated in the A that تَمَارَضٌ also has this signification; like as مَارَضٌ in nearly the same sense is syn. with مَرَضٌ, q.v.: or perhaps تَمَارَضٌ signifies † he feigned, or made a false show of, weakness, or feebleness, in his affair: it is said, in the A, to be used tropically as well as properly.]

6. تَمَارَضٌ He feigned, or made a false show of, مَرَضٌ [or disease, &c.] in himself. (S, A,*) — See also 5.

مَرَضٌ: see 1: and see what here next follows, in six places.

مَرَضٌ (IDrd, S, O, Mṣb, K) and مَرَضٌ (Mṣb, K:) see 1: i.q. سَفَرٌ [Disease, disorder, distemper, sickness, illness, or malady]; (IDrd, S;) which is the contr. of صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or a certain state foreign to the constitution or temperament, injurious to the intellect; whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, that whereby a man passes beyond the limit of health or soundness or perfection or rectitude, whether it be disease (عَلَّةٌ),

or † *hypocrisy*, or † *a falling short of doing what he ought to do in an affair*: (Mṣb:) or a *dark and disordered state of the constitution or temperament, after a clear and right state thereof*: (O, K:) or † *مرض* is † *[a disease] of the heart*: (K:) Aboo-Is-hāk says, *مرض* and *سقم* are said to be in the body and † in religion, like as *صحة* is said to be in the body and in religion; and † *مرض* is in the heart, applying to † *everything whereby a man quits a state of soundness or perfection or rectitude in religion*: (TA:) and Aṣ says, I recited to Aboo-Amr Ibn-El-'Alā [the words of the Kūr, ii. 9, &c.,] *رَفِيَ قُلُوبِهِمْ مَرَضًا* and he said to me † *“مرض، O boy”*: (AHāt, IDrd, Mṣb:) and *مرض*, or this and † *مرض* also, signifies † *doubt*: and † *hypocrisy*: (K:) and † *weakness of belief*: (TA:) and the former, (TA,) or † both, (K,) † *languor, or languidness, or weakness*: (K:) and † *darkness* (IAqr, K) in the heart: (IAqr:) and † *defectiveness; deficiency; or imperfection*; (IAqr, K;) which last is said by IAqr to be the primary signification: (TA:) or *مرض* in the body is a *languor, or languidness, or weakness, of the limbs, or members*: and in the eye, † *weakness of sight*: and in the heart, † *a flagging, or remissness, in respect of the truth*: (Ibn-'Arafeh:) or it properly signifies an *accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption, or infirmity, in its actions*: and tropically, † *affections of the mind, which interrupt, or mar, its integrity*; such as † *ignorance*; and † *evil belief*; and † *envy*; and † *malevolence, or malice*; and † *love of acts of disobedience*; for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bḍ, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is † *مرضة*: (A, TA:) it is one of the inf. ns. which have pls., like *شغل* and *عقل*; the pls. of these three being *أمراض* and *أشغال* and *عقول*. (Sb.) *فِي قُلُوبِهِمْ مَرَضًا*, in the Kūr, [ii. 9, &c.,] means † *In their hearts is doubt*: (AO:) or † *doubt and hypocrisy*. (TA.) And *الَّذِي فِي قَلْبِهِ مَرَضًا*, in the same, [xxxiii. 32,] † *In whose heart is darkness*: or † *flagging, or remissness, in respect of what is commanded and what is forbidden*: or † *love of adultery or fornication*: (TA:) or *hypocrisy*. (A.)

مرض: see *مريض*.

مرضة [A single disease, &c.]: see *مرض*, near the end of the paragraph.

مراض A disease [or blight or the like] which affects fruits, and destroys them. (K.)

مريض [Diseased; disordered; distempered; sick; or ill;] in the state termed *مرض* (Mṣb, K) denoting that change of the constitution or tem-

perament which is described in the explanation of the latter word above; (K;) as also † *مرض* (K,) and † *مراض*, (IB, Mṣb, K,) the first [and second] being from the verb of which the inf. n. is *مرض*, and the third from that of which the inf. n. is *مروض*, (Mṣb,) and † *ممرض*: (TA:) or, applied to a body, it signifies *deficient in strength*: (IAqr:) pl. *مراض* (A, K, TA:) and *مريض* (IDrd, Mṣb, K) and *مراضى* (IDrd, K) and *مراضا*; (TA;) or *مراض* may be pl. of *مراض* (TA) [or of *مرض*]. Accord. to Lh, you say, *عُدْ فُلَانٌ فَإِنَّهُ مَرِيضٌ* [Visit thou such a one, for he is sick]: and *لَا تَأْكُلْ هَذَا* and *تَمَرَضُ الطَّعَامَ فَإِنَّكَ مَارِضٌ* meaning *تَمَرَضُ* [i.e. Eat not thou this food, for thou wilt be sick if thou eat it]. (TA.) [*مريض* has also several tropical significations.] You say also, *عَيْنٌ مَرِيضَةٌ* † *An eye in which is languor, or languidness, or weakness*: (S, TA:) pl. *أَعْيُنٌ مَرِاضٌ*, and *مَرِضَى*. (A, TA.) And *إِمْرَأَةٌ مَرِيضَةٌ الْأَلْحَاطِ* and *مَرِيضَةٌ النَّظَرِ* † *A woman weak in sight*. (IDrd.) And *قَلْبٌ مَرِيضٌ* † *A heart deficient in religion*. (IAqr.) And *شَمْسٌ مَرِيضَةٌ* † *A sun having a feeble light*; (A, K;*) not clear, (S, TA,) and not beautiful. (TA.) And *أَرْضٌ مَرِيضَةٌ* † *A land in which are frequent seditions, or factions, or conflicts, or dissensions, (A, TA,) and wars, (A,) and slaughters*: (TA:) or † *in a weak condition*: (K:) or † *straitened with its inhabitants*: or † *in which the wind is still, and the heat intense*: or † *that causes disease*; meaning † *corrupt in its air*. (TA.) And *رِيحٌ مَرِيضَةٌ* (A, K) † *A weak wind*: (K:) or † *a still wind*: or † *a wind intensely hot, and blowing feebly*. (TA.) And *لَيْلَةٌ مَرِيضَةٌ* † *A night in which no star shines*; (A;) *in which the sky is clouded, so that there is no light*. (TA.) And *رَأْيٌ مَرِيضٌ* (A, TA) † *An opinion deviating from what is right*. (TA.)

مراض: see *مريض*, in two places.

ممرض A man having diseased camels: so in the following trad.: *لَا يُورِدُ مُمْرِضًا عَلَى مَصِيعٍ* [One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also *مصيح*.]

ممرض A man frequently diseased or sick. (S, K.)

مروض see *مريض*.

ممرض: see *مريض*. — Also, † *A man weak, or feeble, in his affair*. (TA.)

مرط

1. *مرط*, nor. ٤, (K,) inf. n. *مَرَطٌ*, (S, Mgh,) He (a man, S) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears: (K, TA:) or most of his hair fell off. (Mgh.) [See also *مرت* and *مرد*]. = *مَرَطٌ*, aor. ٤, (S,) inf. n. *مَرَطٌ*, (K,) He plucked out hair (S, K,) as also † *مَرَطٌ*, (K,) inf. n. *تَمْرِيطٌ*, (TA,) and feathers, and wool, from the body. (TA.)

2: see 1: — and 8. = *مَرَطُ الثَّوْبِ*, inf. n. *تَمْرِيطٌ*, He shortened the sleeves of the garment, and made it into a *مرط*. (K.)

3. *مارطه*, (K,) inf. n. *مَمَارِطَةٌ* and *مَرَاطٌ*, (TA,) He plucked out his hair, and scratched him with his nails. (K.)

4. *امرط الشعر* The hair attained to the time at which it should be plucked out; it was time for it to be plucked out. (S, K.) — *امرطت النخلة* † *The palm-tree dropped, or let fall, its ripe dates* (Jm, K) in a juicy, or sappy, state. (Jm.) = *امرطت الناقة ولدها* The she-camel cast her foetus in an imperfect state, with no hair upon it. (IDrd.)

5. *تمرط الشعر*, (S, K,) quasi-pass. of *مَرَطَهُ*, (TA,) The hair fell off by degrees; became scattered; (S,* K;) as also † *إَمْرَطَ*, of the measure *إِنْفَعَلَ*, [originally *إَمْرَطَ*], (K,) or, [rather,] as in the TṢ, of the measure *إِنْفَعَلَ*, [originally *إِنْمَرَطَ*], quasi-pass. of *مَرَطَهُ*. (TA.) [In like manner] you say also, *تمرطت أوبار الإبل*, The fur of the camels became scattered. (TA.) And *تمرطت أوبار السهم* † *The feathers of the arrow fell off*. (TA, from a trad.) And *تمرط الذئب* The hair of the wolf fell off until little thereof remained upon him. (TA.) [See also *مَرَطٌ*.]

7. *إمراط* [said in the TṢ to be of the measure *انفعل*]: see 5, in two places.

8. *امترطه* He seized it, took it hastily, or snatched it unawares, (K, TA,) from his hand: (TA:) or he collected it together, (K, TA,) namely, a thing that he had found; as also † *مَرَطَهُ*. (TA.) = *إمراط* [said in the K to be of the measure *افتعل*]: see 5, in two places.

مرط A [garment of the kind called] *كساء*, of wool, or of *خز* [q.v.], (S, Mgh, Mṣb, K, TA,) or of linen, (TA,) and † *of hair-cloth*, being

tropically applied to one of this last description in a trad. of 'Aisheh, (MF,) used as an *إزار*, [i.e. a waist-wrapper,] (S, Mgh, Mṣb,) in former times, (S,) and sometimes a woman throws it over her head, (Mgh,) and wraps herself in it: (Mgh, Mṣb:) or a green [perhaps meaning gray as is often the case] garment: or any garment that is not sewed: (TA:) [see 2:] pl. *مُرُوط*. (S, Mgh, Mṣb, K.)

مُرُوط: see *أَمْرُط*, in two places.

مِرْطَاوَان: see *مِرْطَاة*.

مِرْطَاة: }
مِرْطَاة: } see *أَمْرُط*.

مِرْطَاة What falls, of hair, when it is plucked out; (S, K;*) or when it is combed: (K, TA:) or what is plucked out from the arm-pit. (Lh.)

مِرْطَاة The uvula. (Hr, K.) — See also the next paragraph, in two places.

مِرْطَاة; so accord. to Aṣ (S, TA) and AO; accord. to El-Aḥmar, *مِرْطَاة*; but Aṣ disputed this with him, and overcame him; (TA;) [dim. of *مِرْطَاة*, fem. of *أَمْرُط*]; only used in the dim. form; (TA;) or it has the form of the dim. *مِرْطَاة*: (Mgh:) The part between the navel and the pubes: (Aṣ, S, Mgh, K:) or between the breast and the pubes: (Lth, K:) or a thin skin between the navel and the pubes, (IDrd, K,*) on the right and left, where the hair is plucked out, extending to the groins; (IDrd;) as also *مِرْطَاة*: (TA:) or a thin skin in the belly: (Mgh:) or [the dual] *مِرْطَاوَان* signifies the two sides of the pubes of a man, which have no hair upon them: (Mgh, TA;*) or the sing., (accord. to the K,) or the dual, (accord. to the TA,) two reins (K, TA) in the soft parts of the belly, (TA,) upon which he who cries out vehemently bears: (K, TA:) and (the dual, accord. to the TA) the bare part of the lower lip, over which is the *سَبَلَة* (K, TA) next the nose: (TA:) and (the dual again, accord. to the TA) the parts on either side of the tuft of hair between the lower lip and the chin; as also *مِرْطَاوَان*, with kesr. (K.) — The arm-pit. (K.) — A thing with which one ties, binds, or makes fast. (Hr, TA.)

مَارِط: see *أَمْرُط*, in two places.

أَمْرُط A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears; (K, TA;) [in the CK, the word *شعر* is omitted in this explanation;] or upon his body and breast; when all the hair has gone, he is said to be *أَمْلَط*: (TA:)

pl. *مُرُط* and *مِرْطَاة*; (K;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] *مِرْطَاة* signifies A woman having no hair upon her pubes and what is next to it. (IDrd.) You say also *هِيَ مِرْطَاةُ الْحَاجِبِينَ* She has little, or scanty, or thin, hair in the eyebrows: the mention of the eyebrows being indispensable. (TA.) And *حَاجِبُ أَمْرُط* An eyebrow of which most of the hair has fallen off. (Mgh.) See also *أَطْرُط*. — A wolf of which some of the hair has fallen off; (Az, TA;) or whose hair has been plucked out. (K) — And hence, as being likened thereto, (Az, TA,) † A thief, or robber; (Aṣ, AA, T, S, K;) as also *عَمْرُوط*. (Aṣ, T.) — An arrow of which the feathers have fallen off: (S:) or an arrow having no feathers; (K;) as also *مِرْطَاة* and *مَارِط* (K) and *مَارِط* (L, TA) and *مِرْطَاة*, (S, K,) as in the phrase *مِرْطَاةُ الْقِدَادِ*, in a verse [cited voce *مَصْنَع*, wrongly asserted to be] of Lebeed, though we may read *مُرُط*, which is pl. of *أَمْرُط*, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (S:) the pl. of *مَارِط* is *مُرُط* and *مَوَارِط*; (L, TA;) and the pl. of *مِرْطَاة* is *أَمْرَاة* [a pl. of pauc.] (K, TA) and *مِرْطَاة*. (S, K.) — *شَجَرَةٌ مِرْطَاةٌ* † A tree having no leaves upon it. (TA.)

مِرْطَاة *نَخْلَةٌ مِرْطَاةٌ* A palm-tree dropping, or letting fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) And *مِرْطَاةٌ* One that usually does so. (Jm, K.) — *نَاقَةٌ مِرْطَاةٌ* A she-camel casting her foetus in an imperfect state, with no hair upon it. (Jm.) And *مِرْطَاةٌ* One that usually does so. (Jm.) [See *مِرْطَاةٌ*.]

مِرْطَاة: see *مِرْطَاة*, in two places.

[مرع, &c.,

See Supplement.]

مز

1. *مَزَاةٌ*, [sec. pers. *مَزَزْتُ* aor. 2,] inf. n. *مَزَاةٌ*, It had, or acquired, a taste between sweet and sour. (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, *الْمَزَاةُ الْمَزَاةُ قَدْ مَزَّ شَرَابُكُمْ أَقْبَحَ الْمَزَاةِ*, as meaning, [Your beverage, or wine,] hath become very sour. (TA.) — *مَزَّةٌ*, (S, A, K,) aor. 2, (S,) inf. n. *مَزَّ*, (S, TA,) [and accord. to one copy of the S, *مَزَاةٌ*, but this I regard as a mistake of a copyist,] He sucked it; i.q. *مَصَّهُ*. (S, A, K.)

5: [He sipped:] see 10 in art. *دَبِر*.

R. Q. 1. *مَزَمَزَهُ*, (S, K,) inf. n. *مَزَمَزَةٌ*, (S,) He put him, or it, in motion, or into a state of commotion; or shook him, or it; (S, K;) and moved him, or it, forwards and backwards: (S, TA:) or he put him, or it, in violent motion, or into a state of violent commotion; or shook him, or it, violently: (Mgh, art. *تَر*; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (S, TA.) See also *تَرْتَرَهُ*.

R. Q. 2. *تَمَزَمَزَ* He ate, and drank, what had a taste between sweet and sour. (TA.) — He, or it, was, or became, put in motion, or in a state of commotion, or shaken, (K, TA,) and moved forwards and backwards: or in violent motion, or into a state of violent commotion, or shaken violently. (TA.) — *تَمَزَمَزَ لِلْقِيَامِ* He raised himself, (K,) or put himself in motion, (TA,) to stand. (K, TA.)

مَزَّةٌ: see its fem. *مَزَّةٌ*.

مَزَّةٌ, applied to beverage, or wine, (S, K,) and to a pomegranate, (Lth, S, K,) Having a taste between sweet and sour: (Lth, S, K:) fem. with *ة*. (A.) AZ mentions its signifying Very sour beverage or wine; as heard from the Kilábees. (TA.) You say also *خَمِيرَةٌ مَزَّةٌ*, meaning, Wine, or a wine in which is a taste between sweet and sour; said to be from mixing unripe and ripe dates [in making it]: (TA:) or wine in which is a sour taste, (S, K,) and in which is no goodness. (S.) See also *مَزَّةٌ*.

مَزَّةٌ *قَهْوَةٌ مَزَّةٌ* Wine having a pleasant, delicious, or sweet, taste: (S, K, TA:) so called because it bites, or burns, the tongue; (S, TA;) as also *مَزَّةٌ*, (K, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies *لذِيذَةُ الْمَقْطَعِ* [app. meaning having a pleasant sharpness, or acidity]: (so in the L, TA:) J says, that one should not say *مَزَّةٌ*, but this form is said to occur in one relation of a verse or El-Aashà. (TA.) See also *مَزَّةٌ*. — Also *مَزَّةٌ* A single suck or sucking. (S, A, K.) It is said in a trad. *لَا تُحَرِّمُ الْمَزَّةَ وَلَا الْمَزْتَانَ* [The sucking once will not render marriage unlawful, nor will the two suckings], meaning, in drawing milk from the breast. (S.) [See a similar saying voce *عَيْفَةٌ*.]

مَزَّةٌ: see *مَزَّةٌ*.

مزج

1. *مَزَجَ*, (S, K,) aor. 2, (L Mṣb,) [not 2, as in the lexicons of Golius and Freytag,] inf. n. *مَزَجَ*, (K, &c.,) He mixed, mingled, incorporated, or blended, (S, K,) a thing with (ب) water; (Mṣb;) or beverage, or wine, (شَرَاب) with

something else. (S.) — **مَزَجَ** † *He exasperated, or irritated.* (K.) **مَزَجْتُهُ عَلَى صَاحِبِهِ** *I enraged him, and exasperated him, or irritated him, against his companion.* (A.)

2. **مَزَجَ**, inf. n. **تَمَزَّجَ**, *He gave.* (K.) Ex. **مَزَجَ السَّائِلَ** *He gave the beggar something.* (Ish.) = **مَزَجَ**, inf. n. **تَمَزَّجَ**, *It (an ear of corn, K, and a grape, TA,) became changed in colour from green to yellow.* (T, K.)

3. **مَازَجُهُ**, inf. n. **مُمَازَجَةٌ**, *It mixed, mingled, commingled, intermixed, intermingled, or became incorporated or blended, with it; as some does with water.* (TA.) = **مَازَجَهُ**, † *He contended with him, or disputed with him, for glory, or honour, or glorious or honourable qualities, and the like.* (K.)

6. **تَمَازَجَا** and **اِمْتَزَجَا** *They two mixed, or mingled, or became mixed or mingled, each with the other.* (TA.)

8. **اِمْتَزَجَ** *It was, or became, mixed with (ب) another thing.* (TA.) See 6.

مَزَجَ شَرَابَ i. q. **مَمَزُوجٌ**, *Mixed wine, or beverage.* (TA.) — See **مَزَجَ**.

مَزَجَ شَيْءٌ, and **مَازَجَهُ**, *What is mixed, or mingled, with a thing; its admixture.* (TA.) — **مَزَجَ الشَّرَابَ** *What is mixed with wine, or a beverage.* (S, K.) **مَزَجَ الخَمْرَ كَأَفُورٍ** [see Kur, lxxvi, 5,] *The odour, not the taste, of the wine is [like] camphor.* (TA.) — **مَزَجَ البَدْنَ** [The constitution, or temperament, of the body;] *the aggregate natural constituents (طَبَائِعُ) with which the body is composed; (S, K;) i. e. the four humours of the body; namely, black bile [السُّودَاءُ], yellow bile [الصفراء], phlegm (البَلغمُ), and blood (الدَّم).* (TA.) Pl. **أَمَزَجَةٌ**. (Msb.) You say, **مَزَجَ**, **هُوَ صَاحِبُ المَزَاجِ**, and **فَاسِدُهُ**, *He is of sound, and of unsound, constitution, or temperament: meaning the humours of the body.* And **أَمَزَجَةُ النِّسَاءِ مُخْتَلِفَةٌ** *The constitutions, or temperaments, of women are discordant, or various.* (A.)

— **مَزَجَ** (As, K, &c.) and **مَزَجَ** (Az, S, &c.) or the latter is erroneous, or a word of weak authority, (K.) **مَزَجَ**: (S, K:) or *honey in the comb*; syn. **شَبَدٌ**: (T:) so called because every sweet beverage is mixed with it. (AHn.) — Also, *Water with which wine is mixed.* (TA.) — **مَزَجَ** *The bitter almond; as also مَزَجٌ*: see **لَوْزٌ** (K:) but IDrd doubts of its correctness; and it is said to be correctly **مُنَجٌ** [which is Persian]. (TA.)

مَزَجَ: see **مَزَجَ**.
Bk. I.

مَوَزَجٌ *A boot, (K,) worn by women: (A:) an arabicized word, (S, K,) from the Persian مَوَزَجَةٌ: (S:) pl. مَوَازِجَةٌ (because it is a foreign word, S) and مَوَازِجٌ. (S, K.)*

مَزَجَ: see **مَزَجَ**.

رَجُلٌ مَزَّاجٌ, and **مُمَزَّجٌ**, *A man who continues not of one disposition, or temper, but varies in disposition, or temper: or a liar, who confounds, or confuses, things.* (IAar.)

مَمَزُوجٌ: see **مَزَجَ**.

مَمَزَّاجٌ: see **مَزَّاجٌ**.

طَبَعُ عَطَارِدَ مَمَزَّجٍ [The nature of the planet Mercury is various]. (A.)

مزج

1. **مَزَجَ**, aor. **زَجَجَ**, inf. n. **مَزَجٌ**, (S, K,) and quasi-inf. n. **مَزَّاجٌ** and **مَزَّاجَةٌ**, (K,) [the latter like its syn. **دُعَابَةٌ**,] but Fei says that this last is **مَزَّاجَةٌ**, (TA,) [and he mentions it as an inf. n.,] *He jested or joked; (S, Msb, K;) contr. of جَدَّ* [which signifies “he was serious, or in earnest”]: (M:) or *he talked or behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying; so that it excludes the meaning of mocking or ridiculing or deriding.* (MF.)

3. **مَازَجَهُ**, inf. n. **مَزَّاجٌ** (S, K) and **مُمَازَجَةٌ**, (K,) *He jested, or joked, with him.* (S, K.)

6. **تَمَازَجَا** *They two jested, or joked, one with the other.* (S, K.)

مَزَجَةٌ *A jest, or joke; a single act of jesting, or joking.* (Msb.)

مَزَّاجٌ and **مَزَّاجَةٌ**, subst., *A jesting, or joking.* (S, K.) [See 1.]

رَجُلٌ مَزَّاجٌ *A man who is a great jester, or joker.* (A.)

مزد

1. **مَزَدَ**, &c.: see art. **مَصَدٌ**.

مزد

مَزْدٌ *A certain kind of beverage, (S, Mgh,) or نَبِيدٌ (A, K,) made of ذُرَّةٌ [a kind of millet]: (A, Mgh, K:) [it is now called in Egypt and Nubia بُوَزَةٌ and بُوَظَةٌ: see De Sacy’s “Abd-allatif,” pp. 324 and 572; and my “Modern Egyptians,” vol. i. ch. iii.:] and of barley: (Mgh, K:) or of wheat: (Mgh:) and of [other] grains: (TA:) A’Obeyd mentions that the Ibn-’Omar explains the various kinds of نَبِيدٌ thus: **نَبِيدٌ** of honey: and **جَعَةٌ** is نَبِيدٌ of barley:*

and **مَزْدٌ**, of ذُرَّةٌ: and **سَكْرَةٌ**, of dried dates: and **خَمْرٌ**, of grapes: and **سُكْرَةٌ** is the wine of the Abyssinians; Aboo-Moosà El-Ash’aree says that it is of ذُرَّةٌ, and it is also called **سُقْرَقَعٌ**, app. arabicized from **سُكْرَةٌ**, which is Abyssinian: (S:) **مَزْدٌ** and **سُكْرَةٌ** are the same. — See Supplement.

[مزج, &c.,

See Supplement.]

مس

1. **مَسَّ**, (A, Mgh,) first pers. **مَسَيْتُهُ**, (S, M, Msb, K,) for which they sometimes say **مَسَّ**, rejecting the first **س**, (Sb, *S, M, *K,) and transferring the kesreh thereof to the **م**, (Sb, *S, M, *) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the **م** with its fethah, [saying **مَسَّ**,] like **ظَلَّتْ** and **ظَلَّتْ** for **ظَلَّتْ**, an irregular contraction, (S,) aor. **يَمَسُّ**, (S, Msb, K,) [and **يَمَسُّ** when mejzoom, accord. to rule,] inf. n. **مَسَّ** (S, M, A, Msb, K) and **مَسَّ**, (S, *M, A, K,) or the latter is a simple subst., (Msb,) and **مَسَّ**; (S, *K;) and [مَسَّ], first pers. **مَسَّ**; aor. **يَمَسُّ**, (AO, S, M, Msb, K,) inf. n. **مَسَّ**; (Msb;) the former of which two verbs is the more chaste; (S, TA;) *He touched it, or felt it, [generally the former,] syn. لَمَسَ*, (M, A, K,) *with his hand: (TA: as from the K [but wanting in a MS copy of the K and in the CK:] or he put his hand to it without the intervention of anything: (Msb:) or مَسَّ is like لَمَسَ; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [action] with which is perception by the sense of لمس: (Er-Râghib, TA:) [see also لَمَسَ:] and [in like manner you say,] مَسَّ الشَّيْءُ الشَّيْءَ, inf. n. **مَسَّ** and **مَسَّ**, (M, A, *) meaning, *the thing met [or touched] the thing with its substance.* (M.) — [Hence,] **مَسَّ**, (M, A, Msb,) first pers. **مَسَّ**, aor. **يَمَسُّ**, (Msb,) inf. n. **مَسَّ** and **مَسَّ**, (Mgh, Msb,) † *Inivit eam; scil. mulierem; (M, A, Msb;) as also مَسَّ*, (M, A, Msb,) inf. n. **مَسَّ** (S, Msb) and **مَسَّ**: (Msb:) the former is used in this sense in several places in the Kur, and is said by some to be preferable to the latter: (TA:) and **مَسَّ** is also used metonymically for [the coming together, in the sense of] **مُبَاضَعَةٌ**, as well as **مَسَّ**. (S.) — **مَسَّ الماءَ**, inf. n. **مَسَّ**, † *The water wetted the body.* (Msb.) — **مَسَّ** also signifies † *He, or it, struck, or smote; because striking, or smiting, like touching, is with the hand.* (TA.) You say, **مَسَّ***

بِالسَّوْطِ † *He struck him with the whip*. (A.) — And it is said of anything annoying or hurtful that befalls a man. Thus in the *Kur*, [ii. 74, and iii. 23,] † *كُنْ تَمَسَّنَا النَّارُ* † [*The fire of hell will not smite us*; or here it may be rendered *touch us*]. And [ii. 210,] † *مَشَّهَرُ الْيَأْسَاءِ* [*Distress, or misfortune, smote, or afflicted, or befell, them*]. And in other instances; all which are similar to the saying in the same, † *ذُوقُوا مَسَّ سَقَرَ*. (TA.) [See *مَسَّ* below.] You say also, † *مَسَّهُ الْمَرَضُ* † [*Sickness smote him, or befell him*]: and † *مَسَّهُ الْعَذَابُ* † [*Punishment befell him*]: and † *مَسَّهُ الْكِبَرُ* † [*Old age came upon him*]. (A.) And † *مَسَّهُ الْجِنُّ* † [lit. *The jinn, or genii touched him*; meaning, *affected him with madness, or insanity*]: (TA:) [whence,] † *مَسَّ بِهِ*, [in the TA, app. meaning, from what immediately precedes, *مَسَّ بِالْجُنُونِ*, inf. n. *مَسَّ*,] *He was, or became, [touched with madness, or insanity: or] mad, or insane*: (K:) as though the jinn had touched him. (TA.) And † *مَسَّهُ الْعَذَابُ* † *He punished him*. (TA, from a trad.) — [Hence, app.,] † *مَسَّتْ إِلَيْهِ الْحَاجَةُ* (TA, from a trad.) † [which seems to signify either *The want of him, or it, was difficult of accomplishment, or distressing; or the want was difficult of accomplishment, or distressing, to him*]. (S, K.) [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of *مَسَّ* *حَاجَةً مَأْتَةً*, q. v.] — [*مَسَّ* is also said of what is good, as well as of what is evil; as in the following instance:] † *مَسَّتْهُ مَوَاسٍ* † [*The haps of good fortune, and of evil, happened to him, or betided him*]. (TA.) — [As touching implies proximity,] † *مَسَّتْ بِكَ رَحْمَةٌ* † signifies † *The relationship of such a one is near to you*. (S, K, TA.) — And as *مَسَّ* originally signifies “he touched or felt with the hand,” it is used metaphorically as meaning † *He took a thing*; as, for instance, (in a trad.,) † *مَسَّ مِیْضَةً*. (TA.) — *مَسَّ* is made doubly trans. by means of the prep. *بِ* prefixed to the second objective complement. (Msb.) See 4, in two places.

3: see 1, in two places: and see *مَسَّ*.

4. † *أَمَسَهُ الشَّيْءُ* † *He made him, or caused him, to touch the thing*: (S, IJ, M, A:*) *he enabled him to touch it*. (Mgh.) — † *أَمَسَ الْجَسَدَ مَاءً* †, and † *أَمَسَ الْجَسَدَ بِمَاءٍ* †, † *He wetted the body with water; or caused water to wet the body*. (Msb.) And † *أَمَسَ وَجْهَهُ الطِّيبَ* † *He smeared his face with the perfume*. (Mgh.) And † *أَمَسَتْهُ*

بِعَارِضِهَا, and † *بِعَارِضِهَا* †, † *She smeared the sides of her cheeks with it; namely, perfume*. (Mgh.) — † *أَمَسَهُ شَكْوَى* † *He made a complaint to him*. (M, TA.)

6. † *تَمَسَّتَا* † *They (two bodies) touched each other; were, or became, in contact*. (M, A, K:*) — Hence, (K:) † *تَمَسَّتَا* † *They two came together in the way of مَبَاضَعَةٍ*: (S, Msb, K:*) in this sense the verb is used in the *Kur*, lviii. 4 and 5. (S, TA.) See also *مَسَّ*.

مَسَّ: see 1. — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the *Kur*, [liv. 48,] (TA,) † *ذُوقُوا مَسَّ سَقَرَ* † *Taste ye the first effect upon you of the fire of hell*: (K, TA:) or *the stroke thereof*: (Jel:) or *the heat and pain thereof*. (Bd.) In like manner you say, (K,) † *وَجَدَ مَسَّ الْحَمَى* (M, K) † *He felt the commencement, or first touch, [or access,] of fever, before its taking him forcibly, and becoming apparent*. (M, L.) And † *لَمْ يَجِدْ مَسًّا مِنَ النَّوْبِ* † *He did not feel the first sensation of fatigue*. (TA, from a trad.) [And hence,] † *بِهِ مَسٌّ مِنَ الْجُنُونِ* † [*In him is a touch, or stroke, of madness, or insanity, or diabolical possession*]: (S, TA:) and *مَسَّ*, alone, signifies *madness, or insanity, or diabolical possession*: (M, A, Mgh, K:) as in the *Kur*, ii. 276: (TA:) and you say † *بِهِ مَسٌّ* † *in him is madness, &c.*: (A, Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) — You say also, † *هُوَ حَسَنٌ فِي مَالِهِ* † *He has the impress of a good state, or condition, in his camels, or sheep, or goats*: and † *رَأَيْتُ لَهُ مَسًّا* † *I saw him to have an impress of a good state, or condition, in his camels, &c.*: like as you say *إِضْبَعًا*. (A, TA.)

لَا مَسَّاسٍ (S, M, K,) like *قَطَامٍ* (S, K,) indecl., with *kesr* for its termination, because altered from the inf. n. *مَسَّ* (S,) signifies [properly *There shall be no touching: or] touch not thou*: (K:) or *touch not thou me*: (M:) and some read thus in the *Kur*, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says *مَسَّاسٍ* [alone], in the sense of an imperative, [affirmatively,] like *دَرَاكِ* and *نَزَالٍ* (K:) but † *لَا مَسَّاسٍ* †, in the *Kur*, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching: (M:) or I will not touch nor will I be touched*. (S, K.)

لَا مَسَّاسٍ: see *مَسَّاسٍ*.

مَسَّسٌ † *Water that is reached by the hands; or taken with the extended hands*: (M, K, TA:*)

in the K, *تَأْتَتْهُ* is put by mistake for *تَأْتَتْهُ* [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the K and,] † *wholesome water, (A, TA,) that removes thirst, or the heat of thirst, as soon as it touches it*: (M, A, K, TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and † *anything that cures thirst, or the heat of thirst*: (IAgr, K:) or, [in the K, and,] † *water between sweet and salt*: (S, K:) or, [in the K and,] † *sweet and clear water*: (As, K:) and † *salt, or bitter and thick and undrinkable, water, that burns everything by its saltiness*. (M.) You say also † *رَيْقَةٌ مَسَّسٌ* † *Some saliva that takes away thirst*. (IAgr, M.) And † *كَلْبٌ مَسَّسٌ* † *Herbage that has a fattening and beneficial effect upon the animals that pasture on it*. (AHn, M.) — Also, i. q. † *فَادْزَفَرٌ* † [The bezoar-stone]: (K:) or † *تَرِيَاقٌ* † [an antidote against poison]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَأْتَةٌ: see *مَأْتَةٌ*.

مَأْتَةٌ † *A want difficult of accomplishment; or pressing; syn. مَبْهَةٌ*. (S, K.) — *رَحْمَةٌ مَأْتَةٌ* † *Near relationship*; (S, M, A, K:) as also † *مَأْتَةٌ*. (TA.) — [Also, as a subst., sing. of *مَوَاسٍ*, of which an ex. has been given above, (see 1,) signifying *Haps of good fortune, and of evil*.]

مَسَّسٌ † *A man in whom is a touch, or stroke, (مَسَّسٌ) of madness, insanity, or diabolical possession*: (S, TA:) or *mad, insane, or possessed by a devil*. (AA, M, A, Mgh, K.)

مَسَّ

1. † *مَسَّ الطَّرِيقَ* † *He went along the middle of the road*; (K:) or *the hard and elevated part (مَتْنٌ) of the road*. (TA.) — † *مَسَّ* † *He was slow, or tardy*. (K.) — † *مَسَّ حَقَّهُ* † *He delayed giving him his due*. (K, TA.) — † *مَسَّ الْقِدْرَ* † *He stilled, or allayed, the boiling of the pot*. (K.) — † *مَسَّاهُ بِالْقَوْلِ* † *He soothed, or softened, him by words*. (K.) — † *مَسَّاهُ* † *He beguiled, or deceived*. (K.) — † *مَسَّ عَلَى شَيْءٍ* †, (K,) inf. n. † *مَسَّ* †, (TA,) † *He became accustomed, or inured to a thing*. (K.) — † *مَسَّ بَيْنَهُمَ* †, and † *أَمَسَ* †, † *He excited discord between them*. (K, TA.) — † *مَسَّ* †, (S, K,) aor. † *مَسَّ* †, (K,) inf. n. † *مَسَّ* †, (S, K,) and † *مَسَّوْهُ* †, (K,) † *He was hard, or impudent, and rude; not caring for what one said, or did to him*. (AZ, S, K.)

4: see 1.

5. † *تَمَسَّتَا* † *It (a garment) rent, or became ragged and worn out*. (IB, K.)

مَسْحَة The middle of a road. (K.) [See 1, and see مَسِج.]

مَسِج Hard, or impudent, and rude; not caring for what one says or does to him. (AZ, S.) Perhaps مَسِج is from this: (see art. مَسَى) or perhaps it is formed by transposition from مَسِج: see art. مَسِج. (AM.)

مسح

1. مَسَحَ شَيْئًا, aor. -, inf. n. مَسَحَ; and مَسَحَهُ, inf. n. مَسِج; He wiped a thing that was wet or dirty, with his hand, or passed his hand over it to remove the wet or dirt that was upon it: (L:) مَسَحَ and مَسِج and مَسِج signifying the passing the hand over a thing that is flowing [with water or the like], or dirtied, soiled, or polluted, to remove the fluid or dirt, or soil or pollution; (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies He stroked a thing with his hand; as, for instance, the Black Stone of the Ka'bah; see below.] — مَسَحَ رَأْسَهُ مِنَ الْمَاءِ — الرِّشْحِ; He wiped his head with his hand to remove the water that was upon it; and his forehead to remove the sweat. (L.) — مَسَحَ بِرَأْسِهِ (S) He wiped with his hand, or passed his hand closely over, his head, or a part thereof, without making any water to flow upon it: so in the Kur, v. 8; where it is said, فَاسْلُوبُوا وُجُوهَكُمْ وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ وَأَمْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلِكُمْ: here أَرْجُلِكُمْ is in the acc. case as an adjunct to اَيْدِيكُمْ; [i.e., as a third objective complement to the verb اسْلُوبُوا; not as an adjunct to رُؤُوسِكُمْ;] but some read أَرْجُلِكُمْ, putting it in the gen. case because of its proximity to رُؤُوسِكُمْ; (Jel.); [in like manner as حَرْبٍ is put in the gen. case in the phrase هَذَا جَحْرُ ضَرْبٍ حَرْبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Aboo-Is-hak the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both he wiped with the hand, and also he washed: so says I Ath: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدَيَّ بِالْمَاءِ, meaning I washed my hands with water. (AZ, Msb.) — مَسَحَ شَيْئًا بِالْمَاءِ He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.) — مَسَحَ الْبَيْتَ He compassed the House [of God, i.e. the Ka'bah: because he who does so

passes his hand over the corner in which is the Black Stone]. (L.) — مَسَحَ اللَّهُ عَنكَ مَا بَكَ May God remove that which is in thee! (L;) or, wash and cleanse thee from thy sins! (TA, art. مَسَحَ.) A prayer for a sick person. (L, from a trad.) — مَسَحَهُ He anointed him or it with oil. (A.) — مَسَحَ بِالْكَرَمِ, inf. n. مَسَحَ, † He was characterized by somenhat, or by some sign or mark, of nobility. (L.) [See مَسَحَةٌ.] — مَسَحَ, inf. n. مَسَحَ, He combed and dressed hair; syn. مَسَطَ. (K.) — مَسَحَ اللِّجْيَ [The stroking of the beards] was a sign of reconciliation. (S, O, in art. عَقَى: see عَقَى بِالشَّهْرِ — مَسَحَهُ, or مَسَحَهُ, inf. n. مَسَحَ, بالمعروف من القول, i.e. بالمعروف, (L,) inf. n. مَسَحَ; (L, K;) and مَسَحَهُ, (L,) inf. n. مَسَحَ; (L, K;) He spoke to him good words, deceiving, or beguiling, him therein, (L, K,) and giving him nothing. (L.) — فَلَانَ يَمَسَحُ رَأْسَ زَيْدٍ † Such a one beguiles, or deceives, Zeyd. (A.) [See also 3.] — مَسَحَ, inf. n. مَسَحَ and مَسِجَ He lied; uttered what was false. (K.) — مَسَحَ فِي الْأَرْضِ, inf. n. مَسَحَ, He set forth journeying through the land, or earth: (A'Obeyd, K:*) as also مَسَحَ. (TA.) — مَسَحَ بِرَأْسِهِ † He passed lightly by them, or brushed by them, without remaining by them. (L.) — مَسَحَ, [aor. -] inf. n. مَسَحَ, The inner sides of his (a man's, S) thighs rubbed together, (S, L, K,) so as to become sore and chapped: (L:) or he had the inner side of his knees inflamed by the roughness of his garment. (L, K.) — مَسَحَ الْإِبِلَ, inf. n. مَسَحَ † He made the camels to journey all the day long: and he made the backs of the camels to be wounded by the saddles, and emaciated them; as also مَسَحَ, inf. n. مَسَحَ; (K:) and in the latter sense you say مَسَحَ النَّاقَةَ, and مَسَحَ. (TA.) — مَسَحَتِ الْإِبِلُ الْيَوْمَ † The camels journeyed all the day laboriously. (TA.) — مَسَحَ, (S,) inf. n. مَسَحَ (K) and مَسَحَ, (S, K,) or the latter is a simple subst., (Msb.) † He measured land. (S, K.) — مَسَحَ, inf. n. مَسَحَ, † He cut, or severed: and he struck, or smote: (K:) he severed the neck, and the arm. (TA.) — مَسَحَ عُنُقَهُ and مَسَحَ بَعْرَاقَهُ, aor. -, inf. n. مَسَحَ, He smote his neck: or, as some say, severed it, or cut it through. Agreeably with both these significations مَسَحًا is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to I Ath, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طَفَقَ.] — مَسَحَهُ بِالسِّيفِ He smote him with the sword: (L:) and

he cut him with the sword: (S, L:) or مَسَحَهُ signifies he struck him gently with a staff, or stick, and with a sword. (TA in art. دَهَنَ.) — See 8. — Also مَسَحَهُ He slew them. (L.) — مَسَحَهُ, (inf. n. مَسَحَ, K,) He (God) created him blessed, (AHeyth, K,) and goodly: (AHeyth:) — and, contr., created him accursed, (AHeyth, K,) and foul, or ugly. (AHeyth.) — مَسَحَ, (S,) inf. n. مَسَحَ, (K,) † Inivit feminam. (S, K.)

2: see 1, in four places.
3. مَسَحَهُ † He took him by the hand; applied the palm of his hand to the palm of the other's hand. (TA.) — † He made a compact, or covenant, with him. (TA.) — مَسَحَا † They used blandishing, soothing, or wheedling, words, one to the other, deceiving thereby; (K;) their hearts not being sincere. (TA.) You say غَضِبَ لَأَن مَسَحْتُهُ حَتَّى لَأَن † He was angry, and I coaxed, or wheedled, him until he became gentle, or mild. (TA.) [See also 1.]

5. مَسَحَ بِالْمَاءِ He washed himself with water. (A, Z.) — مَسَحَ † He performed the ablution called الوُضُوءَ. (I Ath.) — مَسَحَ بِالْأَرْضِ (S, L) † He performed the action termed التَّيَمُّمُ: or he made his forehead to touch the ground in prostration, without anything intervening. (L.) — فَلَانَ يَمَسَحُ بِنُوبِهِ † Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God: (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21.] — فَلَانَ يَمَسَحُ بِهِ † Such a one is a person by means of whom one looks for a blessing (بِتَبَرُّكِهِ), by reason of his excellence, (K,) and his devotion; (TA;) as though one advanced himself in the favour of God by approaching him. (L.) [See also an ex. voce رُكُنَ.] — فَلَانَ يَمَسَحُ † Such a one has nothing with him, or in his possession; as though he wiped his arms with his hands: (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — مَسَحَ He wiped himself, مِنْ شَيْءٍ to remove a thing, and مِنْ شَيْءٍ, with a thing. (L.) [See also 1.]

6. تَمَسَحَا † They acted in a friendly or sincere manner, one to the other; syn. تَصَادَقَا: or they made a contract, or bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand [to confirm it], (K,) and swore to the other. (TA.) — تَمَسَحُوا † They took one another by the hand. (TA.)

8. اَمْسَحَ He drew a sword (K) from its scabbard; as also مَسَحَ. (TA.)

مِنْغ *i.q.* بِلَاسٍ (S, K;) i.e., *A garment of thick, or coarse, hair-cloth*: so in the T: and a piece of such stuff as is spread in a house or tent: (TA:) *a بِلَاسٍ such as is worn by monks*: (Mgh:) *a كِسَاءٌ of hair-cloth*: (L:) *an old and worn-out garment*: (Kull:) pl. أَمَانِحٌ and مَسُوحٌ; (S;) the former a pl. of pauc., and the latter a pl. of mult. (L.) — *The main part, and middle, of a road*; syn. جَادَةٌ: (K:) pl. أَمَانِحٌ (TA) and مَسُوحٌ. (K.)

مَنْغٌ, a subst., *Paucity of flesh in the posteriors and thighs; or smallness of the buttocks, and their sticking together; or paucity of flesh in the thighs*; syn. رَسَخٌ. (L.)

مَنْعَةٌ, (S, K,) or مَنْعَةٌ, (L,) *Upon such a one there appears somewhat of beauty*; (L, K;) or, *some sign, or mark, or trait, of beauty*: (L:) and مَسْحَةٌ كَرِيمٌ, *some sign, or mark, trait, or indication, of nobility*; and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say عَلَيْهِ مَسْحَةٌ قَبِيحٌ: (L:) but you say also فِيهِ مَسْحَةٌ مِنْ هَزَالٍ *in him is somewhat, or some sign, or mark, of leanness*; (L, K;) which is a phrase of the Arabs mentioned by Az. (L.) — مَسْحَةٌ in the cheek of a horse: see مَسْحَانٌ.

مَنْعَةٌ: see مَسْحَةٌ.

مَنْعٌ *Anointed: wiped over with some such thing as oil*. (K.) — *A king*. (El-'Eynee.) — الْمَسِيحُ [The Messiah, the Christ, the Anointed,] Jesus, on whom be peace! (S, Mṣb, K,) [correctly] an arabicized word, [from the Hebrew,] originally مَسِيحًا, with ش: (T, Mṣb:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the K, his having mentioned, in his Expos. of the Meshāriḥ el-Anwār, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) — Also, (K,) or الْمَسِيحُ الْكَذَّابُ, (S,) or الْمَسِيحُ الْبَيْتِيحُ, (K,) [The Messiah, or Christ, surnamed the Great Liar; the False Christ; Antichrist; also called] Ed-Dejjāl, الدَّجَالُ: (S, K:) it is not allowable, however, to apply to him the appellation الْمَسِيحُ without restriction; wherefore one says الْمَسِيحُ الدَّجَالُ [or الْكَذَّابُ]; (TA;) [unless in a case like the following, in which] a poet says

إِذَا الْمَسِيحُ يَقْتُلُ الْمَسِيحَ

[When the true Messiah shall slay the false Messiah] (Mṣb.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] — مَسِيحٌ *Sweat*: (T, S, K:) so called because it is wiped

off (يَسِيحُ) when it pours forth. (T.) — مَسِيحٌ *A dirhem [or silver coin] of which the impression is obliterated*; syn. أَطْلَسٌ; (S, Mṣb, K;) *having no impression*. (Mṣb.) — مَسِيحٌ (S, K) and مَسِيحَةٌ (TA) *A piece of silver*. (As, S, K.) — مَسِيحٌ *i.q.* مَسُوحُ الْوَجْهِ, (K,) i.e., *A man having one side of his face plain, without eye or eyebrow*: said to apply in this sense to Ed-Dejjāl, among others. (IF, L.) — *One-eyed*. (Az.) [See also أَمَسِحٌ.] — مَسِيحٌ *A rough napkin, or kerchief, with which one wipes himself*: (L, K:) so called because the face is wiped with it, or because it retains the dirt. (TA.) [A dusting-cloth, or dish-clout, or the like, is now called مَسِيحَةٌ.] — مَسِيحٌ *Beautiful in the face*. (TA.) — مَسِيحٌ *One who journeys or goes about much for the sake of devotion, or as a devotee*; as also مَسِيحٌ, (K,) and أَمَسِحٌ, (TA,) the fem. of which is مَسْحَاءٌ. (K, TA.) See مَسْحَانٌ. — مَسِيحٌ *Multum coiens*; as also مَسِيحٌ. (K.) — مَسِيحٌ *Erring greatly*. (TA.) — مَسِيحٌ *A great liar; one who lies much*; as also مَسِيحٌ and مَسِيحٌ (K) and مَسِيحٌ (Lh, K) and مَسْحَاءٌ, (TA,) the fem. of which last is مَسْحَاءٌ. (K, TA.) See مَسِيحٌ. — مَسِيحٌ *Very veracious*; syn. صَدِيقٌ: (K, L, TA: in the CK صَدِيقٌ:) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) — مَسِيحٌ *Created blessed, and goodly*; (L;) *created (مَسُوحٌ) with blessing, or prosperity*: (K:) — and, contr., *created accursed, and foul, or ugly*; (L;) *created with unfortunateness*. (K.)

مَسَاحَةٌ *Mensuration of land*. (Mṣb.) [See also 1.] — *تَكْسِيرٌ*.

مَسِيحَةٌ *i.q.* ذُوَابَةٌ, [a portion, or lock, of hair hanging down loosely from the middle of the head to the back; or the hair of the fore part of the head; the hair over the forehead; or the part whence that hair grows; or a plait of hair hanging down; &c.]: (S, L, K:) or hair that is left without its being dressed with oil or anything else: or that part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the scull unite: or that part of the side of the hair upon which a man puts his hand, next to his ear: or the hair of each side of the head: pl. مَسَائِحٌ: or مَسَائِحٌ signifies the place which a man wipes with his hand: or, accord. to As, the hair: or, accord. to Sh, the hair which one wipes with his hand, upon his cheek and his head. (L.) — See مَسِيحٌ. — مَسِيحَةٌ *A bow*: (S, K:) or an excellent bow: (L.) pl. مَسَائِحٌ. (S, K.)

مَسَاخٌ *A measurer of land*; (TA;) as also مَسِيحٌ. (L.)

مَسِيحٌ and مَسِيحٌ: see مَسِيحٌ.

مَسِيحٌ *He (a camel) has a fretting of the edge of the callosity upon his breast, produced by his elbow, without making it bleed: if he make it bleed, you say حَازُ بِهِ*: (S, L:) and he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called ضَاغُطٌ. (L.) — See مَسِيحٌ. — مَسِيحٌ and مَسِيحٌ *A great slayer; one who slays much, or many*. (Az, L.)

مَسَاخَةٌ *A woman who combs and dresses hair*; syn. مَسَايِطَةٌ. (S.)

أَمَسِحٌ *A flat place, with small pebbles, and without plants, or herbage*. (S.) — مَسْحَاءٌ *A plain tract of land, with small pebbles, (S, K,) and without plants, or herbage*: (S:) [ex.] مَرَوْتُ مَرَوْتًا *[I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage]*: (Fr, S:) or a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined, or in which dates are dried, not what is termed مَسَاخٌ, nor what is termed مَسْحَاءٌ: (ISH:) pl. مَسَاخٌ and مَسَاخِي [i.e. مَسَاخِي or مَسَاخِي]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) — Also مَسْحَاءٌ *Red land*. (K.) — مَسْحَاءٌ *A woman having little flesh in her posteriors and thighs; or foul, ugly, or unseemly*; syn. رَسَخَاءٌ. (S.) [In the K., الأَرْضُ الرَّسَخَاءُ, given as an explanation of الْمَسْحَاءُ, is an evident mistake for الْمَرَاةُ الرَّسَخَاءُ, as observed by Freytag.] — أَمَسِحٌ, or أَمَسِحُ الْقَدِيمُ, *A man having a flat sole to his foot, without any hollow*: (L:) fem. مَسْحَاءٌ: (L, K:) and مَسِيحٌ, or الْقَدِيمِيحُ, signifies the same: and also *having smooth and soft feet, without fissures or chaps, so that they repel water when it falls upon them*. (L.) — Also مَسْحَاءٌ, (K,) or مَسْحَاءُ التَّدْيِ, (L,) *A woman whose breast has no bulk*. (L, K.) — Also مَسْحَاءٌ *A one-eyed woman*: [see also مَسِيحٌ:] and *such as is termed مَسْحَاءٌ, whose eye is not مَلَوْرَةٌ*: so in [most of] the copies of the K., but in some, بَلَوْرَةٌ: (TA:) [the meaning seems to be whose eye has no crystalline humour]. — أَمَسِحٌ *A man having little flesh in his posteriors and thighs; or having small buttocks sticking together*; syn. أَرَسِحٌ: fem. مَسْحَاءٌ: pl. مَسْحَاءٌ. (L.) — أَمَسِحٌ *A man (S) having the inner sides of his thighs rubbing together* (S, L, K)

so as to become sore and chapped: (L:) or having the inner side of his knee inflamed by the roughness of his garment: (L, K:) fem. مَسْحَةٌ, and pl. مَسْحٌ. (L.) — غَارَةٌ مَسْحَةٌ † A hostile attack, or incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked, or brushes by them, without remaining by them. (L, from a trad.) — See مَسِخٌ.

أَمَسَحٌ [app. used as a subst., and therefore with, or without, tenween.] A flat tract of land: pl. أَمَاسِحٌ. (TA.) — A smooth desert; or smooth waterless desert. (Lth.)

أَمُوحٌ Any long piece of wood in a ship: (K:) pl. أَمَاسِخٌ. (TA.)

مَسِخٌ and مَسْحَةٌ: see مَسِخٌ.

مَمُوحٌ Having the buttocks cleaving to the bone, and small. (L.) — مَمُوحٌ A eunuch whose testicles have been extirpated. (TA.) — عَضُدٌ مَمُوحَةٌ An arm, from the shoulder to the elbow, having little flesh. (TA.) — مَمُوحٌ A thing foul, or ugly, and unfortunate, and changed from its proper form, or make. (TA.) [See art. مَسَخٌ.]

تَمَسَّحٌ A dissembler; a deceiver; (K:) one who blandishes, soothes, or wheedles, one with his words, and deceives him. (TA.) — تَمَسَّحٌ An audacious, or insolent, and wicked, or corrupt, man: (L, K:) or a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes. (L.) [See also مَسِخٌ.] — See تَمَسَّحٌ.

تَمَسَّحٌ (S, Mṣb, K,) and تَمَسَّحٌ (Mṣb, K,) the latter app. a contraction of the former, (Mṣb,) [The crocodile]; a well-known aquatic animal, (S,) a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mikrán, (K,) which is the river of Es-Sind; (TA;) or [rather] resembling the وُرُلٌ, about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them: pl. of the former تَمَسَّحٌ, and of the latter تَمَسَّحٌ. (Mṣb.)

مَسَخٌ

1. مَسَخَهُ (S, K,) aor. ʔ, (K,) inf. n. مَسَخٌ. (S,) He transformed him, or metamorphosed him, (S, Mṣb, K,) into a worse, or more foul, or more ugly, shape. (S, K.) Ex. مَسَخَهُ اللَّهُ قَرَدًا God transformed him into an ape. (S, K.) [See Kur, xxxvi. 67.] — مَسَخَ شِعْرًا He took and transformed poetry; accord. to the most common

usage, by the substitution of what is synonymous with the original, wholly or partly; but sometimes by altering the meanings. (M, F.) See 1 (last sentence) in art. سَلَخٌ. — مَسَخَ الْكَاتِبُ The writer corrupted what he wrote by changing the diacritical points and altering the meaning. (Mṣb.) — مَسَخَ النَّاقَةَ (L, K,) aor. ʔ, inf. n. مَسَخٌ. (L,) † He rendered the she-camel lean, and wounded her back, by fatigue and use: (A'Obeyd, L, K:) as also مَسَخٌ. (L.) — مَسَخٌ, [aor. ʔ,] inf. n. مَسَاخَةٌ † It (flesh-meat, and fruit,) was, or became, tasteless, or insipid: it (food) had no salt nor colour nor taste: and, sometimes, it was between sweet and bitter. (L.) — مَسَخَ طَعْمَهُ † It caused its taste to depart; took away its taste. (S.)

4. اَمَسَخَ It (a humour) became dissolved. (L, K.)

7. اِمْسَخَتِ الْعَضُدُ, [or اِنْمَسَخَتْ, the original form,] The arm, between the shoulder and the elbow, became lean. (L.) اِنْمَسَخُ حِمَاةِ الْفَرَسِ اِنْمَسَاخٌ Lankness of the muscle of the thigh (ساق) called the حِمَاة of the horse (S, K) is disliked. (S.) [In some copies of the S, this is omitted.]

مَسَخٌ and مَسِخٌ (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مَسُوحٌ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ, (L,) Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape. (L, K.) Ex. الْجَانُّ مَسَخُ الْجِنِّ The Jānn, which are slender serpents, are the transformed of the Jinn, or Genii; like as certain persons of the Children of Israel were transformed into apes. [See Kur, ii. 61.] (L, from a trad.) — Also, the † latter, Deformed; rendered ugly in make, or form. (K.) Hence, some say, the appellation of النَّسِخُ النَّسِخُ [more commonly النَّسِخُ النَّسِخُ, q.v.]. (TA.) — Also, the same, † A man having no beauty. (S, K.) — And † Weak and stupid: (K:) also an epithet applied to a man. (TA.) — And † Flesh-meat, (S, L, K,) and fruit, (L, K,) that has no taste; tasteless; insipid: (S, L, K:) or, applied to food, that has no salt nor colour nor taste: and sometimes, that is between sweet and bitter. (L.) El-Ash'ar Er-Rakabán, of the tribe of Asad, a Jáhilee, says, addressing a man named Ridwán, (L,)

• مَسِخٌ مَلِيخٌ كَلْبِخِ الْحَوَا •
• وَلَا أَنْتَ حَلْوٌ وَلَا أَنْتَ مَرٌّ •
[Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter]. (S, L)

مَسَخٌ Leanness of the arm, between the shoulder and the elbow. (L.)

مَسِخٌ: see مَسِخٌ.

مَسِخِيٌّ A bow-maker. (S, L, K.) AHn says, that مَسَاخَةٌ, a man of the tribe of Azd, of Es-Saráh, is asserted to have been a bow-maker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Saráh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bow-maker in after times received the above appellation. (L.) — مَسَاخِيَّةٌ (L, K) and مَسَاخِيَّاتٌ (S, L) Bows: so called in relation to the above-mentioned bow-maker, Másikhah of the tribe of Azd: (S, L, K:) Másikhah was his surname, and his name was Nubeysheh the son of El-Háarith, one of the sons of Naṣr the son of Azd. (TA.)

هُوَ أَمَسَخٌ مِنْ لَحْمِ الْحَوَارِ [He, or it, is more tasteless, or insipid, than the flesh of the new-born camel]: i.e., he, or it, has no taste. A proverb. (S.)

مَمُوحٌ A horse, having little flesh in the rump, or buttocks: and مَمُوحَةٌ الْعَجُزُ A woman having little flesh in her posteriors: (K:) but the more approved pronunciation is with ح. (TA.)

مَسَدٌ

1. مَسَدٌ, aor. ʔ, (S, M, L,) inf. n. مَسَدٌ. (S, M, L, K,) He twisted a rope: (M, L, K:) or he twisted it well. (ISK, S, L.) — مَسَدٌ, aor. ʔ, (M, L,) inf. n. مَسَدٌ. (S, M, L, K,) He pursued a journey laboriously, or with energy; or he held on, or continued, the journey; syn. أَدَابَ السَّيْرَ, (S, M, L, K,) by night: (S, M, L:) or he journeyed on continually, whether by night or by day: (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) — مَسَدٌ, aor. ʔ, [inf. n. مَسَدٌ,] † It (leguminous herbage, A, or continued travel, Lth) rendered an animal lean, lank, light of flesh, slender, or lank in the belly. (Lth, A, L.) El-'Abdee says, describing a she-camel, and likening her to a wild bull,

• يَمْسُدُهُ الْقَفْرُ وَيَلُّ سَدِي •
The bare and waterless desert renders him lean, &c., and deny night. (L.) — مَسَدٌ, inf. n. مَسَدٌ, † It (the belly) was, or became, soft, of small dimensions, even, and without any ugliness. (M, L.) — The following expression of Ru-beh, • يَمْسُدُ أَعْلَى لَحْمِهِ وَيَأْرِمُهُ • means † It (the milk of camels) strengthens the

upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L,) and renders it, firm. (L.) — *حَسَنَةُ الْمَسَدِ*, applied to a damsel, † i. q. *مَمْسُودَةٌ*, q. v. (S, L.)

مَسَدٌ The fibres that grow at the roots of the branches of the palm-tree; syn. *لَيْفٌ*: (S, A, L:) you say *حَبْلٌ مِنْ مَسَدٍ* a rope, or halter, of those fibres: (S, A:) also, *مَسَدٌ* alone signifies a rope of those fibres: (S, M, L, K:) or, of those of the [kind of palm-tree called] *مَقْلٌ*: (Zj, L, K:) or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L: [see an ex. voce *زَاهِقٌ*]:) or, of other hair: or, of wool: or, of hides: (M, L:) or, of camels' hides: (S, L:) or, of plants: or, of the bark of a tree: (L:) or, of any thing: (M, L, K:) or a plaited rope, firmly twisted, (M, L, K,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for *مَمْسُودٌ*; and is thus similar to *نَفْضٌ*, meaning *مَا نَفَضَ*: (L:) pl. *أَمْسَادٌ* and *مَسَادٌ*. (M, L, K.) *حَبْلٌ مِنْ مَسَدٍ* in the Kur, cxi., last verse, is said to mean A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) firmly twisted of iron; as though it were a rope of iron strongly twisted. (L.) — *أَمْسَادٌ مَغَارٌ* † A back compact like a rope strongly twisted. (M, L.) — *أَمْسَادٌ* An iron axis of a pulley. (M, L, K.)

مَسَادٌ, a dial. form of *مَسَابٌ*: (S, L, K;) i. e., A skin for clarified butter: and one for honey: (S, M, L:) a black skin for wine &c. (AA, L.)

سَاقٌ مَسَدَاءٌ † An even, and a goodly, or beautiful, shank. (M, L.)

مَمْسُودٌ † A man of well-turned, compact, and slender, make; syn. *مَجْدُولُ الْخَلْقِ*: (S, L, K;) i. e., light of flesh; or tall and slender; or of goodly stature; syn. *مَمْسُوقٌ*; as though twisted; (TA:) a belly soft, of small dimensions, even, and having in it no ugliness. (M, L.) *مَمْسُودَةٌ*, applied to a damsel; (S, K;) the same as the masc. applied to a man; (L, K;) slender; or light of flesh; or tall and slender; or of goodly stature: (L, M:) and, applied to a woman, compact in make; of well-knit frame. (L.)

[مسر, &c.,

See Supplement.]

مش

1. *مَشَّ*, (S, A,) aor. *مَشَّ*, (S,) inf. n. *مَشٌّ*, (S, A, K,) He wiped his hand with a thing, (S, A, K,) or with a rough thing, (Aq, S,) and with a napkin, (A,) to cleanse it, (S, A, K,) and to remove its greasiness. (Aq, S, A, K.) [See an

ex. in a verse cited voce *مَضْبَبٌ*.] You say also, *مَشَّ أُذُنَهُ*, and *بَأَذَنَهُ*, He wiped his ear. (TA.) And *أَمَشَّ مَخَاطَكَ* Wipe thou away the mucus of thy nose. (TA.) — † He wiped an arrow, and a bow-string, with his garment, to make it soft. (A, TA.)* = *مَشَّ*, (Lth, A, Mgh,) [aor. and] inf. n. as above, (K,) He sucked, (Lth, A, Mgh,) a bone, (A,) or the heads, or extremities, of bones, (Mgh, K,) [i. e.] what are termed *مَشَاش*, they being chewed; (Lth;) as also *مَمَشَّهُ*, (Lth, A, K,) and *مَمَشَّهُ*, and *مَمَشَّهُ*, of which last the inf. n. is *مَمَشَّةٌ*: (TA:) and (TA) *تَمَشَّ الْعَظْمَ* he ate the *مَشَاش* [q. v.] of the bone: or he sucked the whole of it; or extracted its marrow; syn. *تَمَكَّنَهُ*: (S, TA:) and *مَمَشَّهُ*, (TK,) inf. n. *تَمَشِّيشٌ*, (K,) he extracted its marrow; (K,* TA;) as also *مَمَشَّهُ*. (TA.) — *مَشَّ النَّاقَةَ*, (S,) inf. n. as above, (K,) † He milked the she-camel leaving some of the milk in the udder: (S, K:*) and *مَشَّ* also signifies † the milking to the uttermost; and so *إِمْتِشَاشٌ*: (TA:) you say, *مَشَّ مَا فِي الضَّرْعِ* † he took, (K,) i. e. milked, (TA,) all that was in the udder. (K, TA, from Ibn-'Abbád.) — *هُوَ يَمَشُّ مَالَ فُلَانٍ*, (A, TA,) inf. n. as above, (K,) † He takes the property of such a one, thing after thing; (A, K, TA;) as also *يَمَشُّ مِنْ مَالِهِ*: (TA:) or the latter, (accord. to one copy of the S,) or *يَمَشُّ مِنْ مَالِهِ*, (accord. to other copies of the S, and the TA,) he obtains of his property. (S, TA.)

2: see 1.

4. *أَمَشَّ*, (K,) inf. n. *إِمْتِشَاشٌ*, (TA,) It (a bone) had in it what might be sucked, or extracted; i. e., (TA,) had in it marrow. (K, TA.)

5: see 1, in two places.

8. *أَمَشَّ*: see 1, in five places. — Also, † He performed the purification termed *إِسْتِنْجَاءٌ* (IAq, A, K) with a piece of stone or a lump of dry clay or loam. (IAq, K.)

R. Q. 1. *مَمَشَّ*: see 1.

مَشَاشٌ The heads of bones, (S, Mgh, K,) that are soft, (S,) that may be chewed, (S, K,) or that are sucked: (Mgh:) or soft bones: (A:) or the heads of bones such as the knees and elbows and shoulder-bones: (A'Obeyd:) and the bone within a horn: (Mgh:) sing. [or rather n. un.] with *س*: (S, K,) which is also said to signify the prominent part of the shoulder-bone. (TA.) *رَجُلٌ هَشٌّ* *إِلَى الْمَشَاشِ وَخَوُّ الْمَقْعِزِ* [lit. A man soft, or fragile, in the heads of the bones, flabby where he is felt or pressed,] denotes dispraise. (TA.) — † The soul, or spirit; syn. *نَفْسٌ*. (S, K.) You say *فُلَانٌ فُلَانٌ طَيِّبٌ الْمَشَاشِ* † Such a one is generous in soul, or

spirit. (S, A.)* *نَهَشَ الْمَشَاشِ*, applied by Aboo-Dhu-eyb to a horse, means † Light, or quick, in spirit, or in the bones, or in the legs. (S, TA.) — † Natural disposition. (K, TA.) You say, *فُلَانٌ لَيِّنٌ الْمَشَاشِ* † Such a one is good in natural disposition; one who abstains from coveting. (TA.) — † Origin. (K, Ibn-'Abbád.) So in the saying *إِنَّهُ لَكَرِيمٌ الْمَشَاشِ* † Verily he is of generous origin: (Ibn-'Abbád, TA:) or this means † verily he is a lord, or chief. (A, TA.) [And similar to this is the saying] *هُوَ فِي مَشَاشِهِ* † He is among the best of his people. (A,* TA.) — † Light, sharp, or quick, and who does much service in journeying and at home: (K:) or † light in spirit: or † one who is a light burden (*خَفِيفٌ الْمَوْنَةِ*) to him who consorts with him: or † sharp or quick in motions: and, as some say, *خَفِيفٌ الْمَشَاشِ* means † one who does much service in journeying and at home: so accord. to Ibn-'Abbád. (TA.)

مَشُوشٌ A napkin, (S, A,) or rough napkin, (TA,) or thing with which to wipe the hand. (S, K.) See 1, first signification.

مَشَاشَةٌ: see *مَشَاشٌ*, in two places.

مَمَشَّ, (S, K,) in the dial. of El-Başrah, (TA,) and *مَمَشَّ*, (AO, S, K,) in the dial. of El-Koofeh, (TA,) [The apricot;] a certain thing that is eaten; (S;) a well-known fruit; (K;) called in Persian *زَرْدُ الْاَوْ* [or *زَرْدُ الْاَوْ*]; (TA.) than which few things are found more productive of cold, or coolness, to the stomach, and befouling, and weakening: (K:) some, (K,) namely, the people of Syria, (TA,) apply this appellation to the *إِجَاصُ* [which with others signifies the plum; but with them, the pear]: (K:) so says Lth: and some of the people of Syria pronounce it [*مَمَشَّ*], with *ḍamm*. (TA.)

مشت

مَشْتُ [The fist; the hand clinched: a Persian word arabicized]. (Mgh, in art. *نَشْرٌ*.) [See an ex. voce *تَوُّ*, where it has a redundant ن affixed to it.]

مشج

مَشَّجَ, aor. *مَشَّجَ*, inf. n. *مَشَّجٌ*, He mixed, or confused, syn. *خَلَطَ*, (K,) one thing with (ب) another. (TK.) — *مَشَّجَ بَيْنَهُمَا* He made a confusion, or disturbance, (*خَلَطَ*), between them two. (S.)

مَشَّجٌ and *مَشَّجٌ* and *مَشَّجٌ*: see *مَشَّجٌ*.

مَشَّجٌ (S, K) and *مَشَّجٌ* (K) and like *كُتِفٌ* in its two dial. forms, (*بِئِ لُغْتَيْهِ*), K accord. to the

TA,) i. e., **مَشِج** and **مَشِج**, or like **كَتِف** in a dial. of little authority, (**في لغية**, CK and a MS. copy of the K.) [See **مَشِج**, in art. **مَشِج**.] A thing mixed, or confused: (S, K:) or any two things mixed together: or any two colours mixed together: or what is a mixture of red and white: (TA:) pl. (of all the above forms, TA) **أَمْشَاج**. (S, K.) — **نُطْفَةٌ أَمْشَاج**, occurring in the Kur, lxxvi. 2, [A drop consisting of] mixtures; meaning the sperma genitale, because it is a mixture of various kinds: (ISk:) or [a drop consisting of] mixtures of sperma genitale and blood: (Zj:) or [a drop consisting of] the sperma genitale of the man mixed with that of the woman and with her blood. (S, K.) — Also **أَمْشَاج** What collect together in the navel. (K.)

[مشر]

See Supplement.]

مشط

1. **مَشَطَ الشَّعْرَ**, aor. **مَشَطَ** and **مَشَطَ**, (M, Mṣb,) inf. n. **مَشْطٌ**, (M, Mṣb, K,) *He combed the hair; loosed and separated it with the comb; or combed and dressed it; syn. رَجَلَهُ, (M, K,*) or **سَرَحَهُ**: (Mṣb:) and **مَشَطَهُ** signifies *he did so much*. (Mṣb.) You say also **مَشَطَتِ الْمَاهِطَةُ الْمَرْأَةَ**, aor. **مَشَطَتْ**, inf. n. as above, [The **ماهطة** combed, or combed and dressed, the woman's hair.] (S, TA.) — Hence, (TA,) **دَائِرُ الْمَشْطِ** is applied to † *A blandisher, or coaxer*. (K, TA.) = **مَشَطٌ** also signifies The act of mixing. (Fr, K.) You say, **مَشَطَ بَيْنَ الْمَاءِ وَاللَّبَنِ**, [He mixed together the water and the milk]. (TA.)*

8: see 1.

8. **امْتَشَطَ** *He combed, or combed and dressed, his hair*: (Mṣb, K:*) [and in like manner,] you say of a woman, **امْتَشَطَتْ**. (S, TA.)

مَشَطٌ: see what next follows.

مَشَطٌ (S, Mṣb, K,) and **مَشَطٌ**, (Mṣb, K,) but the latter disapproved by IDrd, (TA,) and **مَشَطٌ**, (K,) and accord. to some with each of the three vowels to the **ش**, but this requires consideration [in other cases than those here following], (MF,) and **مَشَطٌ** (Ks, K) and **مَشَطٌ** (AHeyth, K) and **مَشَطٌ** (K) and **مَشَطٌ**, (IB, K,) of all which the first is the most chaste, (TA,) *A comb*: pl. **أَمْشَاطٌ** (S, Mṣb, K,) and **مَشَاطٌ**. (IB, K.) — **مَشَطٌ مِنَ الْحَدِيدِ** *A curry comb* (**مَحْسَةٌ**): so called by a poet because it has teeth like the **مَشَط**. (TA, art. **نمص**) — Also **مَشَطٌ** † [An upright loom;] *a loom with which one weaves, set upright*: (K, TA:) pl. **أَمْشَاطٌ**. (TA.) You say **ضَرَبَ النَّابِجَ بِمَشَطِهِ** and **أَمْشَاطِهِ** † [app.

meaning *The weaver wove with his upright loom and his upright looms*. (TA.) — † [The metatarsal bones;] the **سَلَامِيَّاتُ** of the upper part of the foot; (S, K;) i. e. the slender bones spread upon the foot, exclusive of the toes; [also called, more particularly, or perhaps only called, **مَشَطٌ**, **مَشَطُ الْقَدَمِ** or **مَشَطُ الرَّجْلِ**:] pl. **أَمْشَاطٌ**. (TA.) You say, **انْكَسَرَ مَشَطُ قَدَمِهِ** † [His metatarsal bones broke]. (TA.) And **قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ** † [They stood upon their metatarsal bones]. (TA.) — **مَشَطُ الْكَتِفِ** † *The wide bone of the scapula*: (S:) or *a wide bone thereof*: (K:) or *the wide flesh thereof*: (T, TA:) — **مَشَطٌ** also signifies † *A certain mark made with a hot iron upon camels, (K,) in the form of a comb, (Sb, TA,) upon the body, and the neck, and the thigh.* (Aboo-'Alee, TA.)

مَشَطٌ:
مَشَطٌ:
مَشَطٌ:
مَشَطٌ:
} see **مَشَطٌ**.

مَشِطَةٌ *A mode, or manner, of combing, or of combing and dressing the hair.* (S,* TA.)

لَبَّةٌ مَشِيطَةٌ *A lock of hair descending below the lobe of the ear combed, or combed and dressed; i. q. مَشِطَةٌ. (S, TA.)*

مَشَاطَةٌ *What falls, of hair, on the occasion of combing, or combing and dressing it.* (S,* Mṣb, K,*)

مَشَاطَةٌ *The art, or occupation, of the مَشَاطَةُ*. (K.)

مَشَاطٌ *A comb-maker.* (TA.) — See also **مَشَاطَةٌ**, in two places.

مَشَاطَةٌ [A female comber, or comber and dresser, of the hair;] (S;) a female who combs the hair, or combs and dresses it, well; (K;) and [in like manner] † **مَشَاطَةٌ** a girl who performs well the art of combing, or combing and dressing, the hair. (TA.) And one of the post-classical writers has used in his poetry the epithet **مَشَاطٌ** [applied in like manner to a man or boy]. (TA.)

مَشُوطٌ: see **مَشُوطٌ**.

مَشِطٌ: see **مَشِطٌ**.

بَعِيرٌ مَشُوطٌ — **مَشِيطٌ**: fem. with **ة**: see **مَشِيطٌ**. † *A camel marked with the mark termed مَشِيطٌ*; (K;) as also **أَمْشَطٌ**. (TA.)

[مشط, &c.,

See Supplement.]

مص

1. **مَصَّه**, (A, Mṣb,) first pers. **مَصَّصْتُ**, (S, M, Mṣb, K,) aor. **يَمِصُّ**; (S, Mṣb, K;) and first pers. **مَصَّصْتُ**, aor. **يَمِصُّ**; (Mṣb, K;) but the former is the more chaste; (T, Mṣb, TA,) inf. n. **مِصٌّ**; (S, M, Mṣb;) [He sucked it; or sucked it in; or sipped it, i. e.] he drank it (namely water, A, or a thing, S, M,) with a minute draught, (**شُرْبًا رَفِيقًا**): so in a copy of the A, and in the CK,) or with a gentle draught: (**شُرْبًا رَفِيقًا**): so in some copies of the K, and in the TA:) or he took it (namely a small quantity of a fluid) by drawing in the breath: and whether **شَرِبَ** may be used to denote this, as it is in the K, requires consideration: (MF:) or i. q. **رَشَفَهُ**: (S, K, art. **رشف**;) or i. q. **تَرَشَفَهُ**: (M:) **رَشَفٌ** signifies the "taking" water "with the lips;" and is more than **مِصٌّ**: (Mṣb, art. **رشف**;) and **مِصَّصَهُ** signifies the same; (S, M, A, Mṣb, K;) and so **مِصَّصَهُ**: (M, A:) or the last signifies *he did so leisurely*. (S, K.) You say, **امْتَصَّ الرِّمَانَ**, i. e. [He sucked the pomegranate]; and so of other things. (TA.) And **مَصَّ الْجَارِيَةَ** *He sucked the damsel's saliva from her mouth*. (IAar, in L, art. **مصد**.) And **مَصَّ مِنَ الدُّنْيَا** † *He obtained a little of worldly goods*. (TA.)

4. **امَصَّهُ** [He made him to suck: or he gave him to suck]. (S, A, K.) You say **أَمْصَصْتُهُ الْمَاءَ** (A) or **الشيءَ** (S) [I made him to suck, or I gave him to suck, the water, or the thing]. — † *He said to him مَصَّانٌ يَا مَصَّانٌ*, q. v. (S,* A, TA.) You say, **هُوَ يَمِصُّ وَيَبْظُرُهُ**. (K, art. **بظر**, which see in the present work.)

5: see 1, in which two explanations of it are given.

8: see 1, in two places.

R. Q. 1. **مَضَمَضَ**, (S, A,) or **مَضَمَضَ فَاهُ**, (M, TA,) inf. n. **مَضَمَضَةٌ**, (S, M, K,) [He rinsed his mouth with water; he agitated water in his mouth; syn. **مَضَمَضَ**: (M:) or he did so with the extremity of his tongue, (S, M, K,) or with the fore parts of his mouth; (A;) whereas the latter signifies he did so with his mouth altogether; (S, M, A;) the difference between **مَضَمَضَةٌ** and **مَضَمَضَةٌ** being similar to that between **قَبَضَةٌ** and **قَبَضَةٌ**: (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, **مَضَمَضَ الْإِنَاءَ** *He washed the vessel*; (ISk, S, M;) as also **مَضَمَضَهُ**: (ISk, Yaakhoob, M;) or he washed out, or rinsed, the vessel; he put water into the vessel, and shook it, to wash it; (As, TA;) he poured water into the vessel, and then shook it,

without washing it with his hand, and then poured it out. (Abou-Sa'eed, TA.) And مَصَّصَ الثَّوْبَ He washed [or rinsed] the garment, or piece of cloth. (M, TA.)

مَصَّ: see what next follows.

مَصَّصَ What is sucked from, or of, a thing; (M, TA;) as also مَصَّصَةٌ. (M, A, TA.) You say, مَا بَثَّ مَصَّصَتُهُ فِي فَمِي What was sucked from it, or of it, was good, or sweet, or pleasant, in my mouth. (A.) — [And hence,] The pure, or choice, part of anything; (S, K;) as also مَصَّصٌ: (K;) and (S) the purest, or choicest, (S, M,) of a thing; as also مَصَّصَةٌ and مَصَّصٌ. (M.) And الْمَالُ مَصَّصٌ signifies the same as مَصَّصَةٌ, (K, TA,) i.e. The pure, or choice part of property, or of the property. (TA.) You say, فَلَانَ مَصَّصٌ قَوْمِهِ, (S, M,) and مَصَّصَتُهُ, (M,) Such a one is the purest in race, or lineage, of his people: and in like manner you say of two, and of more, and of a female. (S, M.) And هُوَ مِنْ مَصَّصِي قَوْمِهِ [He is of the purest, or choicest, of his people]. (A.) — Also, Pure, or choice, applied to حَسَبٍ [or grounds of pretension to respect, &c.]; as also مَصَّصٌ. (A.) You say also, إِنَّهُ لِمَصَّصٌ فِي قَوْمِهِ Verily he is distinguished, or characterized, by pure grounds of respect among his people. (K, TA.) — Also, The origin, source, or place of origination, of a thing. (M, TA.) You say, هُوَ كَرِيمُ الْمَصَّصِ He is generous, or noble, in respect of origin. (TA.) Accord. to Lth, مَصَّصُ الْقَوْمِ signifies The original source of the people; and the most excellent of their middle class. (TA.)

مَصَّصٌ A certain kind of food, (S, K,) of flesh-meat, cooked, and steeped in vinegar; (K;) or, as some say, steeped in vinegar, and then cooked: (TA;) or of the flesh of birds particularly: (K;) pronounced by the vulgar with ḍamm to the م: (S;) but what is said in the Nh implies that it is with ḍamm; for it is there said, "and it may be with fet-ḥ to the م." (TA.)

مَصَّصَةٌ: see مَصَّصٌ, in four places.

مَصَّصَةٌ: see مَصَّصَةٌ.

مَصَّصٌ: see what next follows.

مَصَّصٌ A cupper; because he sucks; (M, TA;) and so مَصَّصٌ: (K, voce حَجَّارٌ, which is its syn.) fem. of the former with ḍ. (M.) — A man who sucks his ewes or she-goats; by reason of his meanness, or ungenerousness: (A'Obeid, S, K;) i.e. who sucks from their udders with his mouth; lest the sound of the milking should be heard; as also, مَصَّصٌ; (TA;) and so مَلْحَانٌ

and مَلْحَانٌ. (A'Obeid, TA.) [But in the TA it is written مَصَّصَانٌ, without tenween; and so in two copies of the S.] — يَا مَصَّصَانُ, [said to a man,] and يَا مَصَّصَانَةَ, to a female, denote vituperation, meaning † O sucker (مَصَّصٌ S, K) of such a thing, (S, TA,) i.e. (TA) of the بَطْرُ [q.v.], (K, TA,) of thy mother: (S, K, TA:) or the meaning is O sucker (وَأَصَحُّ) of the ewes or she-goats: (K;) ISk says, (TA,) you should not say † يَا مَصَّصَانُ: (S, TA:) but Ibn-'Abbād says, (TA,) one says عَلَى مَصَّصَانِ بْنِ مَصَّصَانِ, and † مَصَّصَانَةَ بْنِ مَصَّصَانَةَ, (K, TA,) meaning [Alas for me, on account of] the mean, or ungenerous, the son of the mean, or ungenerous! (TA.)

مَصَّصَانٌ, with ḍamm, The sugar-cane; [because it is sucked.] (IKh, IB.)

مَصَّصَانٌ: see مَصَّصَانٌ, in four places.

مَصَّصَانٌ, act. part. n. of 1: see مَصَّصَانٌ, in two places.

مَصَّصَانَةٌ and مَصَّصَانٌ: see مَصَّصَانٌ.

مَصَّصَانَةٌ † A slender pastern; (K, TA;) as though it were sucked. (TA.) And مَصَّصَانَةٌ (M, A) and مَصَّصَانَةٌ (AZ, ISk, K) † A woman emaciated (AZ, ISk, M, A, K) by reason of a disease infecting her; (AZ, ISk, M;) as though she were sucked. (M, TA.)

مصت

1. مَصَّتَ, ([aor. 2:] inf. n. مَصَّتُ TA,) Inivit puellam: (K;) dial. form of مَصَّدَ. (TA.) — مَصَّتَ النَّاقَةَ He laid hold upon the womb of the camel, and put in his hand, and extracted the water [i.e. the semen injected into it]. (M, K.) [See also مَسَطَ.] — مَصَّتَ الْبَعِيَّ He squeezed out what was in the intestines, or gut, with his fingers. (TA.) — مَصَّتَ It (herbage) purged cattle; or relaxed them in the bowels. (Marg. note in a copy of the S.) — مَصَّتَ He squeezed an ulcer, so as to express the matter. (Marg. note in a copy of the S.) — مَصَّتَ He sucked saliva. (Marg. note in a copy of the S.)

مصغ

1. مَصَّغَ, aor. 2, inf. n. مَصَّوُغٌ (and مَصَّغٌ, TA,) He, or it, (a thing, S,) went away; passed away; departed. (S, K.) — It finished; came to an end; ceased. (S, K.) — It (a garment) became old and worn-out. (S, K.) — It (a plant) became faded in its blossoms. (S, K.) — Also, inf. n. مَصَّوُغٌ, It (a blossom) faded; or lost its colour. (AHn.) — مَصَّغَ,

(inf. n. مَصَّوُغٌ, TA,) It (the shade) became short. (S, K.) — مَصَّغَ, inf. n. مَصَّوُغٌ, It (an udder) ceased to have milk. (TA.) — It (the milk of a camel) ceased; passed away. (S, K.) — مَصَّغَ, aor. 2, It (shade) became deficient and thin. So accord. to the K; but in other lexicons, the verb, with reference to shade, is مَصَّغَ. (TA.) — مَصَّغَ, inf. n. مَصَّوُغٌ, It (a writing) became obliterated, or nearly so. (TA.) — It (a dwelling) became obliterated; or its vestiges became effaced. (TA.) — مَصَّغَ بِهِ, (S, K,) and † أَمَّصَحَهُ, (IB,) He took away, carried off, or went away with, it; or caused it to go, go away, or pass away. (S, IB, K.) — مَصَّغَ فِي الْأَرْضِ, inf. n. مَصَّغٌ, He set forth journeying through the land, or earth: as also مَصَّغَ. (ISd.)

4: see 1.

مَصَّغٌ Deficient and thin shade. (K.)

مصغ

1. مَصَّغَ, aor. 2, (L,) inf. n. مَصَّغٌ; and † مَصَّغَ and † مَصَّغَ; (L, K;) He pulled away a thing (L, K) from the inside of another thing, (L,) and took it: (K;) and مَصَّغَ and † مَصَّغَ he pulled away an أَمَّوُغَةَ of the kind of plant called ثَبَامٌ, or of that called نَمِيٌّ, (S, L,) from within another أَمَّوُغَةَ thereof, (L,) and took it: (S, L:) and † مَصَّغَ he pulled out the white pith called أَمَّوُغَةَ of the بَرْدِيَّةِ. (AHn, L.) — مَصَّغَ, inf. n. مَصَّغٌ, a dial form of مَصَّغَ, q.v. (L, K.)

4. مَصَّغَ It (a plant of the kind called ثَبَامٌ) put forth its أَمَّوُغَةَ [pl. of أَمَّوُغَةَ, q.v.] (K.)

5: see 1 in two places.

7. مَصَّغَ, inf. n. مَصَّغٌ, It (a child) became disunited from its mother; (K;) i.e., from the belly of its mother. (L, TA.)

8. مَصَّغَ, It (a thing) became disunited from (عَنْ) another thing. (TA.) — See 1 in two places.

مَصَّوُغَةٌ A ewe or she-goat whose udder is flaccid at the base; (T, K;) as though it were disunited (انصغت, i.e. انفصلت,) from the belly. (T, L.)

مَصَّوُغٌ A certain plant having coats (قُور) like the onion; (K;) of which Az says, I have seen, in the desert, a plant called مَصَّوُغٌ and ثَدَاءٌ.

having coats (قشور), one above another; whenever one peels off one أمصوغة (or coat) there appears another; and its coats (قشور) are an excellent fuel: the people of Haráh (هراة) call it دليزاد. (L.)

أمصوغة A sheath or coat, of a plant, enveloping, or surrounding, another sheath or coat, and the latter another, and so on: (T, L:) a خوصة of the kind of plant called ثمام (S, K,) and of that called نصي; (S;) what is plucked from the نصي, like a rod; (AHn;) [i.e., a sheath of the ثمام or the نصي;] there is a species of the ثمام having no leaves properly so called, its leaves being sheaths (أنايب) set one into another, each sheath (أثوبة) of which is called امصوغة, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (كحل) is kept: (Lth:) pl. أمصوخ and أماصيخ (S, K:) the former is a lexicological pl., [or rather a coll. gen. n., of which امصوغة is the n. un.,] and the latter is the proper pl. (TA.) — Also, The white pith of the بردي (AHn.)

مص

1. مَصَدًا, aor. ٢, (M,) inf. n. مَصَدٌ (S, M, L, K,) He sucked her breast (Lth, S, M, L, K) in a certain manner. (S, M, L) You say, قَبَّلَهَا فَمَصَدًا He kissed her and sucked her breast. (Lth, L.) — مَصَدًا, (IAqr, L,) inf. n. مَصَدٌ; (IAqr, L, K;) He sucked her (a damsel's) saliva from her mouth; like مَصَبًا, and رَشَفًا, and رَقَبًا: (IAqr, L:) and مَصَدَ he sucked (IAqr, S, L, K) saliva. (IAqr, S, L.) — مَصَدًا, (S, M, L,) aor. ٢, (M,) inf. n. مَصَدٌ (S, M, L, K,) Iniviteam, (S, M, L, K,) quodam modo; (M;) scil, ancillam suam. (L); as also مَزَدَهَا, inf. n. مَزَدٌ. (M.) = مَصَدٌ, inf. n. مَصَدٌ, He brought under; subdued; rendered submissive; syn. ذَلَّل. (K.)

مَصَدٌ Thunder. (L, K.) — مَصَدٌ Rain: (L:) and with ٥, a shower of rain; a rain: you say, مَا أَصَابَتْنَا الْعَامَ مَصَدَةٌ (and مَزْدَةٌ, TA,) Not a rain has fallen on us this year. (M, L, K.) — مَصَدٌ Intenseness of cold; (Kr, M, L, K;) as also مَصَدٌ: (K:) or, simply, cold; (Er-Biyáshee, L;) as also مَصَدَةٌ. (S, M.) And, contr., Intenseness of heat: (Kr, M, L, K:) and مَصَدَةٌ, simply, heat. (AZ, L.) You say, مَا وَجَدْنَا لَهَا الْعَامَ مَصَدَةً (and مَزْدَةٌ, ISk, S, M, L,) We have not found it (the earth, AZ,) to have, this year, cold (AZ, S, M, L) nor heat: (AZ, L:) or, intenseness of cold nor intenseness of heat. (Kr, M, L.) — مَصَدٌ and مَصَدٌ and مَصَادٌ A high (M, K) and red (M) hill, or mountain, such as is called هَضْبَةٌ: (M, K:) or the last, (Aq, S, M, K,) and

the others also, (M,) the upper part, or top, of a mountain: (Aq, S, M, K:) and the last, a place of refuge: and applied to a man: (A:) pl. of the last, مُصَدَانٌ and مُصَدَةٌ. (S, M, K.) Az holds the م in مَصَادٌ to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. صيد.

مَصَدٌ: see مَصَدٌ.

مَصَدَةٌ: see مَصَدٌ.

مَصَادٌ: see مَصَدٌ.

مصر

2. مَصْرَهُ He made it (namely a town) a مَصْرٌ, i.e. a limit, or boundary, between two things. (IAqr.) — مَصَرُوا الْمَكَانَ, inf. n. تَمَصِيرٌ, They made the place, or appointed it to be, a مَصْرٌ [meaning a city, or town, such as is thus called]. (M, K.) It is said of 'Omar, مَصَّرَ الْأَمْصَارَ, (TA,) which is a phrase like مَدَّنَ الْمَدْنَ (S,) [and signifying He appointed the cities, or towns called أمصار: or] مَصَّرَ الْأَمْصَارَ signifies he built the [cities, or towns, called] أمصار: (A:) among which were El-Baṣrah and El-Koofeh. (A, TA.)

5. تَمَصَّرَ It (a place) became a مَصْرٌ [meaning a city, or town, such as is thus called]. (M, K.)

مَصْرٌ A partition, barrier, or thing intervening, between two things: (S, M, K:) as also مَاصِرٌ: (K:) and (S) or limit, or boundary, between two lands: (M, K:) pl. مَصُورٌ. (S, M.) The people of Egypt, (S,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (S, M,*) اِشْتَرَى مَصْرًا مَصْرًا فُلَانٌ الدَّارَ بِمَصُورِهَا Such a one bought the house with its limits, or boundaries. (S, M, K,*) — Hence, A great town; syn. بَلَدٌ عَظِيمٌ; (Bd, ii. 58;) a كُورَةٌ [here meaning city, or provincial city]: (M, K:) or a كُورَةٌ (Lth, IF, Mṣb) in which the [ordinances of God which are termed] حُدُودٌ are executed, and (Lth, TA) in which the [spoils or tribute termed] فَيْءٌ and the [alms termed] صَدَقَاتٌ are divided (Lth, IF, Mṣb) without consulting the Khaleefeh; such is its signification in the language of the Arabs: (Lth, TA:) or that [town] whereof the greatest of its mosques will not hold, or contain, its inhabitants: (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Mṣb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the S, M, and K:] pl. أَمْصَارٌ. (S, M, Mṣb.) The dual, الْمَصْرَانِ, is applied to El-Koofeh and El-Baṣrah. (S, M, A, K.)

مَصِيرٌ A gut, an intestine, or a bowel, into which the food passes from the stomach; syn. مَعْيٌ:

(S, M, Mṣb, K:) or specially, as some say, of a bird, and of an animal which has a swift foot, or خُفٌّ, [as the camel,] and of such as have a cloven hoof: (M, TA:) pl. [of pauc.] أَمْصِرَةٌ (M, K) and [of mult.] مَصْرَانٌ, and pl. pl. مَصَارِينٌ: (S, M, A, Mṣb, K:) the last accord to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of مَصْرَانٌ, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مَصِيرٌ is of the measure مَفْعِلٌ, [originally مَصِيرٌ,] derived from صَارَ إِلَيْهِ الطَّعَامُ ["the food passed to it"], and they say مَصْرَانٌ in like manner as they say مَفْعِلَانٌ as pl. of مَسِيلُ الْمَاءِ, likening مَفْعِلٌ to مَفْعِلٌ: (S, TA:) مَصْرَانٌ also is a dial. form of مَصْرَانٌ. (Fr, Sgh, TA.) [See also مَصَارٌ, in art. مَصْرَانٌ الْفَارَةُ — مَصْرَانٌ الْفَارَةُ, (S, Mṣb,) or مَصْرَانٌ الْفَارُ, (Mgh, K,) † A bad kind of dates. (S, Mgh, Mṣb, K.)

مَاصِرٌ: see مَصْرٌ; and see مَاصِرٌ, in art. اصر.

[مصع, &c.

See Supplement.]

مض

1. مَضٌّ (A,) or مَضِيضٌ, like فَرِيحٌ (K) [but مَضِيضٌ, being contr. to rule, is probably a mis-transcription, and its being said to be like فَرِيحٌ may be only to indicate the form of the sec. pers. &c.,] sec. pers. مَضَضْتُ (S, Mṣb, K,) aor. مَضَضْتُ (S, K,) inf. n. مَضِيضٌ (S, Mṣb, K) and مَضِيضٌ (S, A, K) and مَضَاضَةٌ (S, K,) He suffered, or experienced, pain; (S, A, Mṣb, K;) مَضِيضٌ مِنَ الشَّيْءِ from the thing; (Mṣb;) or مَضِيضٌ مِنَ الْمَصِيبَةِ from the calamity, or misfortune; (S, A, K, TA;) and مَضِيضٌ مِنَ الْكَلَامِ from the speech. (A, TA.) And مَضِيضٌ لِلْأَمْرِ I experienced distress from the affair, or event. (TA.) = مَضَةٌ: see 4, throughout.

4. امضه (AO, Th, S, M, Mṣb, K,) inf. n. امضاضٌ; (S;) and مَضَّهُ (AO and the other authorities mentioned above, IDrd, A,) aor. ٢, (M, Mṣb, TA,) inf. n. مَضٌّ (IDrd, M, A, Mṣb, K) and مَضِيضٌ; (M, A, K;) but the latter form of the verb was not known to Aq, (S,) and is said by Th, (S,) and by Aboo-'Amr Ibn-El-'Alà, (IDrd,) to be obsolete; (IDrd, S;) or the former is of the dial. of Temeem; (AO;) It (a wound, Th, S, Mṣb, and disquietude of mind, Mṣb) pained him: (Th, S, Mṣb:) it (disquietude of mind, and grief,) burned him, and distressed him: (M, TA:) it (a thing) affected, or distressed, his heart with grief; (A, K;) and both are said also of pain, and of disquietude of

mind, and of a man beating another. (A.) You say also, *الْكحلُّ يَمْضُ الْعَيْنَ*; (S, Mṣb, K;) and *يَمْضُهَا*, (A, K,) and *يَمْضُهَا*; (K;) *The collyrium pains the eye*: (A, K:) or *burns it*: (S:) or *pains and burns it*: (TA:) or *stings it* by its pungency. (Mṣb.) And *مَضَّ الخَلُّ فَاهُ* *The vinegar burned his mouth*. (IDrd, K.) And *أَمْضَى هَذَا القَوْلُ* *This saying distressed me*. (TA.) And *أَمْضَهُ جِلْدُهُ فَدَلَكَهُ* *His skin itched [and he therefore rubbed it]*. (M, K.)

R. Q. 1. *مَضَمَضَ*, (K,) or *مَضَمَضَ*, (Mṣb, TA,) inf. n. *مَضْمَضَةٌ* (S, K) and *مَضْمَضٌ* and *مَضْمَضٌ*, (K,) this last is said by Aṣ to be allowable, (TA,) [*He rinsed his mouth with water*;] *he agitated water* (S, Mṣb, K) *round about* (Mṣb) *in his mouth*; (S, Mṣb, K;) *لِلوَضْوِ* *for the wash*, q.v.; (K;) as also *تَمْضَمَضَ*, (S,) or *وَضْوَهُ*, (K,) or *فِي وَضْوِهِ* *in his wash*, (S,) or *بِالْمَاءِ* *with water*. (Mṣb, TA.) [See also *مَضْمَضٌ*.] — *مَضَمَضَ*, (Aṣ, Lh,) inf. n. *مَضْمَضَةٌ*, (K,) also signifies *He agitated a vessel [so as to rinse it, or wash it out, with water]*: (Aṣ:) or *he washed a vessel*, (Lh, K,) or other thing; (K;) so, [for instance,] a garment, or piece of cloth; as also *مَضَمَضَهُ* [q.v.] (Lh.) = [Hence,] *مَا مَضَمَضْتُ عَيْنِي بِنَوْمٍ* (S, A, L) *I did not sleep*. (S, L.) And *مَا مَضَمَضْتُ عَيْنِي بِنَوْمٍ*, (L,) or *مَا تَمْضَمَضْتُ*, (A,) *My eye did not sleep*. (L.) [The inf. n.] *مَضْمَضٌ* also signifies *the state of sleeping*. (TA.) And *مَضَمَضَ* *He slept a long sleep*. (TA.) And *مَضَمَضَ النَّعَاسُ فِي عَيْنِهِ* *Drowsiness crept in his eye*; (TA;) and [so] *تَمْضَمَضَ النَّعَاسُ فِي عَيْنِهِ* *sleep*. (A.) And *تَمْضَمَضَتِ الْعَيْنُ بِالنَّعَاسِ* *[The eye became infused with drowsiness]*. (TA.) = *مَضْمَضَةٌ* also signifies, accord. to El-Farábee, *The making, or uttering, of a sound; or the sound itself*; (صَوْتٌ) of the serpent, &c.: or, as some say, its (a serpent's) *making motions with the tongue [so as to produce a sound]*. (Mṣb.)

R. Q. 2: see R. Q. 1, in five places.

مَضَّ, applied to collyrium, (L, K,) and to the style, or bodkin, with which it is applied to the eyes, (S, O,) an inf. n. used as an epithet; (O;) *Paining*; (K;) or *burning*; (O, L;) or *hot*. (S.) You say, *كَحَلَهُ كَحَلًا مَضًّا* *He applied to his eyes burning [or paining] collyrium*. (L.) And *كَحَلَهُ بِمَلْمُولٍ مَضٍّ* *He applied collyrium to his eyes with a hot, (S,) or burning, (O,) [or paining,] style*. (S, O.) — *رَجُلٌ مَضَّ الضَّرْبَ* *A man who beats, or strikes, painfully*. (Ibn-'Abbád, K.) — *إِمْرَأَةٌ مَضَّةٌ* *A woman who does*

not bear, or endure, what displeases her, or grieves her; (IAṣr, K;) as though it pained her, or burned her: (IAṣr:) or *whom a small word pains*: or *whom a small thing hurts, or annoys*. (T, TA.) [It occurs coupled with *بَضَّةٌ*, to which it should not be regarded as merely an imitative sequent.]

مَضَّةٌ: see *مَضَّ*: — and what next follows.

مَضْمَضٌ *The pain of a calamity or misfortune*. (S, K.) [See 1.] — *Sour milk*; (K;) [so called because it bites the tongue;] and so *مَضْمَضَةٌ*, (K,) and *بَضَّةٌ*, of the milk of camels. (Ibn-'Abbád.)

مَضْمَضٌ *The state of being burned*. (TA.)

مَضْمَضٌ *A pain which affects a man in the eye &c., from a thing that burns*: so in the O, on the authority of IAṣr; but in the TS it is *مَضْمَضٌ*. (TA.) — *Water that is intolerable by reason of saltness*. (IAṣr, K.)

مَضْمَضٌ *The burning of collyrium [&c.: see مَضْمَضٌ, explained with أَمْضَهُ]: (L:) and مَضْمَضٌ [in like manner] signifies a burning*. (K.)

مَضْمَضٌ *Burning*: [or rather, *burning much*:] applied by El-'Ajjáj as an epithet to travel. (TA.)

مَضْمَضٌ: see *مَضْمَضٌ*: — and *مَضْمَضٌ*.

مضح

1. *مَضَحَ عِرْضَهُ*, aor. -; (inf. n. *مَضْحٌ*; TA;) and *أَمْضَحَهُ*, (inf. n. *إِمْضَاحٌ*; TA;) *He disgraced, or dishonoured, him; blasted his reputation*; (El-Umawee, S, K;) *imputed to him, or accused him of, a vice, or fault, or the like*. (TA.)

4: see 1.

مضر

1. *مَضَرَ*, aor. -; (S, A, Mṣb, K;) and *مَضَرَ*, aor. -; (A, K;) and *مَضَرَ*, aor. -; (K;) inf. n. *مَضْرٌ*, (S, Mṣb, K,) of the first, (S, Mṣb,) and *مَضْرٌ*, [also of the first,] and *مَضْرٌ*, [of the second;] (K;) *It (milk, S, A, Mṣb, K, and [so in the A, but in the K or,] beverage of the kind called تَيْهَدٌ, A, K) was, or became, sour, or acid*: (Mṣb:) or *sour, or acid, biting the tongue*: (A:) or *such as to bite the tongue*; (S, TA:) *before becoming رَائِبٌ*: (TA:) or *sour, or acid, and white*. (K.)

2. *مَضَرَهُ*, inf. n. *تَمْضِيرٌ*, *He referred his lineage, or origin, to مَضْرٌ [Mudar, the ancestor of most of the Arabs who trace up their genealogy to Ismá'eel, or Ishmael]: (K:) or he made him to be of the race of مَضْرٌ by referring his lineage, or origin, to them*. (A.) = It is said, of the

race of *مَضْرٌ*, in a trad., *مَضَرَهَا اللهُ فِي النَّارِ*, meaning, *May God make them to be in the fire [of hell]*; the verb being derived from their name: (TA:) or *may God collect them together [therein]*; like as one says *جَنَدَ الجُنُودِ*: (Z, TA:) or *destroy them*; (K;) from the saying *ذَهَبَ دَمُهُ خَضْرًا مَضْرًا*, in the first of the senses explained below: (TA:) J says, [in the S,] that its origin seems to be from *مَضُورُ اللَّبَنِ*, meaning "the biting of the tongue by milk," and that it is with teshded to denote muchness, or intensiveness. (TA.)

5. *تَمْضَرَ* *He asserted himself to be related, or to belong, to the race of مَضْرٌ*. (A, K.) See 2. — *He entered into a league (تَعَصَّبَ, A: in the copies of the K, تَغَصَّبَ; but the former, with the two unpointed letters, is the right reading: TA:) with, (A,) or for, (K,) the race of مَضْرٌ*. (A, K.) — *He affected to be like, or imitated, or assimilated himself to, the race of مَضْرٌ*. (S, TA.)

خَضْرًا مَضْرًا, (S, A, K,) and *خَضْرًا مَضْرًا*, (K,) *His blood went unrevenged, or unretaliated, or unexpiated by a mulct*: (S, K:) or *so as to occasion no inconvenience or trouble (هَيْئًا مَرِيئًا) to the slayer*: (A:) *مَضْرًا* is an imitative sequent: Ks mentions also *بَضْرًا*, with ب. (S.) — You say also, *خَذَهُ خَضْرًا مَضْرًا*, (K, TA,) and *خَضْرًا مَضْرًا*, (Sgh, TA, and so in the CK,) *Take thou it in a fresh, or juicy, state*. (K.) See also art. *عَضْرٌ*.

مَضْرًا: see *مَضْرًا* = *خَضْرًا مَضْرًا*: see *مَضْرًا*, in two places.

مَضَارُ اللَّبَنِ, (TS,) or *مَضَارَةُ اللَّبَنِ*, (K,) *What flows from milk (TS, K) when it becomes sour, or acid, and clear*. (TS.)

مَضِيرٌ: see *مَضِيرٌ*.

مَضَارُ اللَّبَنِ: see *مَضَارُ اللَّبَنِ*.

مَضِيرَةٌ *A kind of cooked food made of [sour] milk that bites the tongue*: (S:) or *a small quantity of broth, or gravy, cooked with milk such as is termed مَضِيرٌ, and sometimes mixed with fresh milk*: (K:) or *a small quantity of broth, or gravy, cooked with milk and other things*: (TA:) or, as made by the Arabs, *flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be*. (AM, TA.)

مَضِيرٌ (S, A, Mṣb, K) and *مَضِيرٌ* (A, Mṣb, K) and *مَضِيرٌ*, (IAṣr, K,) the last thought by ISd to be a kind of relative or possessive epithet,

because the verb is مَضَّرَ, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مَضَّرَ, of which it is the regular part n.,] Milk that is sour, or acid, (A, Mṣb,) biting the tongue: (A:) or such as bites the tongue, (S, TA,) before becoming وَائِبٌ: (TA:) or that has become sour, or acid, and white. (K.)

مضرح

مَضْرَحٌ and مَضْرَحِيٌّ: see art. مَضْرَحٌ.

[مَضْرَحٌ, &c.

See Supplement.]

مط

1. مَطٌّ, (S, K,) aor. ط, (S, TA,) inf. n. مَطٌّ, (TA,) He drew it; pulled it; strained it; extended it by drawing or pulling; stretched it; stretched it out; extended it; lengthened it; i. q. مَطٌّ: (S, K:) مَطٌّ and مَطُّو and مَطٌّ are all one [in meaning]. (Az, TA.) You say, مَطَّ الدَّوِيُّ, (K,) or مَطَّ بالدَّوِيُّ, (Lh,) aor. as above, (TA,) and so the inf. n., (Lh,) He drew, or pulled, the bucket. (Lh, K.) And مَطَّ حَاجِبِيَّ He extended, or stretched, his eyebrows (S, TA) in speaking. (TA.) This last phrase also signifies † He behaved proudly; (S, K, TA;) and so مَطَّ خَدَّهُ: (K, TA;) syn. تَكَبَّرَ [for which in the CK we find تَكَبَّرًا]. (S, K.) You say also, مَطَّ أَصَابِعَهُ, (K, TA,) as though (TA) talking, or addressing, with them. (K, TA.) And مَطَّ الحُرُوفَ [He lengthened the letters]; for مَدَّهَا. (Aṣ, in TA, in remarks on the letter ط.) And مَطَّ خَطَّهُ, and مَطَّوَهُ, He extended, and made wide, his handwriting, and his stepping: and مَطَّ [alone], aor. and inf. n. as above, [مَطَّوَهُ being understood,] he made his stepping wide. (TA.) And it is said in a trad., of Saʿd, لَا تَمَطُّوا بِأَمِينٍ Ye shall not lengthen [the word] آمين [amen: yet this is done by most, if not by all, of the Muslims in the present day]. (TA.)

2. مَطَّطٌ, [inf. n. of مَطَّطٌ, and app. originally meaning The act of lengthening the tongue overmuch:] † the act of reviling. (K, TA.)

5. مَطَّطٌ He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms; syn. تَطَنَّيْتُ: (S, K;) as also مَطَّطِيٌّ; like تَطَنَّيْتُ from الظَّنُّ; مَطَّطٌ being the original form. (TA.) It is said in the Kur, [lxv. 33,] ثَرَّ ذَهَبَ إِلَى أَهْلِهِ يَمُطُّ Then he went to his family walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side; syn. يَتَّبِعْتَرُ; (Fr, Bd, Jel, TA;) from المَطُّ, because he who so walks

extends his steps, so that it is originally يَمُطُّطُ; (Bd;) or from المَطُّ, signifying "the back," because he who so walks twists his back. (Fr, Bd.) — It (water, Aṣ, TA, and thick sour milk, TA) roped, or drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; it was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy. (Aṣ, TA.) [See also R, Q, 2.] — مَطَّطٌ فِي الكَلَامِ He varied (لَوْنٌ) in speech. (Sgh, K.)

R. Q. 1. مَطَّطٌ فِي كَلَامِهِ He extended, and lengthened, his speech: (IDrd:) or مَطَّطٌ signifies he flagged in his handwriting, or in his speech. (IAṣr, Az, K.)

R. Q. 2. تَمَطَّطٌ It (water) became thick. (Sgh, K.) [See also 5.]

مَطَّطٌ [a pl., of which the sing. is probably مَطَّطٌ, like as the sing. of its syn. مَدِيدٌ is مَدِيدٌ,] Tall, or long; applied to any animals. (IAṣr.)

مَطَّطٌ Thick and sour camels' milk; (Ibn-Abbād, K;) such as is termed قَارِصٌ; so called because it ropes, or is ropy. (TA.)

مَطَّطٌ: see what next follows.

مَطَّطٌ Extended; [meaning long;] as also مَطَّطٌ, and مَطَّطٌ; applied as an epithet to what is termed صَلَا [app. here meaning the "middle of the back"]; (K;) and to a camel. (TA.)

مَطَّطٌ: see مَطَّطٌ.

مَطَّطَةٌ Thick water, (S,) or turbid and thick water, (K, TA,) remaining (TA) in the bottom of a watering-trough: (S, K, TA:) or slime; or strong, or thick, slime: or, accord. to Aṣ, water in which is ropy mud: pl. مَطَّطَاتٌ: which, as pl. of the same sing., also signifies places hollowed by the feet of beasts of carriage, in the ground, in which slime, or strong or thick slime, collects. (TA.)

مَطَّطِيٌّ: } see what next follows.
مَطَّطِيَّةٌ: }

مَطَّطِيَّةٌ, a dim. n. which has no undiminished form, (Z, in the Fáilq,) The act of walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of the body from side to side: and the act of stretching out the arms in walking: (S, K:) as also مَطَّطِيٌّ, (Aṣ, Kr, K,) in both these senses, (Aṣ, TA,) and مَطَّطِيَّةٌ. (K.) You say, مَشَى المَطَّطِيَّةَ [He walked in either of the manners above described]. (S, TA.)

مَطَّطِيَّةٌ: see مَطَّطِيَّةٌ.

مطا

1. مَطَّأٌ, aor. ط, Inivit feminam. (Ibn-El-Faraj, K.)

مطث

مَطَّثٌ: see art. طث.

[متخ,

متخ,

See Supplement.]

مطر

1. مَطَّرَ, aor. ط, inf. n. مَطَّرٌ, [The sky, or, as it sometimes means, the rain,] rained; as also † أَمَطَّرَ: (T, S, Mṣb:) but the former is said to relate to that which is sent in mercy, and the latter to that which is sent in punishment. (Mṣb.) See also what follows. — مَطَّرْتَهُمُ السَّمَاءَ, [Both are also trans. You say,] (A, K,) aor. ط, (TA,) inf. n. مَطَّرٌ and مَطَّرٌ; (K:) and † أَمَطَّرْتَهُمُ, (A, TA,) which latter is the worse form, [as will be seen below,] The sky rained upon them. (A, K, TA.) And مَطَّرْنَا We were rained upon; we had rain. (S, TA.) — You say also, مَطَّرَهُمُ خَيْرٌ, and شَرٌّ, † [Good, and evil, poured upon them; or betided them]. (A.) And مَطَّرَنِي بِخَيْرٍ † He did good to me. (K.) And مَا مَطَّرَنِي بِخَيْرٍ † [He did not any good to me]. (A.) And مَا مَطَّرَ مِنْهُ خَيْرًا, [in the CK, incorrectly, خَيْرٌ,] and بِخَيْرٍ, † Good did not betide him from him, or it. (K, TA.) But † أَمَطَّرَهُمُ اللَّهُ is only said in relation to punishment: (K, TA:) as in the saying in the Kur, [xxvi. 173, and xxvii. 59,] وَأَمَطَّرْنَا عَلَيْهِمُ † [And we rained upon them a rain, and evil was the rain of the warned people]: and again in the Kur, [xv. 74,] وَأَمَطَّرْنَا عَلَيْهِمُ حِجَارَةً مِنْ سِجِّيلٍ † [And we rained upon them stones of baked clay]: the stones being regarded as rain because of their descent from the sky: some, however, hold that مَطَّرٌ and † أَمَطَّرٌ are the same in meaning. (TA.) — مَطَّرَ, inf. n. مَطَّرٌ (S, A) and † مَطَّوَرٌ; (S;) and † يَمَطَّرُ; (S, A;) † The horse passed, or went, running vehemently, like the pouring of rain: (A:) or went quickly; or hastened; (S;) as also مَطَّرَ الفَرَسُ, (K,) aor. as above, (TA,) and so the inf. ns.: (K:) or this last signifies the horse was quick in his passing, or going, and in his running; and so † يَمَطَّرُ. (TA.) You say also, بِه فَرَسُهُ, (A, TA) † His horse ran, and hastened, or went quickly, with him. (TA.) And مَطَّرَتِ الطَّيْرُ, and † تَمَطَّرَتِ, † The birds hastened, or were quick, in their descent. (K.) And مَطَّرَتِ الخَيْلُ † The horses came, (K, TA,) and went, quickly, (TA,) outstripping one another. (K, TA.) — مَطَّرَ فِي الأَرْضِ, inf. n. مَطَّوَرٌ; and † يَمَطَّرُ; † He (a man) went away in, or into, the country, or land; (S, K;) and hastened; as also مَطَّرَ. (TA, art. قطر.) — ذَهَبَ البَعِيرُ فَمَا أَدْرَى مَنْ مَطَّرَ بِهِ — (قطر.)

(S, K*) † [The camel has gone away, and I know not who has gone with it, or] has taken it : (K:) and in like manner, ذَهَبَ ثَوْبِي الْحَاجَّ † my garment has gone, &c. (TA.)

4: see 1, in four places. — امطر الله السماءَ God made the sky to rain. (S, Mṣb.) — امطر He found the place rained upon. (Sgh, K.) — امطرتنا We were in rain. (TA.) — امطرنا (Mubtekir El-Kilábee, A, K,*) and امطرنا (Mubtekir, A,*) † I spoke to him, and he lowered his eyes, looking towards the ground, (مطرتنا, Mubtekir, A, K, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10,) should not be so rendered here,]) and his forehead sweated. (A, K.)

5. امطر He exposed himself to the rain : (A, K:) or he went out to the rain and its cold. (K.) — See also 10, in two places. — See also 1, in five places.

10. استمطر He asked, or begged, or prayed, for rain; (S, Mṣb, TA;) as also امطر. (TA.) You say امطروا الله، and امطروا الله، [They went forth praying to God for rain.] (A, TA.) — [Hence,] استمطره † He sought, desired, or demanded, his beneficence, or bounty; (A, TA;) he asked him to give like rain. (S.) — [And hence, perhaps,] استمطر للسياط † He endured patiently the whips [as though he desired that the stripes should fall like rain upon him]. (TA.) — And استمطر † He was silent; he did not speak [when spoken to, as though he desired that words should pour upon him like rain]: in the K, this meaning is assigned to امطر، which should not be used in this sense: see also امطر؛ and see 4. (TA.) — امطر المايل يستمطر † [The camels, or sheep, &c.,] go out to the rain. (A.) See also 5. — امطر He (a man) sought shelter from the rain. (TA.) — امطر ثوبه He (a man) put on his garment in the rain. (Ibn-Buzurj.)

مطر Rain : (A, Mṣb, K, TA:) pl. امطار. (S, A, Mṣb, K.) See مطرة: and see also مطر، p. 1929, a.

مطر: see ماطر: — and see also مطور.

مطرة [A rain; a shower of rain]. (A; and S, K, voce مغرة, &c.) You say مطرة مباركة [A blessed rain.] (A.) See مطر. — See also مطرة.

مطرة (Fr, Sgh, K, also mentioned in the L, on the authority of IAḡr, and in such a manner as implies that it may be also مطرة, TA,) A [skin of the kind called] قربة (K, &c.): applied in the present day to an ادوة and the like: (TA:) [I have found it now applied to a large bottle of leather, and of wood: pl. امطار.]

عطر: see مطر.

مطران [sometimes pronounced مطران, and جائلق, A metropolitan]: see جائلق.

مطر: see مطور: — and ماطر.

مطار † A horse that runs vehemently. (K, TA.)

مطرة — ماطرة (A, Mṣb,) and مطرة (K, TA.) A raining sky. (A, Mṣb.) See also مطر (A, K,) and مطر (K,) and مطر (A,) and مطر (K,) which last is a possessive epithet, (TA,) † A day of rain. (A, K.) — See also مطر.

مطر: see what next follows.

مطر (S, K) and مطر and مطرة (K) What is worn in rain, to protect one; (S;) a garment of wool, (K,) worn in rain, (TA,) by which to protect one's self from the rain; (K:) from Lḡ. (TA.)

مطر and مطرة: see ماطر.

مطرة: see مطر.

مطار سماً A sky pouring down abundance of rain. (A.) See also ماطر.

مطور † A place, (K,) and a valley, (A,) rained upon, or watered by rain; as also مطر; (A, K, TA;) and مطر, as in a verse cited voce غطوة: and so مطر and مطرة applied to a land (ارض). (TA.)

مطر He went forth into the gardens and fields after rain. (A.) — طائر مطر † A bird hastening, or going quickly, (S, TA,) in its descent; (TA;) [as also ماطر, of which the pl., مطر, occurs in the following ex.:] Ru-beh says,

والطير تهوى في السماء مطرا

[And the birds descend in the sky, hastening]. (TA.) مطر is also applied to a horseman, as signifying hastening, or going quickly. (S.)

مستطر † A man [from whom beneficence, or bounty, is sought, or desired: and hence,] naturally disposed to beneficence, or bounty. (IAḡr, TA.) — † A place that is open and uncovered. (A, K.)

مستطر [Asking, begging, or praying, for rain. — Hence,] † Seeking, desiring, or demanding, beneficence, or bounty, (Lth, K,) from a man. (Lth.) You say مستطر عندك بمستطر، † I am not covetous of obtaining from thee the object of my want. (IAḡr.) — † A place needing rain. (A, K.) — † Silent; not speaking [when

spoken to, as though desiring that words should pour upon him like rain]. (K.) — [One] on whom rain has fallen. (K.)

[مطس, &c.]

See Supplement.]

مظ

مظ The pomegranate-tree: (K:) or the wild pomegranate, (Aḡ, T, S, M,) or the wild pomegranate-tree: (Lth, M, K:) or a sort of pomegranate (IDrd) that grows in the mountains of the سرة, not producing fruit, but only blossoms, (IDrd, K,) and these in abundance: (IDrd:) in its blossoms is honey, (K,) in abundance, (TA,) and they are sucked: (K:) it produces blossoms, but does not form fruit, and the bees eat them, and yield good honey therefrom: AHn says, it grows in the mountains, and produces many blossoms, but does not mature its produce, (لا يربى,) but its blossoms have much honey: (M:) it has fire-wood of the best quality, the most excellent thereof in yielding fire, and it is made to flame like candles: Es-Sukkaree says, it is the wild pomegranate, which bees eat, and it produces only leaves, having no pomegranates: the n. un. is with ة. (TA.) — Also, i.q. دم الاخوين, which is the same as دم الغزال (AHeyth, K,) called in the present day القاطر الحكي (TA) [and قطر مئة, i.e. the red, resinous, inspissated juice which we call dragon's blood.] — Also, The expressed juice of the roots of the ارطى (K, TA,) which are red, the tree itself being green, and which, when camels eat them, cause their lips to become red. (TA.) — [Forskal, in his Flora, page ciii., mentions The dianthera trisulca as called in El-Yemen مض or مظ.]

[مظع,

مع,

See Supplement.]

معت

1. مَعَت, aor. -, (inf. n. مَعَت, TA,) He rubbed (K) a skin, or hide. (TA.)

معج

1. مَعَج, aor. -, inf. n. مَعَج, He, or it, (a horse, and the wind, S, and a torrent, TA,) went quickly, or swiftly. (S, K.) See art. معج. — مَرَمَعَج He (a horse) went at an easy pace: (S:) and in like manner مَعَجَت she (a camel) went at an easy pace. (Th.) — مَعَجَت الرِّيح, aor. -, inf. n. مَعَج, The wind blew gently. (IAth.) — مَعَجَت الرِّيحُ التَّيْبَاتِ فِي النَّبَاتِ The wind turns over the herbage to the right and left. (IAth.) — مَعَجَ فِي سَبِيهِ He inclined, in his course in every direction, by reason of his sprightliness. (TA.) — مَعَج, aor. -, inf. n. مَعَج, He affected various modes in running: he (a horse) pressed against one of the branches of

the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness: see مَعَج. (TA.) — مَعَجُ الفصیل ضرب أمیه (aor. ٢, inf. n. مَعَج, TA.) The young weaned camel struck its head against its mother's udder, and inverted (as in the S, or opened, as in the K) its mouth around it, in order to suck: (S, K,) as also مَعَج. (TA, arts. معج and معج.)

ربح مَعُوجٌ A swift horse. (S.) فَرَسٌ مَعُوجٌ A wind swift in its course. (TA.) — فَرَسٌ مَعُوجٌ, and مَعِجٌ, A horse that often affects various modes in running: that often presses against one of the branches of the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness]. (TA.) [In like manner,] حِمَارٌ مَعِجٌ An ass that inclines in his run to the right and left by reason of his sprightliness. (TA.)

مَعُوجٌ and مَعِجٌ: see مَعُوجٌ.

معد

1. مَعَدَةٌ, aor. ٢, (inf. n. مَعَدٌ; L,) and مَعَدَةٌ; He snatched it unawares; seized it hastily when its owner was unawares: (L, K:) or he seized it and took it away; snatched it away; took it away quickly by force. (L.) — Also, مَعَدٌ, both verbs, He drew, or pulled, it: (L:) or drew, or pulled, it quickly. (S, L, K.) Ex. مَعَدَ الدَّوْءَ, and مَعَدَ بِهَا, and مَعَدَهَا, He drew up, or pulled up, the bucket: or drew, or pulled, it out, or forth, from the well. And مَعَدَ الرَّمْحَ and مَعَدَهَا, He pulled forth the spear from the place where it was stuck in the ground. And مَعَدَ سَيْفَهُ, He drew forth his sword from its scabbard. (L.) — مَعَدَ بِهِ, aor. ٢, inf. n. مَعَدٌ and مَعَدٌ, He took it (a thing) away; carried it off; went away with it. (K.) — Hence, مَعَدَ بَخَصِيصِهِ, He removed his testicles; (L, TA;) or he pulled them; as also مَعَدَ هِمَاً. (Lh, L, TA.) — مَعَدَهُ, He took it (namely, flesh,) with his fore-teeth. (K.) — مَعَدَهُ, He plucked it out; namely, hair; as also مَعَدَهُ. (L.) — مَعَدٌ, (L, K,) and مَعَدٌ, aor. ٢, inf. n. مَعَدٌ and مَعَدٌ, (IKht,) He (a man, L,) had a diseased, or disordered, stomach, so that he did not find his food wholesome: (L, K:) or his stomach pained him. (Ibn-Tareef.) — مَعَدَهُ, He, or it, hit, or hurt, his مَعَدَةَ, or stomach. (L, K.) — مَعَدٌ فِي الْأَرْضِ, (aor. ٢, inf. n. مَعَدٌ and مَعَدٌ, L,) He went away journeying through the land, or earth. (S, L, K.)

8: see 1 in five places.

R. Q. 2. تَمَعَدٌ He assumed the garb, dress, habit, or external appearance, of the sons of Ma'add: mentioned also in art. عَد [which see for other explanations not repeated here]: (K:) he endured with patience their mode of life in travel and in a fixed residence: (Lth, L:) and he subjected himself to a hard, or difficult life: said to be not derived from any other word. (L.) — تَمَعَدٌ He became numbered among the sons of Ma'add. (L.) — It (a people or party) removed from Ma'add to El-Yemen, and then returned. (Lth, L.) — † He became big, bulky, gross, or coarse, and fat: (Lh, TA:) † he (a boy) became big, bulky, gross, or coarse, and hard, and lost the freshness and tenderness of youth. (A.) — † He (an emaciated man) began to become fat. (K.) — He † (a sick man) became convalescent. (K.)

نَزَعٌ مَعَدٌ A quick pulling up, or out, of the bucket from a well: (IAar, S, * L:) or a strong pulling up, or out; as though the bucket were pulled up from the bottom of the well: or a pulling up, or out, by means of the pulley, (L,) [and therefore quick]. — مَعَدٌ Bigness; bulkiness; grossness; coarseness. (K.) — Big; bulky; gross; coarse; (ISd, L, K,) and strong: (ISd:) applied to a thing. (ISd, L.) — A quick, or swift, camel. (S, K.) — Fresh, and soft, or tender; applied to a leguminous plant; (L, K;) fresh and juicy; applied to the same, (S,) and to fruit. (L, K.) — رُطْبَةٌ مَعَدَةٌ, and مَتَمَعَدَةٌ, A fresh and juicy ripe date. (L, K.) — In the phrase مَعَدٌ مَعَدٌ مَعَدٌ, مَعَدٌ signifies Fresh and soft or tender: (S, L:) or it is a mere imitative sequent, (S, L, K,) not used alone. (S, L.) See art. تُعَد.

مَعَدَةٌ, مَعَدَةٌ, مَعِدَةٌ: see مَعَدَةٌ.

مَعَدَةٌ and مَعِدَةٌ (S, L, Msh, K) and مَعَدَةٌ مَعِدَةٌ; (TA;) the first of which is the original form; (Msh, TA;) the second and third being contractions; and the fourth, as well as the others, mentioned by Expositors of the Fs.; (TA;) The stomach of a human being; the place in which is the food before it descends into the lower intestines, or guts; (L, K;) in a man, what the كَرِشُ is in every ruminating animal; (S, L;) or in animals that have cloven hoofs, and such as have feet like those of the camel: (M, L, K:) accord. to ISd, from مَعَدٌ, applied to a thing, signifying "strong, and big, bulky, gross, or coarse:" (TA:) pl. مَعَدٌ (L, K) [or rather this is a coll. gen. n., of which مَعَدَةٌ is the n. un.,] and مَعَدٌ: (L, Msh, K:) the latter as though formed from مَعِدَةٌ. (L.)

مَعَدٌ The side (L, K) of a man, &c.: (L:) or, in a horse, the part of each side between the lower portion of the shoulder-blade and the extremity of

the ribs, consisting of thick and compact flesh behind the shoulder-blade; the protuberance whereof is approved, because, when that part is narrow, it compresses the heart: (L:) or, in a horse, the part between the head of each shoulder-blade and the hinder extremity of the portion of flesh and sinew next the back-bone: (L, K:) and the flesh that is beneath the shoulder-blade, (L, K,) or a little below it; which is the best of the flesh of the side: (L:) and the place of the horseman's heel: (L, K:) or the part of a beast of carriage which is the place of the rider's leg: (Lh, L:) and the belly: (Aboo-Alee, L, K:) also, a vein in the part of a horse called مَسِج. (L, K.) See also art. عَد.

مَاعِدٌ: see what follows.

مَعِدٌ (L, K) and مَاعِدٌ (L) A wolf that runs quickly. (L, K.)

مِعْوِدٌ A man having a diseased, or disordered, stomach, so that he does not find his food wholesome: (L:) having a bad stomach. (A.)

مَتَمَعَدَةٌ: see مَعَدٌ.

معد: see معد.

معر

1. مَعَرَ, [aor. ٢, inf. n. مَعَرٌ,] said of a man, (S,) and of the head, and of the tail, (TA,) His or its hair fell off; (S, TA;) as also مَعَرَ, said of the head: (TA:) and the former said of the head, its hair became little, or scanty. (TA:) and مَعَرَتْ, said of the forelock, (النَّاصِيَةُ, K,) or of that of a horse, (TA,) it lost all its hair: (K:) and مَعَرَ, said of a solid hoof, it lost the hair that hung down upon it from the fore part of the pastern. (TA.) — مَعَرَ, (A, K,) aor. ٢, (K,) inf. n. مَعَرٌ, (S, TA,) said of hair, (S, A, K,) and of plumage, and the like, (K,) It fell off; (S, A;) as also مَعَرَ, said of hair: (S, A;) or it became little, or scanty; as also مَعَرَ: (K:) and, said of a finger-nail, or toe-nail, † it came out, or fell out, (A, K,) in consequence of something befalling it, or hurting it. (K.) See مَعَرَةٌ in art. عر. — [Hence,] مَعَرَ, (TA,) or مَعَرَ مِنْ مَالِهِ, (A,) † He became poor; (A, TA;) as also مَعَرَ, (S, A,) inf. n. مَعَارٌ; (TA;) or the latter, he became poor, and his travelling-provisions failed or became exhausted; as also مَعَرَ, inf. n. مَعِيرٌ. (K.) — [Hence also,] مَعَرَتْ فِي الْأَرْضِ † The land became destitute of herbage: or its herbage became little, or scanty: (K:) contr. of مَعَرَتْ. (IKht.)

2: see 1.

4: see 1, in the three places. — مَعَرْنَا † We came upon a land destitute of herbage: (A, TA:) or we found dearth, scarcity, drought, or sterility: (TA:) and مَعَرَ الْقَوْمُ the people became afflicted with dearth, scarcity, drought, or sterility. (TA.) —

المعزات التي على الارض؛ *The beasts pastured upon the land*, (i. e., its trees or herbs, TA,) and left no pasturage in it. (TS, L, K.) — *He despoiled him of his property*, (K, TA,) and reduced him to poverty. (TA.)

5: see 1, in two places.

مَعْرٌ A man, (S,) and a head, (A,) whose hair is falling off, or has fallen off; (S, A;) as also مَعْرٌ and مَعْرٌ: (A:) or having little hair; (TA;) as also مَعْرٌ: (S:) and the first and second, a camel's foot (حَفٌّ) of which the hair (both شعر and وبر) has gone: and مَعْرٌ, a forelock (نَاصِيَةٌ, K, or that of a horse, TA,) of which all the hair has gone. (K.) — Hair, and plumage, and the like, little in quantity, or scanty; as also مَعْرٌ: and the latter, hair falling off. (K.) — [Hence,] † A man who is niggardly, or avaricious, having little beneficence; (K;) unpropitious, mean, and hard, or difficult. (TA.) — † A man having little flesh. (TA.) — مَعْرٌ, قَاعٌ مَعْرٌ, and اَرْضٌ مَعْرَةٌ, † A plain, and land, destitute of herbage: (A:) or the latter, accord. to Yaakooob, land having little herbage: and مَعْرٌ مَكَانٌ a place having little herbage. (S.)

مَعْرٌ: fem. مَعْرَةٌ: see مَعْرٌ, throughout. — Also, of a solid hoof, † The hair that hangs down upon it (K, TA) from the fore part of the pastern: because it has a disposition to fall off. (TA.)

مَعْرٌ: see مَعْرٌ.

معز

1. مَعَزُ الشَّيْءِ, [and مَعَزَتِ الارضُ, accord. to the explanation of the inf. n. in the S,] aor. ى, (TK,) inf. n. مَعَزٌ, (S, K, TK,) The thing [and the ground] was, or became, hard. (S, K, TK.) — مَعَزٌ said of a man: see 4. — مَعَزَتِ المِعْزَى, مَعَزَتِ الصَّانُ, aor. ى, I set apart the goats from the sheep. (K.)

4. مَعَزٌ He, (a man, A,) or it, (a people, S,) became abundant in goats; his or its, goats became abundant, or numerous; (S, A, K;) as also, مَعَزٌ, aor. ى, (K,) inf. n. مَعَزٌ. (TK.)

مَعَزٌ, and مَعَزٌ, (S, A, Mṣb, K,) gen. ns., (S, Mṣb,) [or rather quasi-pl. ns., signifying Goats;] the kind of غنم opposed to صَانٌ; (S, A, K;) the kind of غنم that have hair; (Mṣb, TA;) the kind of صَانٌ being those that have wool; (TA;) as also مَعَزَى, (S, Mṣb, K,) accord. to Sb, (S,) with tenween, (S, Mṣb,) when indeterminate, (Mṣb,) and perfectly decl., (S,) the † [which is written مَعَزَى] being a letter of quasi-coordination, not a characteristic of the fem.

gender, (S, Mṣb,) for the word is quasi-coördinate to ذُرْمٌ, of the measure فَعْلَلٌ; for the † of quasi-coördination follows the same rules as a letter belonging to the word itself, as is shown by their saying مَعَزَى and مَعَزَى [originally مَعَزَى and مَعَزَى] as the dim. forms of مَعَزَى and مَعَزَى with tenween, the letter next after the مِ of diminution being with kesr, like as they say ذُرْمٌ; for if the † were to denote the fem. gender they would not change it into مِ [in مَعَزَى, the original form of مَعَزَى,] like as they do not change it in the dims. of مَعَزَى and مَعَزَى [which are مَعَزَى and مَعَزَى]: (S:) it is sometimes made fem., [by being written or pronounced مَعَزَةٌ,] and sometimes it is made imperfectly decl. [and therefore without tenween]: (K:) Fr says, that it is [itself] fem., but that some make it masc. [and therefore with tenween]: but A'Obeyd says, that most of the Arabs pronounce مَعَزَى without tenween, while some of them pronounce it with tenween, whereas all of them pronounce مَعَزَى with tenween: (S:) IAar says, that it is perfectly decl. when likened to the measure مَفْعَلٌ, and imperfectly decl. when held to accord. with the measure فَعْلَى: (TA:) accord. to Aboo-'Amr, Ibn-El-'Alà, it is from مَعَزٌ, [inf. n. of مَعَزٌ,] and in like manner مَعَزَى is from مَعَزٌ: (A, S;) مَعَزَى also signifies the same as مَعَزٌ, (S, A, K,) or is pl. of مَعَزٌ, [or rather a quasi-pl. n.] like as عَيْدٌ is of عَيْدٌ; (Mṣb;) and مَعَزَى also is syn. with مَعَزٌ, (S, K,) and so are مَعَزَى (K) and مَعَزَى: (Sgh, K:) [respecting مَعَزَى, see also below:] مَعَزٌ [as well as its syns. mentioned above, like all quasi-pl. ns., is sometimes masc., but generally] is fem.: (Mṣb:) a male is called مَعَزٌ, (S, A, Mṣb, K,) and so a female; (Mṣb, K;) or a female is called مَعَزَةٌ (S, A, TA) [and مَعَزَةٌ (M, voce شَرْقَاءَ)] and مَعَزَةٌ; (TA;) and مَعَزَةٌ [or rather مَعَزٌ مِنَ المَعَزِ] is also used as a sing., (Mṣb,) and is applied to a male and to a female: (Mṣb, art. شَوْه:) [see also مَعَزٌ: ظَنِي] مَعَزٌ is a pl. [of pauc.] of مَعَزٌ, like as عَيْدٌ is of عَيْدٌ: (Mṣb:) the pl. of مَعَزٌ, (K,) or مَعَزَةٌ, (S,) is مَوَاعِزٌ; (S, K;) and مَعَزٌ and مَعَزٌ are said to be quasi-pl. ns. (TA.) The goats of the Arabs of the desert have short hair, not long enough to be spun; but the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrad [or Kurds] fabricate their tents. (T in art. بَنَى.) See also تَدْمِرَى in art. دَمَرٌ; and see صَانٌ in art. صَانٌ.

مَعَزَةٌ: }
مَعَزَى: } see their syn. مَعَزٌ.
مَعَزَةٌ: }

مَعَزَةٌ a fem. sing. of مَعَزٌ, q. v. (TA.)

مَعَزٌ: }
مَعَزَى: } see their syn. مَعَزٌ.

مَعَزَى dim. of مَعَزَى, syn. of مَعَزٌ, q. v. (Sb, S.)

مَعَزٌ A possessor, or master, of مَعَزَى [or goats]. (S, K.)

مَعَزٌ and مَعَزَةٌ sings. of مَعَزٌ, q. v. (S, K.) — The former also signifies Goats' skin. (S, K.)

مَعَزٌ, and its fem. مَعَزَةٌ, applied respectively to a place (مَكَانٌ) and to land or ground (أَرْضٌ), † Hard, (S, K,) and abounding with pebbles: (S:) or both, [used as subst.,] rugged and stony ground: (A:) or a place abounding with pebbles, and hard: or the latter, small pebbles: (A'Obeyd, TA:) thus A'Obeyd explains a sing. as having a pl. signification: (TA:) or the latter, a desert, (صَحْرَاءٌ) in which is elevation and ruggedness, consisting of soil, or clay, and pebbles, mixed together, but hard ground, rough to the tread: (Ish, TA:) pl. مَعَزٌ, (K,) [a pl. of each as an epithet, or or each used as a subst.,] because imagined to have the character of an epithet; (TA;) and مَعَزٌ, [a pl. of the former,] because the character of a subst. predominates in it; and مَعَزَاتٌ, a pl. of the latter. (TA.)

مَعَزٌ: see its syn. مَعَزٌ. — It also signifies, (K,) or is said to signify, (S,) A herd of gazelles, (S, K,) in number from thirty to forty; (S, TA;) or from thirty upwards: or a number of buch-gazelles collected together: (TA:) or a number of أَوْعَالٌ [or mountain-goats] collected together: (A, K:) or of أَوْعَالٌ such as are termed قَيْتَالٌ: (A, TA:) pl. مَعَزٌ and مَعَزٌ. (K.)

معط

1. مَعَطٌ, (S, K,) aor. ى, (K,) inf. n. مَعَطٌ, (S,) He (a man) was, or became, without hair upon his body: (S:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning his hair fell off by degrees, or part after part: but you should not say مَعَطٌ شَعْرَهُ: (S:) [but see 5:] or, said of a wolf, it signifies he was, or became, mischievous, malignant, or foul; syn. خَبَثٌ: or his hair became scanty, or little, (K,) and مَعَطٌ said of a wolf, his hair fell off: (Mgh, Mṣb:) and مَعَطٌ, (S, K,) of the measure فَعْلَلٌ, or

[rather] **أُنْفَعِلَ**, (accord. to different copies of the **ك**.) said of a rope, (**س**, **ك**.) &c., (**س**.) it became worn smooth. (**س**, **ك**.) — See also 5. — **مَعَطَ**, aor. ٢, (**ك**.) inf. n. **مَعَطٌ**, (**ت**.) He plucked out hair [or wool] (**ك**, **ت**.) from the head of a sheep or goat. (**ت**.)

5. **مَعَطَ** It (hair, **س**, **م**sb, [in the **ت**., **الرجل** is inadvertently put for **الشعر**, and copied in the **ت**., with the addition of **شعره** in the explanation,] fell off by degrees, or part after part, (**س**, **م**sb, **ك**, **ت**.) upon the ground, (**ت**.) by reason of disease, (**س**, **ك**, **ت**.) or the like; (**س**;) as also **أَمْعَطَ**, (**س**.) and **أَمْعَطَ**, (**س**, **ك**.) of the measure **أَمْعَطَ**, (**ك**.) or [rather] of the measure **أَمْعَطَ** [originally **أَمْعَطَ**]: (**س**;) and [accord. to some, but see 1, above,] **مَعَطَ**, aor. ٢, (**م**sb,) inf. n. **مَعَطٌ**, (**م**gh, **م**sb,) it (hair) fell off. (**م**gh, **م**sb.) You say also, **تَمَعَطَتْ** أُوْبَارُهُ *His fur became scattered.* (**ك**, **ت**.) — See also 1.

7. **أَمْعَطَ**, [said in the **س**, and in one place in a copy of the **ك**, to be of the measure **أَمْعَطَ**]: see 1: — and 5.

8. **أَمْعَطَ** and **أَمْعَطَ** [which latter is said in one place in the copies of the **ك**, to be of the measure **أَمْعَطَ**]: see 5: — and for the latter, see also 1.

أَمْعَطَ: see **أَمْعَطَ**.

أَبُو مَعَطَةَ *The wolf*: (**ك**;) a gen. proper name thereof; similar to **دُوَالَةَ** and **أَسَامَةَ** and **عَالَةَ**. (**ت**.)

أَمْعَطَ, applied to a man, *Having no hair upon his body*; (**س**, **ك**;) or *whose hair has fallen off*; fem. **مَعَطَاءٌ**: (**م**sb:) [and pl. **مَعَطٌ**]: and, applied to a wolf, *whose hair has fallen off by degrees, or part after part*: (**س**;) or, thus applied, *mischievous, malignant, or foul*: [see 1:] or *whose hair has become scanty, or little*: as also **مَعَطٌ**: (**ك**;) and **مَعَطَاءٌ**, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies *whose wool has fallen off*. (**ت**.) — **أَمْعَطَ** † *A mischievous, malignant or foul, or wolf-like, thief, or robber*; (**س**, **ل**;) likened to the wolf termed **امعط**: pl. **مَعَطٌ**. (**س**, **ل**.) — **أَمْعَطَ** applied to sand, (**ك**.) and **مَعَطَاءٌ** applied to a tract or collection of sand (**رَمْلَةٌ**), (**ت**.) and to land (**أَرْضٌ**), (**ك**.) and **مَعَطٌ** applied to sands (**رِمَالٌ**), (**ك**.) also signify † *Destitute of herbage*. (**ك**, **ت**.) — Also **أَمْعَطَ** [app. applied to sand or the like], *Extended upon the face of the earth or ground*. (**ت**.) — And **الْمَعَطَاءُ**, (**إ**agr, **ك**.) as a subst., (**إ**agr.) *The pudendum*; syn. **السُّوْدَةُ**. (**إ**agr, **ك**.)

[معط, &c.

See Supplement.]

مغث

1. **مَغَثَ**, (**س**.) aor. ٢, (**ت**.) inf. n. **مَغَثٌ**, (**ك**.) *He steeped, soaked, or macerated, a thing in water, and rubbed it with the fingers; he steeped it in water, and mashed it with the hand*; (**ت**.) *he steeped, and mashed with the hand, medicine in water*; syn. **مَرَّتْ**. (**س**, **ك**.) — **مَغَثَ المَطْرُ** **الْمَطْرُ** inf. n. **مَغَثٌ**, *The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate.* (**ت**.) — **مَغَثَ**, [aor. ٢,] *He submerged, or immersed, him, or it, in water.* (**ك**.) — **مَغَثَ** *He was affected by a fever.* (**ت**.) — **مَغَثَهُ الحُمَى** *The fever attacked him; or pained him.* (**ت**.) — **مَغَثُوهُ**, [aor. ٢,] (**س**.) inf. n. **مَغَثٌ**, (**ك**.) *They beat him lightly, (س, ك,*) as though they shook him about (كَأَنَّهُمْ تَلْتَلُوهُ).* (**س**.) — **مَغَثَ عَرَضَهُ**, (inf. n. **مَغَثٌ**, **ك**.) *He defamed him; disgraced him; dishonoured him*; (**س**, **ك**;) *aspersed him by reviling.* (**ت**.) — **مَغَثَهُ بِشَرٍّ** *He did evil to them.* (**ت**.)

3. **مَغَاثًا**, inf. n. **مَغَاثٌ** and **مَغَاثَةٌ**, *They clashed, and contended, each against the other*; syn. **حَاكًا** **وَحَاكِيًا**. (**ك**.)

مَغَثٌ *Evil, as a subst.* (**ك**.) — *Conflict, (ك,) and engagement of brave men in war, in the field of battle.* (**ت**.) — *A struggling in wrestling.* (**ت**.) See **مَغَثٌ**. — *Play*; syn. **عَبَثٌ**. (**ك**.) One of the additions of F. (**ت**.)

مَغِيثٌ, (**س**, **ك**.) or **مَغِيثٌ**, (**ل**.) and **مَغَايِثٌ**, (**ل**.) *A strong wrestler.* (**س**, **ك**.) — Also, the latter, *A man pertinacious in altercation.* (**ت**.) — **مَغِيثٌ** and **مَغِيثٌ** *An evil, a wicked, or malignant, man*: after the manner of a rel. n. [denoting habitual state or action, and the like]. (**ت**.)

مَغَاثٌ *The lightest, or slightest, of the diseases incident to camels.* (El-Hejeree.) — Also, *A certain tree, two carats' weight (قِيرَاطَانِ) of the root of which is an emetic and laxative*: (**ك**;) or, as in one copy [of the **ك**], *a certain plant, in the root of which is a poisonous quality (سَمِيَّةٌ [i. e., سَمِيَّةٌ]); the drinking of a grain of it [in water] causes looseness of the bowels, and vomiting, in an excessive degree.* (**ت**.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] **مَغَاثٌ** *is [the name of] roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree, (فِي أَوَاخِرِ الشَّامَةِ), [the degrees of heat and cold and dryness and moistness being four,] the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs or members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also*

for the gout (نَقِيرَسُ), and spasmodic contraction (تَشَجُّجُ); and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse. Some say, that it is [the name of] the roots of the wild pomegranate; but this assertion is not of established authority. Others say, that it is a kind of **سُورَنَجَانٌ**; and this is not improbable. The hakeem [Dáood] says, in the Tedhkireh, **مَغَاثٌ** is [the name of] a certain plant in **El-Kerej (الكرج)** and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough, or coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the **سُمْنَةُ**, and called **قلقل**: hence it has been imagined to be the pomegranate: and it is said to be a species of **سُورَنَجَانٌ**: its strength, or virtue, lasts about seven years: and there is a kind of it brought from **'Abbádán**, and towards Syria, weak in operation; and it is this which is used in Egypt. (**ت**.) [M. Rouyer, in the *Descr. de l'Egypte*, tome 11 of the sec. ed., p. 452, describes it as follows: a root of a whitish colour, mucilaginous, fleshy, or pulposus, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.]

مَغِيثٌ and **مَغِيثٌ** *Herbage laid prostrate by rain*: (**س**, **ك**;) *herbage that is rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain.* (**ت**.) — See **مَغِيثٌ**.

مَغِيثٌ *Affected by a fever.* (**إ**agr, **ك**.) — See **مَغِيثٌ**.

مَغَايِثٌ: see **مَغِيثٌ**.

مغج

1. **مَغَجَ الفَصِيلُ ضَرْعَ أُمِّهِ**: see **مغج**.

معد

1. **مَعَدَّ**, aor. ٢, (inf. n. **مَعَدٌّ**, **س**, **ل**.) *He (a child, and a lamb or kid, س, ل, and a young camel, ل, ك) sucked his mother: he (a young camel) struck his mother in her udder with his head, and sucked her: and he (a lamb or kid) took the teat of his mother in his mouth to suck*; (**ل**;) as also **مَعَدَّ**, with the unpointed **ع** and the pointed **د**. (**إ**كtt.) — **مَعَدَّ** *He sucked, or sucked in, a thing*: (**ك**;) *he sucked, or sucked in, the inside of صَرِيَّةٍ, i. e., [a piece of] the gum of the طَلْعِ*; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (**س**, **ل**.) See

also **مَغْدُ**, below. — **مَغْدُ**, aor. ٢, inf. n. **مَغْدُ**; (L, K;) and **مَغْدُ**, aor. ٢, (L,) inf. n. **مَغْدُ**; (L, K;) *He*, (L,) or *it*, (the body, K,) *became full and fat*. (L, K.) — **مَغْدُهُ**, (aor. ٢, inf. n. **مَغْدُ**, S, L.) *It* (a pleasant, or an ample, and easy, life) *nourished him*: (AZ, IAr, S, L:) or *it* (a life, or manner of living) *nourished him, and rendered him in a state of amplitude and ease*. (K.) — **مَغْدُ** *He* (a man, L) and *it* (a plant, L, K, or other thing, K, or anything, L) *became tall*. (Aboo-Málik, L, K.) — **مَغْدُ فِي عَيْشٍ نَاعِرٍ**, (aor. ٢, inf. n. **مَغْدُ**, S, L,) a phrase mentioned by Fr, (S,) *He* (a man) *lived, and enjoyed abundant comforts, or luxury, in a pleasant, or an ample and easy, state of life*. (K.) — **مَغْدُهُ** *It* (youth) *caused him still to flourish, or to be in the flower of age*. (En-Nadr, L.) — **مَغْدُ** *He* *became in the full prime of youth*. (L.) — **مَغْدُ**, aor. ٢, inf. n. **مَغْدُ**, *He plucked out hair*: (L:) as also **مَعْدُ**. (L, art. معد.) — **مَغْدُ مَوْضِعِ الْغُرَّةِ** *He plucked out the hair in the place of the blaze, or white mark on the forehead or face, of a horse, in order that it might become gray*. (L, K.)

4. **امغدت** *She* (a woman) *suckled her child*; (S, L, K;) and a she camel, &c., her young one. (S, L.) — **امغد**, (inf. n. **امغاد**, L,) *He* (a man, S, L,) *drank much, or abundantly*: (S, L, K:) or *he drank long*. (AHn, L.)

مَغْدُ *The flower, or flourishing period, of youth*. (En-Nadr, L.) — *Soft; tender; delicate: pleasant; easy and ample*: syn. **نَاعِرٌ**: (S, L, K:) applied to the period of youth: (S, L:) and to life, or a manner of living. (L.) — Also, (K,) or **مَغْدُ الْجَسِيرِ**, (L,) *Soft and plump*: applied to a camel: (L, K:) or (so in the L; in the K, and) *big, or bulky*: (L, K;) as also **مَعْدُ**; (L;) and *tall*: (K:) applied to anything. (L.) — **مَغْدُ**, applied to the **غُرَّةِ**, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; *Having the hair plucked out in order that it may become gray*: (L:) the term **مَغْدُ** is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (S, L:) and with relation to the forelock, when it is as though burnt. (L.) — **مَغْدُ** (L, K) and **مَغْدُ** (L) *The fruit of the [tree called] تَنْضَبُ*: or (so in the L; but in the K, and) the [plant called] **لَفَّاح** [q. v.]: (L, K:) or the *mild لَفَّاح*: (L:) or, both words, (so in the L; but in the K, and) the [plant called] **بَادِئَان**: (L, K:) or a plant resembling the **نادنجان**, growing at the roots of the **عَضَه**: (L:) and the former word, a fruit resembling the cucumber, (Aboo-Sa'eed, L, K,) which is eaten: (Aboo-Sa'eed, L:) or a kind of tree that twines about other trees, more slender

than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled [to be eaten], with pips like those of the apple; people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; it appears first green; then becomes yellow; and then, at last, green [again, or probably red; for I think that **يخضر**, in the L, from which this is taken, is a mistake for **يحمّر**]: the word is a coll. gen. n.: and] the n. un. is with ٥: (AHn, L:) ISd says, I have not heard **مَغْدَةُ**; but **مَغْدُ** may be a quasi-pl. n. of **مَغْدَةُ**; like as **حَلَقِي** is of **حَلَقَةٌ**, and **فَلَكُ** of **فَلَكَةٌ**. (L.) — **مَغْدُ** i. q. **صِرَّةٌ**, meaning as explained above, at 1: (S, L,) also, the gum of the lote-tree, **سِدْر**: (Aboo-Sa'eed, L:) or, of the lok-trees of the desert. (S, L.)

مَغْدُ: see **مَغْدُ**.

مغر

2. **مغرته** *He dyed it* (namely a garment or piece of cloth) *with مغرة*. (A.)

مَغْرٌ and **مَغْرَةٌ** (K, TA) *A colour inclining to red*: (TA:) or a colour not pure red, (K, TA,) nor inclining to yellow; its redness being like the colour of **مَغْرَةٌ**: (TA:) or i. q. **شُقْرَةٌ** [i. e., in a man, ruddiness of complexion combined with fairness, and in a horse, a sorrel colour,] with *duskiness, or dinginess*. (K.) See also **أَمَغْرٌ**.

مَغْرَةٌ [Red ochre, called in the present day **مَغْرَةٌ**;] *red earth*, (S, A, Mṣb, K,) with which one dyes [and paints]; (TA;) well known; (A;) as also **مَغْرَةٌ**. (S, K.)

مَغْرٌ: see **مَغْرٌ**.

مَغْرَةٌ: see **مَغْرَةٌ**.

أَشْقَرٌ i. q. **أَمَغْرٌ**, (A, Mṣb,) applied to a man [and signifying *Of a ruddy complexion combined with fairness*], (A,) and to a horse [and signifying *of a sorrel colour*]: (A, Mṣb:) or *red in the hair and skin*, (S, K,) of the colour of **مَغْرَةٌ**: (S:) and *having redness in the face, with clear whiteness*: (K:) or *white, or white in face*: as also **أَحْمَرٌ**: applied to a man: (TA:) and, applied to a horse, of a colour inclining to **أَشْقَرٌ** [or sorrel]; i. e. *having his شُقْرَةٌ* [or sorrel colour] tinged over with duskiness, or dinginess: (S:) and applied to a camel, of the colour of **مَغْرَةٌ**: (K:) and so applied to a horse: or a horse not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of **مَغْرَةٌ**, and having the mane and forelock and ears like the [red] colour termed **صُهْبَةٌ**, without any whiteness: (TA:) [see also **مَغْرٌ**]: the fem. is **مَغْرَاءٌ**: and the dim. **أَمِغْرٌ**. (TA.)

مَغْرَةٌ *Land whence مغرة comes forth, or is procured*. (TA.)

مِغْرٌ A garment, or piece of cloth, (A,) dyed with **مَغْرَةٌ**. (A, K.)

مغص: see **مغص**.

مغص

1. [**مَغَصَهُ**, inf. n. **مَغَصٌ**, *He pierced him with a spear or the like*: for] **مَغَصٌ** is syn. with **طَعَنٌ**; as also **مَغَسٌ**. (TA.) — [Hence, perhaps,] **مَغِصٌ**, (ISk, S, Mṣb; K,) [of which **مَغِصٌ**, which see below, is app. the inf. n.] and **مَغِصٌ**, (A, Mṣb, [in a copy of the former of which, instead of the former verb, I find **مَغِصٌ**, but this is probably a mistranscription,]) inf. n. **مَغِصٌ**; (Mṣb;) *He* (a man, S, Mṣb,) *had what is termed مغص as explained below*; (ISk, S, A, Mṣb, K;) as also **مَغِصٌ** and **مَغِصٌ**: (IKoot, Mṣb:) and **مَعِصٌ**: (TA:) [it is most commonly with **ع** and **ص**; but Z says, that] the original word is with **س**, from **مَغَسُهُ** signifying **طَعَنُهُ**. (A.)

5. **تَمَغِصِي بَطْنِي**, and **تَمَغِصِي**, *My belly pained me*; as also **تَمَغِصِي**, with **س**. (TA.) [In the CK, we find **تَمَغِصِي بَطْنُهُ**, explained by **أَوْجَعَهُ**, as though signifying *It pained his belly*: but **بَطْنُهُ** is doubtless a mistake for **بَطْنُهُ**. In MS. copies of the K, I do not find this verb.] — And [hence,] **تَمَغِصِي الشَّيْءُ** + *The thing hurt me*: and in like manner, **تَمَغِصْتُ مِنْهُ** + [I was hurt by it]. (TA.)

مَغِصٌ (ISk, S, A, Mṣb, K) and **مَعِصٌ**; (IDr, A, K;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (S,) and Az pronounces him right in saying so, (Mṣb,) and Yaakoob disallows the latter word, wherefore the author of the K is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [**Colic**; or] *pain in the belly*, (A, K,) and *gripping* (**تَقَطِيعٌ**) *in the bowels*; (A;) or *gripping* (**تَقَطِيعٌ**) *in the bowels, and pain [therein]*; (S;) or *pain in the bowels, and contortion [therein]*; (Mṣb;) as also **مَغِصٌ**. (Yaakoob, TA.)

مِغْصُوسٌ A man (S, Mṣb) having what is termed **مَغِصٌ** as explained above. (S, Mṣb, K.)

[مغط,

مغل,

See Supplement.]

مغنتس

مَغْنِطِيسٌ, (S, K,) or **مَغْنِطِيسٌ**, (as in some copies of the K, and in the TA,) and **مَغْنِطِيسٌ** (CK) and **مَغْنِطِيسٌ** (K) [The magnet;] a certain

stone that attracts iron: arabicized [from the Greek μαγνήτης]. (S, K.) [Mentioned in S, L, K, in art. غطس; but, as observed in the TA, it should have a separate place.]

[مغى,

مق,

See Supplement.]

مقا

موقى and ماقى The posterior, or, as some say, anterior, part of the eye: (K:) or the inner angle of the eye, next the nose. (K, &c., art. ماق.) Mentioned by most of the lexicographers in art. ماق, q. v. (TA.)

مقت

1. مَقْتَهُ (aor. ُ, Mṣb,) inf. n. مَقْتٌ (and, accord. to the K, مَقَاتَهُ; but this is the inf. n. of مَقَتٌ, q. v.; TA) He hated him: (S, K:) as also مَقْتَهُ (K,) inf. n. تَمَقَيْتٌ (TA;) [but this has, probably, an intensive signification;] or he hated him on account of a foul action that he had committed: (Lth:) or he hated him with the most violent hatred, (Zj, M, Er-Rāghib, Mṣb,) on account of a foul action. (Mṣb.) — مَقْتٌ إِلَى النَّاسِ, aor. ُ, inf. n. مَقَاتَهُ, He was hateful, or an object of hatred, to men, on account of a foul action that he had committed: (Lth:) or he was hateful, or an object of hatred, in the utmost degree, (M, Mṣb,) on account of a foul action. (Mṣb.)

2: see 1.

3. مَقَاتَهُ He hated him [or hated him in the utmost degree] reciprocally, on account of some foul, or evil, affair. (A.) — مَقَاتُوا [They bore hatred, one to another.] (TA, art. بهت.)

4. مَا أَمَقْتَهُ عِنْدِي How hated, or hateful, or odious, is he to me! (Sb, K.) — مَا أَمَقْتَنِي لَهُ How I hate him! (Sb, K.)

5. تَمَقَّتْ إِلَيْهِ He showed, or manifested, hatred [or the utmost hatred] to him: contr. of تَحَبَّبَ إِلَيْهِ. (A.)

6. تَمَقَّتُوا They hated one another, [or hated one another in the utmost degree,] on account of some foul, or evil, affair. (A.)

نِكَاحُ الْمَقْتِ The marrying the wife of one's father after him; (K;) that is, after his having divorced her or died: (TA:) this was done in the time of paganism, (S,) and was then thus called; مَقْتٌ signifying the "most violent hatred:" it is forbidden in the Kṣur, iv. 26. (Zj.)

مَقْتِي A man who has contracted the kind of marriage termed نِكَاحُ الْمَقْتِ: (ISd, K:) or the son of such a man. (Zj, K.)

مَقِيْتٌ and مَمْقُوْتٌ Hated: (S, K:) or the former signifies hateful, and the latter hated: (MF:) [or hateful, and hated, on account of his having committed a foul action: in this sense مَقِيْتٌ is mentioned by Lth: or hateful, and hated, in the utmost degree, on account of a foul action: in this sense مَقِيْتٌ is mentioned in the Mṣb.]

مَمْقُوْتٌ: see مَقِيْتٌ.

مقد

مَقْدِي A certain kind of beverage, prepared from honey, (S, L, K,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (S, L,) called مَقْدٌ; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [مَقْدٌ]: IB says, that the orthography of the word as best known to the lexicologists is مَقْدِي, without teshdeed; but that A'Obeyd and others write it with teshdeed; and that I'Amr cites in confirmation of its being thus a verse of 'Amr Ibn-Maadekerib, at the end of which occurs the expression مَقْدِي; without ي; [app. for مَقْدِي;] adding, that it is thus called in relation to مَقْدٌ, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A'Obeyd says, I hold it to be correctly مَقْدِي; and I heard Rejà Ibn-Selemeh explain this as signifying "wine diminished to half its quantity by boiling;" as though it were divided (قَدٌّ) in halves: (Sh, L:) IB adds, that Aboo-ṭ-Teyyib the lexicologist says, that the word in question is with د without teshdeed; from مَقْدٌ; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — تَوْبٌ مَقْدِيٌّ A certain well-known kind of cloth, or garment: (L, TA:) you say ثِيَابٌ مَقْدِيَّةٌ (K. [In the CK, erroneously, مَقْدِيَّةٌ.]

مقر

1. مَقْرٌ, aor. ُ, (S, Mṣb,) inf. n. مَقْرٌ (S, A, Mṣb, K,) It was, or became, bitter; (S, A, Mṣb, K;) as also مَقْرٌ (ISk, IKṭṭ, A, Mṣb, K,) inf. n. اِمْقَارٌ: (Mṣb:) or sour, or acid: (K:) and مَقْرٌ, said of milk, (AZ, A, K,) it became almost bitter, by reason of its quality of biting the tongue: (A:) or lost its [proper] flavour (AZ, K) by becoming intensely sour or acid. (AZ, TA.) =

مَقْرٌ عُنُقَهُ (ISk, S, A, K,) aor. ُ, inf. n. مَقْرٌ (ISk, S,) He bruised his neck: (S, A:) or beat it with a staff or stick, so as to break the bone in pieces, leaving the skin whole. (A, K.) — And hence, (A,) مَقْرُ السَّمَكَةِ الْمَالِحَةِ He macerated the salt fish in vinegar; (A, K;) as also مَقْرٌ. (K.) And in like manner you say of anything that you macerate. (TA.)

4: see 1, in three places. — اُمَقْرْتُ لِفُلَانٍ شَرَابًا I made beverage bitter to, or for, such a one. (IDrd.)

مَقْرٌ: see مَقْرٌ, in three places.

مَقْرٌ Bitter; (S, A, Mṣb, K;) as also مَقْرٌ (TA) and مَمْقِرٌ (S, A, K) and مَمْقُورٌ (Sgh, K:) or sour; acid; as also مَمْقِرٌ: (K:) which last also signifies intensely sour or acid; (AZ, Aboo-Málik, S;*) applied to milk: (the same, and K:) or sour, or acid, milk. (Mṣb.) — Aloes; syn. صَبْرٌ: (Aṣ, S, A, Mṣb, K:) as also مَقْرٌ: (S:) or a certain thing resembling it: (IKṭ, Mṣb, K:) or poison: as also مَقْرٌ: (K;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, a certain bitter kind of tree: and accord. to AHn, a certain plant, which grows in leaves without branches. (TA.) [See صَقْرٌ.]

مَمْقِرٌ: see مَقْرٌ, in two places.

سَمَكٌ مَمْقُورٌ Fish macerated in vinegar and salt, so as to become a cold sauce or fluid seasoning: (AZ, TA:) or sour, or acid, fish: (IAṣr, TA:) or fish bruised (يَمَقْرُ) in water and salt: you should not say مَمْقُورٌ. (S.)

مَمْقُورٌ: see مَقْرٌ.

مقاط

مَاقِطٌ The freedman of a freedman: (K:) or the slave of a slave of a freedman: whence the Arabs say, in reviling, فُلَانٌ سَاقِطٌ بَنُ مَاقِطِ بَنٍ [which is its pl.] like سَاقِطٌ and لُغَاطٌ, signifies, accord. to IAṣr, The refuse, or lowest or basest or meanest sort, of mankind, or of people. (TA in art. خشر.)

[مقع, &c.

See Supplement.]

مكا

مَدٌّ The hole of a fox, or of a hare, or rabbit: or, accord. to Th, the hole of the kind of lizard called ضَبٌّ. (L.)

مكت

مَكَتَ, [aor. 2,] *He remained, stayed, abode, or dwelt, in a place*: (K:) like مَكَد: accord. to some, a word mispronounced: accord. to others for مَكَت; the ث being changed into ت. (TA.)

10. اِسْتَمَكَّتِ البُتْرَةُ *The pustule became filled with pus, or matter.* (IAar, T, K.)

مكت

1. مَكَتَ, aor. 2; and مَكَتَ, aor. 2; inf. n. مَكْتُ [with which مَكْتُ and مَكْتُ (see below) are syn.] and مَكْتِيَّ (S, K) [like خَصِيصِي, q. v.,] and مَكْتِيَّ [like خَصِيصًا] and مَكْتُ and مَكْتُ and مَكْتَانُ (K) and مَكَاتُ and مَكَاةُ [which last is the inf. n. of مَكْتُ]; (TA;) *He tarried; tarried and waited, or expected*; (S, K;) *was patient, and tarried, and waited, or expected: or he tarried, stayed, or stopped, expecting: loitered; tarried; stayed; waited; paused in expectation; في مكانٍ in a place.* (TA.) [In like manner,] † تَمَكَّتْ *He loitered; tarried; stayed; waited; paused in expectation.* (S, K.)

5: see 1.

مَكْتُ and مَكْتُ, subst., from مَكَتَ or مَكَتَ, *A tarrying; tarrying and waiting, or expecting; &c.* (S, A.)

مَكْتُ: see مَكْتُ.

مَكِيْتُ *Grave*: (S, K:) *who does not hasten in his affair*: pl. مَكَاةُ and مَكِيُونٌ. (TA.) — مَكِيْتُ الكَلَامِ; *Slow of speech.* (Ibn-Abi-l-Hadeed.) — Also مَكِيْتُ *A man remaining; staying; abiding; remaining fixed, or stationary.* (TA.)

سَارَ الرَّجُلُ مَتَمَكَّنًا *The man journeyed, or proceeded, loitering; syn. مَتَلَوَّمًا.* (S.)

مكد

1. مَكَدَ, (S, L, K,) aor. 2, (L,) inf. n. مَكُودٌ (S, L, K) and مَكْدًا, (K,) *He remained, stayed, abode, or dwelt, (S, L, K,) in a place*; (S, L;) as also مَكَتَ. (TA.)

مَكَدُ Water (L) *lasting, or continuing, (L, K,) unceasingly.* (K.) — نَاقَةٌ مَكَدَةٌ *A she-camel abounding with milk; as also مَكْدَاءُ: (K:) or constantly, or always, abounding with milk; (L;) as also مَكْدَاءُ (S, L;) and مَكُودٌ: (S, L, K:) like نَكْدَاءُ (S, L:) pl. of مَكُودٌ, مَكْدُ, (K,) or مَكْدُ, and مَكَادُ. (L.) — بِرٌّ مَكَدَةٌ, and مَكُودٌ *A well having a constant, or unceasing, supply of water*: (L:) and رَكِيَّةٌ*

مَكَدَةٌ *a well whereof the water remains without diminution* [to which is added وَاحِدٌ عَلَى قَرْنٍ وَالْقَرْنُ وَالْقَرْنُ وَالْقَرْنُ الغَامِيَةَ لَا يَتَغَيَّرُ وَالْقَرْنُ وَالْقَرْنُ وَالْقَرْنُ الغَامِيَةَ, app. meaning, of the measure of one قَرْنٌ, not changing; by قَرْنٌ being meant the structure of stone which supports the wood whereto the pulley is suspended, and which is described as being of the proportion of a man]. (S, L.) — وَدٌّ مَكَدٌ † *Unceasing love or affection.* (L.)

مَكُودٌ: see مَكَدٌ.

مَكْدَاءُ: see مَكَدٌ.

مكر

1. مَكَرَ, aor. 2, (Msb, TA,) inf. n. مَكْرٌ; (S, A, Msb, K;) and † اَمَكَرَ; (Msb;) *He practised deceit, guile, or circumvention; or he practised deceit, guile, or circumvention, desiring to do to another a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded; syn. خَدَعَ; (Msb;) and of the inf. n. خَدِيْعَةٌ: (S, A, K:) he practised an evasion or elusion, a shift, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient; he plotted; or he exercised art, craft, cunning, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage according to his own free will; syn. of the inf. n. اِحْتِيَالٌ: (S, TA:) or to this explanation, conveyed by احتيال as the syn. of the inf. n., should be added secretly, or privately: (Lth, TA:) مَكْرٌ is praised or dispraised according to the nature of its object. (El-Basair.) [For further explanation, see what follows.] — It is trans. by means of ب: and also, accord. to Z, by itself: (MF:) [but I know not any instance of its being trans. by itself: except as meaning he plotted a thing: see مَكْرَ السَّبِيحِي in the Kur, xxxv. 41, cited voce سَبِيحٌ:] you say بِهِ مَكْرًا, (S, A, TA,) aor. and inf. n. as above, (S, TA,) meaning, *He deceived, beguiled, or circumvented, him; or he deceived, beguiled, or circumvented, him, and desired to do him a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded: &c.*: (S, A, TA:) syn. كَادَهُ: or it differs [somewhat] from كَادَهُ, accord. to Aboo-Hilal El-Askeree: (TA:) some say, that مَكْرٌ به signifies as above with the addition of feigning the contrary of his real intentions; which كَادَهُ does not imply: or this latter signifies “he did him harm,” or “mischief;” and the former, *he did him harm, or mischief, clandestinely.* (MF, voce كَادَ.) See art. خَدَع. — مَكْرٌ also signifies *He managed with thought, or consideration, or acted with policy, and practised stratagem, in war.* (TA.) — مَكْرٌ اَللّٰهُ and † اَمَكَرٌ are syn., (IKtt, Msb,)*

signifying, † *God recompensed, or requited, for مَكْرٌ [or the practising deceit, &c.]: (Lth, Msb, TA:*) or مَكْرٌ اَللّٰهُ signifies God's granting a man respite or delay, and enabling him to accomplish his worldly aims [so as to bring upon himself the punishment due to his evil actions]: (Er-Raghib, TA:) or, accord. to I Ath, God's causing his trials to befall his enemies, exclusively of his friends: or his taking men by little and little, so that they do not reckon upon it, bestowing upon them renewed favours for acts of obedience which are imagined to be accepted whereas they are rejected.* (TA.)

3. مَكَرَهُ *He practised with him mutual deceit, guile, or circumvention; &c.*; (A, TA;) syn. خَادَعَهُ. (TA.)

4: see 1, in two places.

6. تَمَاكَرُوا *They practised mutual deceit, guile, or circumvention; &c.* (A, TA.)

مَكْرُوزٌ: }
مَكْرَارٌ: } see مَكَرٌ.

مَكَرٌ (S, A, Msb, K) and مَكْرَارٌ (S, A, K) and مَكْرُوزٌ (K) epithets from مَكَرٌ: (S, A, Msb, K:) [the first signifying *Practising deceit, guile, or circumvention; &c.*: and the second and third, *practising the same much, or frequently; deceitful, guileful, artful, crafty, or cunning; a trickster, or crafty knave.*]

مكس

1. مَكَسَ, aor. 2, (TK,) inf. n. مَكْسٌ, (Sh, A, K,) *He diminished, or deducted from, a thing*; (Sh, A, K, TK;) syn. of the inf. n. تَقَصَّصَ. (Sh, A, K.) Thus Sh explains مَكْسٌ in the saying of Jābir Ibn-Jinne Et-Taghlibee:

• أَبِي كُلِّ اَسْوَاقِ الْعِرَاقِ اِنَاوَةٌ •
• وَفِي كُلِّ مَا بَاعَ اَمْرُو مَكْسٍ دِرْهَمٍ •

[*Is there bribing in every one of the markets of El-'Irāk, and in the case of everything that a man has sold the deducting of a dirhem?*]. (TA.)

[Hence,] you say, مَكَسٌ فِي الْبَيْعِ, aor. and inf. n. as above; (S, Mgh, Msb, K;) and † مَكْسٌ, inf. n. مَكَاكَسَةٌ and مَكَاكَسٌ: (S, Mgh, Msb:) both signify *He diminished, or deducted from, the price in the selling, or buying*: (Msb:) or both signify *he desired, or demanded, a diminution of, or deduction from, the price in selling or buying*: (Mgh, TA,*) or the former signifies *he collected property in selling or buying*: (K:) [but from what I find in the other lexicons, I think it probable that an early copyist has perverted the text of the K here by making a transposition; writing مَكْسٌ فِي الْبَيْعِ for بَيْعٌ مَكْسًا جَبِي مَالًا وَالْمَكْسُ التَّقْصِصُ وَالظُّلْمُ

مَكْسٌ يَمَكْسُ مَكْسًا جَبِي مَالًا وَالْمَكْسُ فِي الْبَيْعِ النِّقْصُ وَالظُّمْرُ: in the TK we find جَبِي مَالًا, which is certainly a mistake:] or مَكْسٌ signifies the diminishing (إِنْتِقَاصُ) of the price of a commodity: (M, TA:) and مَكَّسٌ, the acting with mutual niggardliness in bargaining; or, accord. to Esh-Sherreeshee, the vying in acuteness between a seller and buyer, the former demanding a price and the latter offering less, time after time, until they agree to a reduced price. (Har, p. ٥٨٦.) You say also, مَكَّسٌ, meaning, He (a man) suffered a diminution, or deduction, in selling or buying and the like. (TA.) — [Hence, perhaps, or the reverse may be the case,] He wronged a man; treated him, or used him, wrongfully, injuriously, or tyrannically. (A,* K,* TK. [In the first and second, only the inf. n. of the verb in this sense is mentioned.] — [Hence, also, app.,] He (مَكَّسٌ, Mgh, Mṣb) collected a tax; syn. جَبِي; [particularly, the tax termed مَكْسٌ:] (§,* M, Mgh,* Mṣb [in the first and third of which, only the inf. n. of the verb in this sense is mentioned:]) or he collected property. (A.) Hence the saying, (Mgh,) in a trad., (§,) لَا يَدْجُلُ صَاحِبُ مَكْسِ الْجَنَّةِ (§, Mgh) [The taker of the tax termed مكس will not enter paradise]; meaning, the عَشَارُ. (TA.)

3. مَكَّسُهُ, (K,) مَكَّسٌ فِي الْبَيْعِ: see 1. — مَكَّسُهُ, (K,) inf. n. مَكَّسَةٌ [and مَكَّسٌ], (TA,) He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. شَاحَهُ (K: but in some copies, شَاكَّهُ, TA.) or مَكَّسُهُ فِي الْبَيْعِ signifies he contended with him [by bidding against him or otherwise] in the sale. (MA.) [See, in art. كَسِبَ, voce كَاسٌ, an ex. from a trad., accord. to one reading thereof.]

6. تَمَكَّسُوا They acted in a niggardly, a tenacious, or an avaricious, manner, each with the other, in bargaining: (IDrd, K:) or تَمَكَّسُوا فِي الْبَيْعِ they contended, one with another, [by outbidding or otherwise] in the sale. (MA.)

مَكْسٌ, an inf. n., (see 1,) used as a subst., (Mgh, Mṣb,) Money that used to be taken from the seller of commodities in the markets in the time of ignorance: (IDrd, M, K:) and a dirhem which the collector of the poor-rate used to take after he had finished the receipt of that tribute: (IAḥr, K:) or what is taken by the عَشَارُ, (§, Mgh,) or مَكَّسٌ, (§,) or مَكَّسٌ: (Mgh, Mṣb:) so [accord. to some] in the verse above cited: (§:) the tax, or impost, which he used to take: (TA:) and generally, what the Sultan's guards take wrongfully on an occasion of buying and selling: so [accord. to some] in the verse cited above: (Mṣb:) pl. مَكْسٌ. (A, Mgh, Mṣb.)

مَكَّسٌ (A, Mgh, Mṣb) and مَكَّسٌ (§) One

who takes, or receives, what is termed مَكْسٌ: (Mgh, Mṣb;) i. e., (Mgh,) i. q. عَشَارُ. (§, Mgh.) مَكَّسٌ: see مَكَّسٌ.

[مكس, &c.,
See Supplement.]

مَلَأَ

1. مَلَأَ, aor. ٤, inf. n. مَلَأٌ (§, K) and مَلَأَةٌ and مَلَأَةٌ; (K;) and مَلَأٌ; (TA;) and مَلَأٌ, inf. n. مَلَأَةٌ; (K;) He filled (K;) a vessel &c. (§, TA.) You may also say مَلَأَتْهُ مَلَأٌ, for مَلَأَتْهُ, (TA.) — مَلَأَ الْعَيْنَ † He satisfied [or glutted] the eye by his comeliness of aspect. (TA.) See an ex. in a verse cited voce عَقَبَ — مَلَأَتْ مِنْهُ عَيْنِي † [I satisfied, or glutted, my eye by the sight of his comeliness]. (TA.) — مَلَأُوا, aor. ٤, (K,) inf. n. مَلَأَةٌ and مَلَأَةٌ; (§, K;) and مَلَأٌ, aor. ٤; (K;) the former is that which commonly obtains; (TA;) He became rich, wealthy, &c., syn. مَلَأَتْهُ مَلَأٌ. (K.) — مَلَأَتْهُ مَلَأٌ † [A word, or saying, that fills the mouth;] i. e., gross, and abominable; not allowable to be spoken; that fills the mouth so that it cannot articulate. (TA, from a trad.) — مَلَأُوا أَفْوَاهَهُمْ مِنَ الْقُرْآنِ † [Fill your mouths with the Qur-án]. (TA.) — مَلَأُوا رُجْبًا, and مَلَأُوا رُجْبًا † He was filled with fright. (A.) — مَلَأْتُ ثِيَابِي † He sprinkled my clothes with mud, &c. (A.) — مَلَأَ رَاكِبُهُ مَلَأٌ [He (a camel) bespattered his rider with his ejected cud]. (§, K, art. زَرَدُ) — مَلَأَ عِنَانَهُ † He made, or urged, his beast to run vehemently. (TA in art. عَنَ) — مَلَأَ, like مَلَأَ, [i. e., pass. in form, but neut. in signification,] and مَلَأَ, † He had the disease called مَلَأَةٌ. (A, K.) — See 3.

2. مَلَأَ فُرُوجَ فَرَسِهِ He made his horse to run at the utmost rate of the pace termed حَضْرُ. (TA.) — And see 1, and 4.

3. مَلَأَهُ عَلَى الْأَمْرِ, (S, K,) inf. n. مَلَأَةٌ; (§;) and مَلَأَهُ; (K;) but this latter the lexicologists do not hold in good repute; (TA;) He aided, or assisted, him, and conformed with him, to do the thing. (IAḥr,* AZ, S, K.)

4. مَلَأَ فِي قَوْسِهِ, (S,) and مَلَأَ فِي قَوْسِهِ, (S,) and مَلَأَ فِي قَوْسِهِ, (K,) † He pulled his bow to the utmost. (§, K, TA.) — مَلَأَهُ اللَّهُ, (S, K,) inf. n. مَلَأَةٌ, (TA,) † God affected him with the disease called مَلَأَةٌ. (§, K.)

5. مَلَأَ مِنَ الطَّعَامِ وَالشَّرَابِ He became full of food and drink. (§) — See 8. — مَلَأَ غَيْظًا, and مَلَأَ, † He became filled with rage. (§.)

مَلَأَ شَبَعًا, and مَلَأَ, He became filled to satiety. (TA.) — مَلَأَ He put on himself a مَلَأَةٌ; i. e., a covering of the kind so called. (TA.)

6. تَمَلَّأُوا عَلَى الْأَمْرِ They agreed, or conspired together, to do the thing: (ISk, S, K, TA:) they aided, or assisted, [and conformed with,] one another to do the thing. (TA.)

8. مَلَأَ and مَلَأَ; (§, K;) and مَلَأَ, aor. ٤; (K;) It (a vessel, &c., TA) became full. (§, K.)

— See 5. — مَلَأَ شَبَابًا † [He became full of sap, or vigour, or youth, or young manhood]. (The Lexicons, &c., passim.) And مَلَأَ الشَّبَابُ † [The sap, or vigour, of youth, or young manhood, became full, or mantled, in a person.] (§, K, in art. غَطَى.) [And مَلَأَ, alone, He was, or became, plump.] — مَلَأَ عِنَانَهُ † The utmost of his power, or ability, was accomplished. (TA in art. عَنَ.)

10. جَعَلَ دِينَهُ فِي مَلَأَةٍ signifies مَلَأَةٌ فِي الدِّينِ (CK, and a MS copy of the K) [app., He made wealthy persons, or honest wealthy persons, his debtors: but in one copy of the K, for مَلَأَةٌ, we find مَلَأَةٌ, which affords no sense that seems admissible here: and in another, دِينٌ seems to be put in the place of دِينٌ, in both the above instances; and مَلَأَةٌ in that of مَلَأَةٌ; for Golius renders the phrase مَلَأَةٌ فِي الدِّينِ by opulentia studuit in religione sua: i. e., religionem suam in illa posuit: a meaning which IbrD rejects].

مَلَأٌ [A thing sufficient in quantity, or dimensions, for the filling of a vessel, &c., or] the quantity that a vessel, &c., holds when it is filled. (§, K.) — مَلَأَ أَعْطَاهُ مَلَأَةً وَمَلَأِيهِ وَثَلَاثَةَ أَمْلَاتِهِ Give it (i. e., the cup, TA) what will fill it; and what will twice fill it; and what will thrice fill it. (§, K.) — مَلَأَ حَجْرٌ مِلَّ الْكَفِّ A stone that fills the hand. (TA.) — لَكَ الْحَمْدُ مِلَّ السَّمَوَاتِ وَالْأَرْضِ To Thee be praise that shall fill the heavens and the earth. (TA.) — مَلَأَ مِلَّ كِسَائِبَهَا A fat woman; that fills her كِسَاءٌ when she covers herself with it. (TA, from a trad.)

مَلَأٌ An assembly, (IAḥr, S, K,) absolutely, (TA,) [whether of nobles or others]: pl. أَمْلَاءٌ. (IAḥr.) — نَوَابِغٌ; chiefs; princes; syn. أَمْرَأَةٌ and عِلِّيَّةٌ; (K;) principal persons; persons whose opinion is respected. (TA.) [The most exalted princes; i. e.] the angels that are admitted near [to the presence of God]; or the archangels. TA.) See سَمِعَهُ, for other explanations. — A people of comely appearance, figure, attire, or adornment, united for some purpose or design; expl. by قَوْمٌ ذُو الشَّرَةِ وَالتَّجَمُّعِ لِلزَّادَةِ: (Abu-l-Ḥasan, K:) [but this is wrong, see Beyd,

ii. 247.] Thus it is of a different class from رَهَطٌ, though, like this word, a quasi-pl. n. It is an epithet in which the quality of a substantive predominates. (Abu-l-Hasan.) — Consultation. (K.) [You say,] مَا كَانَ هَذَا الْأَمْرُ عَنْ مَلَأٍ مِنَّا † This thing was not the result of a consultation and consent on our part: [and] أَكَانَ هَذَا عَنْ مَلَأٍ مِنكُمْ † Was this the result of a consultation of your nobles, and of your assembly? said by 'Omar when he was stabbed: asserted to be tropical in this sense by Z and others. (TA.) تَحَدَّثُوا مَلَأً They conversed, consulting together. (S.) — Opinion. (K.) [See a supposed example below.] — Disposition; nature; manners; (S, K;) a nature rich in needful qualities: (T:) pl. أَمَلَاءُ. (S.) [You say,] مَا أَحْسَنَ مَلَأَ بَنِي فَلَانٍ How good are the dispositions, or manners, and conversation, of the sons of such a one! (S.) El-Juhanees says,

- تَنَادَاوًا يَالِ نَهْبَةً إِذْ رَأَوْنَا
- فَقُلْنَا أَحْسِنِي مَلَأَ جَهِينَا

(S) [They called out, one to another, O Buktheh! come to our aid! when they saw us: and we said,] Be of good disposition, or manners, O Juheyneh! or, accord. to some, Be of good opinion, O Juheyneh! (see above:) or, as some say, Aid well, O Juheyneh! taking مَلَأٌ in the sense of مُمْلَأَةٌ: [see 3]. (TA.) — أَحْسِنُوا أَمَلَاءَكُمْ Amend your manners; or have good manners. From a trad. (S, K.) — Also مَلَأٌ A coveting. (K.)

مَلَأَةٌ A tremulousness and flabbiness and swelling of the flesh, in a camel, in consequence of long confinement after a journey. (K.) — See مَلَأَةٌ.

مَلَأَةٌ The manner in which a thing is filled. (K.) [You say,] إِنَّهُ لَحَسَنُ الْمَلَأَةِ (not التَّمْلُؤِ) Verily it is well filled. (K.) — مَلَأَةٌ An oppression occasioned by repletion with food. (K, TA.) [See also مَلَأَةٌ.]

مَلَأَةٌ and مَلَأَةٌ Richness, wealthiness, &c.: (K:) or trustiness, or honesty. (S.) [See مَلِيٌّ.]

مَلَأَةٌ: see مَلَأَةٌ.

مَلِيٌّ (S, K,) also written and pronounced مَلِيٌّ, (Nh,) A rich, wealthy, opulent, man: (K:) or trusty, or honest: (S:) or trusty, or honest, and rich: (TA:) or a rich man, or one not literally rich, who is honest, and pays his debts well, without giving trouble to his creditor: (K, TA:) or an able, rich, man: (Msb:) [a solvent man:] pl. مَلَائِدَةٌ and مَلَائِدَةٌ and مَلَائِدَةٌ. (K.) — Also مَلَائِدَةٌ Chiefs: so called because rich in needful things. (TA.)

مَلَأَةٌ (K) and مَلَأَةٌ (S, K) and مَلَأَةٌ (K) † A defluxion, or rheum, syn. زَكَامٌ, (S, K,) occasioned by repletion, or a heaviness in the head, like a defluxion, or rheum, (زَكَامٌ,) from repletion of the stomach. (A.) [See also مَلَأَةٌ.] — مَلَأَةٌ A piece of drapery which is wrapped about the body; i. q., إِزَارٌ (TA) and رِيْطَةٌ: (S, K:) or the مَلَأَةٌ is a covering for the body formed of two pieces; (TA;) composed of two oblong pieces of cloth sewed together; (Msb, in art. لَغَى;) and the رِيْطَةٌ is of a single piece. (TA.) [It appears to have been generally yellow, (see وَرْسٌ, and أَوْرَسٌ) and was probably otherwise similar to the modern مِلَابِيَّة, which is described and represented in my work on the Modern Egyptians, part i., ch. I.] Pl. مَلَائِدَةٌ; (S, K;) [or rather this is a quasi-pl. n.; or a coll. gen. n., of which مَلَأَةٌ is the n. un.]; or, accord. to some, مَلَأٌ; but the former is better established. (TA.) Dim. مَلِيَّةٌ; for which مَلِيَّةٌ was also used, accord. to a tradition. (TA.) — مَلَأَةٌ † Fairness of complexion. (TA.) — المَلَأَةُ † Simple dust. (TA.) — Also مَلَأَةٌ The skim that forms on the surface of milk. (El-Moqjam.)

مَلَانٌ (S, K) [and مَلَانٌ, as it forms in the] fem. مَلَانَةٌ (K) and مَلَانِيٌّ; (S;) pl. مَلَائِدَةٌ; (K;) Full: (S, K) said of a vessel, &c. (S, TA.) The masc. is also written and pronounced مَلَانٌ; and the fem., مَلَانَةٌ: (TA:) and the vulgar say مَلَانٌ مِنَ الْكِرَامِ † A full vessel. (S, TA.) — مَلَانٌ مِنَ الْكِرَامِ † [Full of generosity]. (TA.) — See مَمْلُوءٌ.

مَالِيٌّ † A majestic person: one whose aspect satisfies the eye. (TA.) — مَالِيٌّ الْعَيْنِ, and مَالِيٌّ لِعَيْنِي † A person whose aspect satisfies the eye by his comeliness &c. (TA.)

فَلَانٌ أَمَلًا لِعَيْنِي مِنْ فَلَانٍ † Such a one is more satisfactory to my eye by his comeliness than such a one. (TA.) — هَذَا الْأَمْرُ أَمَلًا بِكَ This thing is better for thee, and more satisfactory: expl. by أَمَلْتُ [which is said to have this signification]. (TA.)

مَمْلُوءٌ, pass. part. n. of مَلَأٌ, Filled. (S.) — Also, † Having the disease called مَلَأَةٌ: as part. n. of مَلِيٌّ. (A.) — Also, (and accord. to some copies of the K, مَلَانٌ,) Affected by God with that disease: extr. [with respect to rule], (S, K,) as it is used in the sense of the pass. part. n. of مَمْلُوءٌ: by rule it should be مَمْلُوءٌ. (TA.)

مَمْلُوءَةٌ An ewe in whose belly are water and matter [such seems to be the meaning of أَعْرَاسٌ in the explanation] so that one thinks her to be pregnant. (K.)

شَابٌ مُمْتَلِيٌّ [A youth in the full bloom of his age. See art. عَبَّابٌ.]

مَلَب

مَلَابٌ: see art. لُوبٌ, in which, as well as here, it is mentioned in the K.

مَلَت

1. مَلَتَ, aor. َ, (inf. n. مَلَتْ, TA.) He put [a thing] in motion, or into a state of commotion: (ISd, K:) like مَتَلٌ: also mentioned by IDrd, who expresses uncertainty as to its correctness. (TA.)

سُنْفُ الْمَرْخِ i. q. مَلِيَّتٌ; (K;) i. e., The leaves of the tree called مَرْخٌ. (TA.)

مَمْلُوتٌ an epithet applied to a مَفَازَةٌ [or waterless desert]. (Marg. note in a copy of the S.)

أَمَالِيَّتٌ Swift camels. (K.) It is said to be a quasi-pl. n.: or a pl. that has no sing.: or its sing. is أَمْلُوتٌ or أَمَلِيَّتٌ: some of the lexicologists reject it. (MF.)

مَلَت

1. مَلَتَهُ, aor. َ, inf. n. مَلَتْ, He soothed, or tranquilized his mind, with words; spoke to him sweetly, or pleasantly; soothed him with agreeable words; (S, K;) not meaning to fulfil his words: as also مَلَذَهُ, aor. َ, inf. n. مَلَذٌ: (TA:) ex. سَأَلْتُهُ حَاجَةً فَمَلَتْنِي I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it. (A.) — In like manner, He made him a promise, (as though he would repel him from him, S,) not meaning to fulfil it. (S, K.) Accord. to Ibn-Abi-l-Hadeed, He made him a concealed promise: but this is a strange explanation. (MF.) — مَلَتْ, inf. n. مَلَتْ, He lied; as also مَلَذَ. (TA, art. مَلَذَ.) — مَلَتْ الظُّلَامُ The darkness became mixed with the light: this happens at nightfall and at daybreak. (AZ.) — مَلَتَهُ بِالشَّرِّ He aspersed him, or bespattered him with evil. (A.) — مَلَتَهُ, [aor. َ,] inf. n. مَلَتْ, He beat him lightly; (K;) like مَغَتَهُ, q. v. (TA.) — مَلَتْ He (a hare, TK,) was unable to run; too weak to run. (K.)

3. مَالَتَهُ, (inf. n. مَلَاتٌ, TA,) He treated him with dissimulation, and jested, or joked, with him. (K.)

مَلَتْ and مَلَتْ and مَلَتْ The first, or commencement, of the blackness of night: (K:) or it is after the سَدَفُ: (TA:) or the first, or commencement, of the blackness of the place of sunset: when it has become intense, and the last عَشَاءٌ has come, it is called مَلَسَ. (IAgr.) —

مَلَّتِ الظَّلَامُ ۖ أَتَيْتَهُ مَلَّتٌ ۖ (S, K,) and مَلَّتِ الظَّلَامُ (K,) and عِنْدَ مَلَّتِهِ (TA,) *I came to him at the period when the darkness became confused, (S, K,) and had not yet become very intense, [as it has] when thou sayest أُوخُوكَ أَمِ الدَّزْبُ [Is this thy brother, or the wolf?]; (S;) i. e. at the time of the prayer of sunset, and after it. (Aṣ, S.) — The prayer of sunset: in the dial. of Rabee'ah. (A.) — مَا كَانَ عَهْدَهُ إِلَّا وَثًا وَوَعْدُهُ إِلَّا مَلَّتًا [His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled]. (A.)*

مِلْتٌ One who does not become satiated with coitus. (K.) You say رَجُلٌ مِلْتٌ and اِمْرَأَةٌ مِلْتٌ. (TK.)

مَلَّتٌ } See مَلَّتٌ.
مَلَّتَةٌ }

ملح

1. مَلَحَ أُمَّهُ (S, K,) aor. ۛ; and مَلَحَهَا, aor. -; (K;) inf. n. مَلَحٌ; (S, K;) *He (a child) sucked [the breast of] his mother: (S;) or he took his mother's teat with the extremity of his mouth. (S, K.) And مَلَحَ النَّاقَةَ, said of a young camel, He sucked the she-camel; like سَلَحَهَا. (L, TA, in art. سَلَح.)*

4. اَمْلَحَتْهُ أُمُّهُ (Mṣb,) inf. n. اِمْلَاحٌ, (S,) *His mother suckled him. (Mṣb.) [The masc. form of the verb is mentioned in the K.]*

8. اَمْلَحَ He sucked milk: (K:) or he (a young weaned camel,) sucked what was in the udder. (S.)

مُلِحٌ Sucking kids. (K.)

مَلْحَةٌ A single suck. (Mṣb.) [See also مَلْحَةٌ.]

مَلْحَانٌ A man who sucks the teats of his camels, (or of his sheep or goats, TA,) by reason of his avarice; (S, K;) not milking them lest he should be heard: (TA:) as also مَصَّانٌ. (S.)

مَلِيحٌ A foster-brother; syn. رَضِيحٌ. (K.) — An illustrious man. (K.)

مَلِيحٌ (S, K) and مَلِيحَةٌ (S, in art. سَبِيح,) [A plasterer's trowel;] a thing with which one plasters: (S, K:) an arabicized word, from the Persian, (S,) [originally مَالَهُ].

أَمْلُوحٌ [Sugar-candy]: see أَمْلُوحٌ.

اِمْلَاحَةٌ A single act of suckling. (TA.) — It is said in a trad., لَا تُحَرِّمُ اِمْلَاحَةَ وَلَا اِمْلَاحَتَانِ (S,) i. e. One act of suckling, or the giving one such, does not bar [the two parties

from marrying each other], nor do two acts of suckling, or the giving two suchs, like as complete suckling does. (TA.)

ملح

1. مَلَحَتْ فُلَانَةٌ فُلَانًا (aor. ۛ and ۛ, L,) ۚ *Such a woman suckled, or gave suck, for such a one. (A, L.) — مَلَحْنَا فُلَانًا, inf. n. مَلَحٌ, (S,) We [meaning the wife of one of us] suckled, or gave suck, for such a one: (Aṣ, L:) or we suckled such a one. (S.) — مَلَحَ الْوَلَدُ [app. He caused the child to be suckled;] syn. with أَرْضَعَهُ. (K.) [See أَرْضَعٌ. — مَلَحٌ; (L;) and مَلَحٌ, inf. n. مَلِيحٌ; and مَلَحٌ; (L, K;) the last said to be formed by transposition from مَلَحٌ; but ISd, sees no reason for this assertion; (L;) ۚ He (a camel, L,) became fat. (L, K.) ۚ مَلَحَتْ she (a camel destined for slaughter) became fat: (El-Umawee, S:) or, became a little fat: (K:) She (a camel) became fat in a small degree. (L.) Also ۚ مَلَحَتْ ۚ They (lizards such as are called*

ضَبَابٌ) became fat; as also مَلَحَتْ. (L.) — مَلَحَ, aor. ۛ, inf. n. مَلُوحَةٌ (S, Mṣb, K) and مَلَاَحَةٌ (K;) this form of the verb is of the dial. of the people of El-'Āliyeh; (Mṣb;) and مَلَحَ, aor. ۛ, (S, Mṣb, K,) inf. n. مَلُوحٌ; (S, Mṣb;) and مَلَحَ, aor. ۛ; (IAṣ, K;) and ۚ اَمْلَحَ, inf. n. اِمْلَاحٌ, of the dial. of El-Hijáz; (Mṣb;) It (water) was salt: (S, Mṣb, K:) or ۚ اَمْلَحَ signifies it became salt, having been sweet. (K.) — مَلَحَ, aor. ۛ, (S, Mṣb, K,) inf. n. مَلَاَحَةٌ (S, Mṣb) and مَلُوحَةٌ (S) and مَلَحَ, the first of which is the most common, and the last the least common, (TA,) ۚ It (a thing, S, Mṣb) was, or became, goodly, beautiful, or pretty; (S, Mṣb, K;) and beautiful of colour; or beautiful and bright; (Mṣb;) pleasing to the eye or ear; facetious. (The lexicons passim.) — مَلَحَ الْقَدْرَ, aor. ۛ and ۛ, (S, Mṣb, K,) inf. n. مَلَحٌ, (S, Mṣb,) He put salt into the cooking-pot: (K:) or put a proper quantity of salt into it: (S, A, Mṣb:) and accord. to Sb, ۚ مَلَحَ and ۚ اَمْلَحَ signify the same as مَلَحَ: (ISd:) or مَلَحَهَا, inf. n. مَلِيحٌ, and اَمْلَحَهَا, signify he put much salt into it, (S, Mṣb, K,) so that it [meaning its contents] became spoiled. (S, A.) — مَلَحَ, (S, K,) inf. n. مَلَحٌ; (S;) and ۚ مَلَحَ, inf. n. مَلِيحٌ; (TA;) He fed camels or sheep or goats with salt earth, (S, K,) or with earth and salt, the salt being more in quantity. (TA.) This is done when the animals cannot procure plants of the kind called حَبِيضٌ. (S.) — مَلَحَ, aor. ۛ and ۛ, (K,) inf. n. مَلَحٌ; and ۚ مَلَحَ; He salted fish. (K.) — مَلَحَ; aor. ۛ, inf. n. مَلَحٌ, He salted

flesh-meat, and a skin, or hide. (L.) — Also ۚ مَلَحَ, inf. n. مَلِيحٌ, *He rubbed his (a camel's, or sheep's, or goat's,) palate with salt. (TA.) — مَلَحَ, aor. ۛ, inf. n. مَلَحٌ, ۚ He, or it, (a man, &c.,) was blue, or gray, [see مَلْحَةٌ,] in such a degree as to incline to whiteness; (Mṣb;) as also ۚ اِمْلَحَ, inf. n. اِمْلَاحٌ; and ۚ اَمْلَحَ. (TA.) — Also, ۚ He was black, with whiteness overspreading his hair: or, of a dusty white colour: or, of a clear white colour: (Mṣb:) [and in like manner,] ۚ اِمْلَحَ, inf. n. اِمْلَاحٌ, he (a ram) was of a white colour intermixed with black. (S, K.) — مَلَحَ, aor. ۛ, inf. n. مَلَحٌ, He (a horse) had the kind of swelling called مَلَحٌ. (TA.)*

2. See 1, in six places. — مَلَحَ ۚ He (a poet) produced, or said, something goodly, beautiful, pretty, [or facetious]: (S, K:) and ۚ اَمْلَحَ he produced, or said, a goodly, beautiful, or pretty, [or a facetious,] word, or saying, or speech. (Lth.)

3. مَلَحْتُ فُلَانًا (A,) inf. n. مَمَالِحَةٌ (S, A, K,) ۚ I ate with such a one. (S, A, K.) Abu-l-Kásim Er-Zejjájee disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مَلَحَ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] — مَلَاَحَةٌ, inf. n. مَمَالِحَةٌ and مَلَاَحٌ, ۚ He was, or became, his foster-brother. (L, TA.) [المَلَاَحُ is explained in the K by المَرَاضِعَةُ: Lth explains it by الرِّضَاعُ, as is mentioned in the TA: المَمَالِحَةُ is explained in the A, Mgh, L, and other lexicons by المَرَاضِعَةُ: in the copies of the K in my hands, by الرِّضَاعُ; and so in one copy of the S: in another copy of the S written الرِّضَاعُ; and in another الرِّضَاعُ, without any vowel to the ر: الرِّضَاعُ, syn. with المَرَاضِعَةُ, is evidently the right reading.] Abu-l-Kásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by المَرَاضِعَةُ;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةٌ المَمَالِحَةِ Between them two is the sacred or inviolable bond, or obligation, which is the consequence of their being foster-brothers. (A.)

4. See 1, in four places, and 2. — اَمْلَحَ اِمْلَحَ ۚ The people possessed milk; ۚ the people had fat camels or other beasts. (L.) — اَمْلَحَ ۚ He (a camel) carried fat; (L:) [meaning was fut]. اَمْلَحَ الْقَدْرَ ۚ He put some

fat [which is termed **مِلْح**] into the cooking-pot. (AA.) — **أَمَلَحَ الإِبِلَ** *He gave the camels salt water to drink.* (K.) — **أَمَلَعَت الإِبِلُ** *The camels came to salt water to drink.* (S.) — **مَا أَمَلِحَ زَيْدًا** † [*How very goodly, or beautiful, or pretty, is Zeyd!* a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed **تَصْغِيرُ تَعْظِيمٍ**, from **أَمَلَحَ**: (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said **مَلِيحٌ**: (T:) it is the only instance of a verb put into this form, except **مَا أَحْسِنَهُ**, (S, K,) and, as some say, **مَا أَحْيَلَاهُ**. (TA.) This is said accord. to the doctrine of the Bagrees, who assert the **أَفْعَلُ** of wonder to be a verb: but as to the Koofees, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) — **مَا أَمَلَحَ وَجْهَهُ**, and **فَعَلَهُ**, † [*How goodly, beautiful, or pretty, is his face!* and *how good is his action!* (A.) — **أَمَلِحْنِي بِنَفْسِكَ** † [*Grace me, or recommend me,* (ذُرِّيَّتِي), [by thy speech]. (T, L.)

5. See 1, in two places. — **فَلَانٌ يَتَطَرَّفُ وَيَمَلِّحُ** † [*Such a one affects to be clever, or graceful, and to be goodly, beautiful, pretty, or facetious.* (A.)

9. See 1, in two places.

10. **أَسْتَمَلِحُهُ** † *He esteemed him, or it, goodly, beautiful, or pretty;* (S, K;) [*pleasing to the eye or ear: (the lexicons passim:)] or found him, or it, to be so (TA.)*

مِلْحٌ: see **مِلْحٌ**.

مِلْحٌ (S, M, K) and **مَلِيحٌ** (M) † *The act of sucking the mother or any nurse; syn. رَضَاعٌ; (S, M, K;) a child's sucking its mother.* (Abu-l-Kásim Ez-Zejjájee.) — **مِلْحٌ** † *Milk.* (IAar.) The following verse of Abu-t-Tamahán, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by Aṣ, [app., accord. to the S, as an ex. of **مِلْحٌ** in the sense of **رَضَاعٌ**; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

• **وَإِنِّي لَأَرْجُو مِلْحَهَا فِي بَطُونِكُمْ**
• **وَمَا بَسَطْتُ مِنْ جِلْدٍ أَشَعَتْ أَغْبَرًا**

(S, L.) The poet says, Verily I hope that ye may regard **أَنْ تَرَعُوا** [which is understood] the milk which ye have drank, of these camels, [lit.,

their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read **أَغْبِرَ**, for the sake of the rhyme; for each verse of the poem to which it belongs ends with kesreh. (L.) — **مِلْحٌ** a thing well known, (S, K,) [*Salt; that with which food is made pleasant:* (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (K:) pl. **مِلَاحٌ**. (Mṣb.) Dim. **مِلِيحَةٌ**. (Mṣb.) — **مِلْحٌ**; **مِلْحٌ**, (S, K, &c.,) originally **مَلِيحٌ**, from the verb **مَلَحَ**, like **خَشِنٌ** from **خَشَنَ**, contracted because of the frequency of its usage; (Mṣb;) and **مِلْحٌ**, (K,) and **مَلِيحٌ**; (IAar, ADk, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (S, K, &c.) J says, that **مِلْحٌ** is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning **مِلْحٌ** like **رَجُلٌ تَارِسٌ**, i. e. **ذُو تَرَسٍ**, and **دَارِعٌ**, i. e. **ذُو دَرِيعٍ**: (TA:) it is a chaste word, of the dial. of El-Hijáz, but extr., being from **أَبْقَلَ المَوْضِعُ** like as you say **بَاقِلٌ** from **أَمَلَحَ المَاءَ**; and when it is said that it is rare, it is meant that it is not agreeable with its verb, not that it is rare with respect to usage, seeing that it is of the dial. of the people of El-Hijáz, who selected the most chaste words of the various dialects: or it is regularly formed from **مَلَحَ المَاءَ**, a form of the verb sometimes used. (Mṣb.) The pl. of **مِلْحٌ** is **مِلَاحٌ** and **مِلَاحٌ**: (L, K:) and sometimes is said **مِلَاحٌ أمواته** *salt waters*; and **رَكِيَّةٌ مِلْحَةٌ** *a salt well.* (L.) — **مِلَاحٌ** *Salt waters.* (T, K.) **مِلْحٌ** *A well of salt water:* (S, K:) pl. **مِلَاحٌ**, occurring in a verse of 'Antarah. (S.) — **مِلْحٌ** † *Knowledge; science; learning; syn. عِلْمٌ.* (IKh, Kz, K.) — † *Men of science; learned men; syn. عُلَمَاءٌ.* (IKh, Kz, K.) — † *Goodliness, or beauty.* (K.) [Accord. to the TA, it is an inf. n.: see **مَلَحَ**.] — † *Fat, as a subst. (Sh, K.) — † Fatness: (K:) or a small degree of fatness.* (TA.) — **مِلْحٌ** and **مِلْحَةٌ** † *A sacred or inviolable bond, or the like, or any compact, bond, or obligation, which one is under an obligation to respect, or honour, or the cancelling or breaking of which renders one obnoxious to blame; syn. حُرْمَةٌ and دِمَامٌ; and a compact, or confederacy; syn. حِلْفٌ.* (K.) In some copies of the K, for **حِلْفٌ** is put

حِلْفٌ. (TA.) — Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-t-Tamahán cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say **مِلْحٌ** **فَلَانٌ وَفَلَانٌ مِلْحَةٌ**, and **مِلْحَةٌ**, *There is a sacred or inviolable bond, &c., between such a one and such a one.* [This meaning is derived from **مِلْحٌ** as signifying "salt;" the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-'Abbás, pay a high respect to salt and fire and ashes. (L.) [You say,] **مِلْحٌ عَلَى رُكْبَتَيْهِ**, so in the copies of the K, but correctly **عَلَى رُكْبَتَيْهِ**, as in all the other lexicons, (TA,) † [lit., *His salt is upon his knees;*] meaning *he has no good faith, so as to fulfil his promises, or engagements:* (K:) or *he has little good faith, so as to fulfil his promises, &c., for the Arabs swear by salt, and by water, because of their respect for them: (IAar:) or he violates the obligation imposed by such, the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees: (T:) or he is fat: (K:) Aṣ says, that in the following verse,*

• **لَا تَلْمَهَا إِنِّهَا مِنْ نِسْوَةٍ**
• **مِلْحَهَا مَوْضُوعَةٌ فَوْقَ الرُّكْبِ**

[*Blame her not; for she is of women whose fat is placed above the knees;*] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and **مِلْحَهَا** signifies their fat: (TA:) or *he is sharp in his anger: (K:) or he is of evil disposition, rendered angry by the least thing;* like as salt upon the knee is scattered by the least thing: (T:) or *he is frequently engaged in altercation; as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them.* (A.) [See also **رُكْبَةٌ** — **نَبْتٌ مِلْحٌ**, and **مَلِيحٌ**, *A plant of the kind called حَمَضٌ.* (ISk, S.)

مِلْحٌ: see **مِلْحَةٌ**. — *A certain disease and fault in the hind leg of a beast of carriage; (TA;) a swelling in the hock, or hock-tendon, (عُرْقُوبُ,) of a horse; (S, K;) less than what is called جَرْدٌ; which is a name given to it when it has become violent. (S.)*

مِلْحٌ: see **مِلْحٌ**.

مِلْحَةٌ † *A single feed taken by a child from the breast. مِلْحَةٌ*, with ج, signifies a single suck. (TA.) — **مِلْحَةٌ** *The main body of the sea; or the fathomless deep of the sea; or a great expanse*

of sea of which the extremities cannot be seen. (K.)

مُنْحَةٌ (S, K) and مَلَحٌ (K) † A white colour intermixed with black: (S, K:) whiteness over-spreading blackness in the human hair, and in anything: or a dusty white colour: or a clear white colour: or whiteness inclining to any kind of redness; like the colour of the antelope. (L.) [See also أَمْلَحُ.] — Also, مُنْحَةٌ † The utmost degree of blueness or grayness, [app. meaning the latter, from مَلَحٌ as signifying “salt,” as salt in the state in which it is commonly used in Arabia is of a pale gray colour,] أَشَدُّ الزَّرْقِ (K:) or blueness, or grayness, (زُرْقَةٌ) of such a degree as to incline to whiteness. (S.) [See أَمْلَحُ.] — مُنْحَةٌ † A goodly, beautiful, pretty, or facetious, story, or narrative, and word, or saying, or speech; a bon-mot; (L;) وَاحِدَةٌ الْمَلَحِ مِنَ الْأَحَادِيثِ (S, K;) [what is deemed beautiful, elegant, facetious, or the like, of stories, &c.: (IbrD:) and so مَمْلُوحَةٌ, coupled with أَفْكُوهَةٌ in art. فَكِه in the TA:] also said to signify a bad, an abominable, or a foul, word, saying, or speech; a meaning taken from a trad. of 'Aisheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مَلَحٌ. (S, K.) Aṣ said نَبْتُ بِالْمَلَحِ [I have attained to the station, or rank, to which I have attained by means of goodly, or facetious, sayings, &c.] (S.) حَدَّثَنِي بِالْمَلَحِ † [I related to him goodly, beautiful, pretty, or facetious, stories.] (A.) — [A curiosity, an extraordinary thing.]

مِنْحَةٌ: see مَلَحٌ.

مَصَانٌ: see مَلْحَانٌ. — [A sucker: see مَصَانٌ in art. مَص.]

مَلْحَانٌ (S, K) sometimes written مَلْحَانٌ † (TA, art. شَيْبٌ, voce شَيْبَانٌ) [written in both these ways in a copy of the S in my hands,] † A name given to one of the winter-months, because of the whiteness of its snow: (S:) the month called Jumáda-l-Akhírah, جُمَادَى الْآخِرَةَ (K) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolá, جُمَادَى الْأُولَى, being called شَيْبَانٌ: or this was a name of Kánoon el-Owwal, كَانُونُ الْأَوَّلِ; (TA;) and مَلْحَانٌ was Kánoon eth-Thánee, كَانُونُ الثَّانِي (K, TA:) [but see شَيْبَانٌ:] or شَيْبَانٌ and مَلْحَانٌ were names applied to the days when the earth was white with hoar-frost, or rime. (Amr Ibn-Abee-Amr, Az.)

مَلِيحٌ: see مَلِيحٌ.

مَلِيحٌ and مَلِيحٌ † (S, K) but the

last signifies more than the first, (T, S,) † Goodly; beautiful; pretty; (S, Mṣb, K;) and beautiful of colour; or beautiful and bright; (Mṣb;) pleasing to the eye or ear; facetious: (the lexicons passim:) fem. of the first with ḍ: (Mṣb:) pl. of the same, مَلِيحٌ and مَلِيحٌ; (AA, S, K;) and of مَلِيحٌ, مَلِيحُونَ; and of مَلِيحٌ, مَلِيحُونَ. (K.) — See مَلِيحٌ. — [Facetious speech.] — One in whose counsel, or advice, one seeks a remedy; acc. to AA: hence the phrase قَرِيحٌ مَلَحِ النَّاسِ: acc. to some, one with whom one finds, or esteems, it pleasant to sit and converse. (IB, in TA, voce صِفْرِدٌ) — أَبُو الْمَلِيحِ [the bird Šifrid]: see صِفْرِدٌ.

مَلَاخٌ and مَلَاخِيَةٌ: see مَلَاخٌ.

مَلَاخِيٌ, sometimes written مَلَاخِيٌ (S, K) occurring in poetry written in the latter manner, (S,) A kind of white, long-shaped, grape: (S, K:) so called from [the colour termed] الْمَلْحَةُ; (S;) or from the [plant called] مَلَاخٌ, because of its taste. (AHn.) — Also, A kind of fig, (K,) small, of the colour termed أَمْلَحٌ, very sweet, and which is dried. (TA.) — Also, A species of the tree called أَرَاكٌ in which is whiteness and redness and the colour termed شَهْبَةٌ. (AHn, K.)

مَلَاخٌ A seller of salt: or a possessor of salt: (IAṣr, K:) as also مَمْلِيحٌ (K:) which also signifies one who provides himself with salt for travelling-provision: or a trader in salt. (TA.)

— مَلَاخٌ A sailor; a shipman; a seaman, or mariner: (T, S, K:) so called because constantly upon the salt water. (T.) — Also, One who constantly attends to a river (نَهْرٌ; in some copies of the K, بَحْرٌ; TA) to put its mouth into a right or proper state. (K.) — His occupation is called مَلَاخِيَةٌ and مَلَاخَةٌ. (K.)

مَلِيحٌ: see مَلِيحٌ. — [A coll. gen. n.] A certain plant, (S, K,) of the kind called حَمِيضٌ; (Lth, T, S;) a leguminous garden-plant; n. un. with ḍ; it is a tender plant, with a salt flavour, growing in smooth, or soft, and depressed, tracts of land: (T:) a herb of the kind called حَمِيضٌ, having twigs and leaves, growing in tracts such as are called قَفَافٌ, of a salt flavour, wholesome to camels and sheep: (M:) a plant like the قَلَامٌ, in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the فَتْ, and made into bread, and eaten: so says AHn, and he adds, I think that it is thus called because of its colour; not because of its taste: and in another place he says, that the مَلَاخٌ is the raceme of the كَبَاثِ of the أَرَاكِ; thus called because of its taste, which is hot, as though containing salt. (M.) [Sueda baccata. Forsk., Flor., 69. (Freytag.)]

مَلَاخَةٌ (S, K) and مَمْلِيحَةٌ (K) A place where salt is generated. (S, K.)

مَلَاخِيَةٌ: see مَلَاخٌ.

مَالِيحٌ: see مَلِيحٌ and مَمْلُوحٌ.

أَمْلَحٌ † A ram, (S, K,) and a he-goat, (S,) of a white colour intermixed with black: (S, K:) any hair, and wool, and the like, in which are whiteness and blackness: (TA:) that in which are whiteness and blackness, the former colour predominating: (AZ, Ks and others:) or of a dusty white colour: or of a clear white colour: (Mṣb:) fem. مَمْلَحَةٌ; applied to a ewe of a white colour intermixed with black: (K:) or black, with its hair pervaded by whiteness. (TA.) Aboo-Dhubyan Ibn-Er-Raqbal employs املح as one of four epithets which he applies to those old men most hateful to him. (S.) — Also, † Blue, or gray, [see مُنْحَةٌ,] in such a degree as to incline to whiteness; an epithet applied to a man, &c. (Mṣb) HAVING THE EYE OF THAT COLOUR. (S.) — Hence, كَتِيْبَةٌ مَمْلَحَاءٌ [meaning † An army, or a troop of horse, appearing of a white and black, or gray, hue, by reason of their glittering weapons; see also شَهْبَاءٌ شَهْبَاءٌ]: (S:) or one that is white and great: (TA:) or, great. (K.) — أَمْلَحٌ † Dew that falls in the night upon leguminous plants: so called because of its whiteness. (L.) Er-Rá'ee says, describing some camels,

- أَقَامَتْ بِهِ حَدَّ الرَّبِيْعِ وَجَارَهَا
- أَخُو سَلْوَةٍ مَسَى بِهِ اللَّيْلُ أَمْلَحٌ

meaning [by املح] dew: [They remained in it during the period of the season called الربيع, and their preserver from thirst was attended by comfort, being dew brought by the night]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was (فَهُوَ) [but this appears to be a mistake for فَبِي, “so that they were,”] in a comfortable state of life: and he says مَسَى بِهِ because the dew falls in the night: (S, L:) by جَارَهَا he means the night-dew which preserved them from thirst. (L.) — الْمَمْلَحَاءُ was also the name of a particular troop belonging to the family of El-Mundhir, (S, K,) of the Kings of Syria, who had another called الشَّهْبَاءُ. (TA.) — نَبْرَةٌ مَمْلَحَاءٌ A شَجَرَةٌ with black and white stripes. (L.) — مَمْلَحَاءٌ † A tree of which the leaves have fallen, (L, K,) the branches, or twigs, remaining green. (L.) — الْمَمْلَحَاءُ (in a camel, L) † Certain flesh in the back, (situate within, L,) extending from the withers (الكَاهِلُ) to the rump: (L, K:) or the middle of the back, between the withers (الكَاهِلُ) and the rump: (T, S) [in neither of which is reference made here to a camel:] or the part between the hump of a camel and its rump: or

the vertebræ of a camel over which is the hump: (L:) or, in a camel, the part beneath the hump; containing six vertebræ (مَحَالَات): pl. مَلْحَاوَاتُ. (T.) فَرْسُ الْمَلْحَاءِ The fat of the hump. (L.) — أَمْلُحُ A horse having the kind of swelling called مَلْحُ. (TA.)

أَمْلُوحَةٌ: see مَلْحَةٌ.

مَمْلُوحَةٌ: see مَلْحَةٌ.

مَمْلُوحَةٌ A thing [or vessel or the like] in which salt is put. (S, A.)

مَمْلُوحٌ and مَمْلُوحٌ † A fat camel. (L.) — مَمْلُوحٌ † A camel destined for slaughter that is fat: (S:) or having some remains of fatness. (L.) = سَمَكٌ مَمْلُوحٌ, and مَمْلُوحٌ (S, K,) and مَمْلُوحٌ (Msb,) Salted fish; (S, K;) i. q. مَمْلُوحٌ. (K.) You should not say مَمْلُوحٌ. As to the saying of 'Odhāfir,

• بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيًّا •
• يُطْعِمُهَا الْبَالِحَ وَالطَّرِيًّا •

[A woman of El-Baṣrah who married a man of El-Baṣrah: he fed her with salted and fresh], it is not an evidence. (S.) ISd says, that some have disapproved of this word, as also of مَمْلُوحٌ, not regarding the above verse as an evidence. Yoo says, that مَمْلُوحٌ and مَمْلُوحٌ are better than مَمْلُوحٌ. (TA.)

مَمْلُوحٌ and مَمْلُوحٌ: see مَمْلُوحٌ.

مَمْلُوحٌ: see مَمْلُوحٌ.

ملح

1. مَلْحُ, aor. َ, inf. n. مَلْحٌ; (K;) and مَمْلُوحٌ; (L;) He pulled, or drew, a thing, grasping with the hand, or biting, (L, K,) and so pulling or drawing it out. (L.) — مَمْلُوحٌ He pulled out a thing; (L, K;) drew it forth: or drew it forth quickly. (L.) He drew his sword. (S, K,) He pulled out his tooth: (S:) and his eye. (Lh.) It (an eagle) pulled out an eye; (S;) as also مَمْلُوحٌ. (K, TA.) He pulled away his hand from the hand of a person grasping him. (L.) He pulled out a ripe date from its skin. (L.) He pulled off flesh from a bone. (L.) He pulled off the bridle and bit from the head of a beast of carriage. (L, K.) — مَمْلُوحٌ, aor. َ, (L, K,) inf. n. مَمْلُوحٌ, (S, L, K,) He went, or journeyed, at a vehement rate: (S, L, K:) or, at an easy rate: and, sometimes, vehemently: (ISd:) or, quickly: (TA:) or he (a beast) stretched forth his arms in the pace called حَضْرٌ, in any way, well or ill. (Ibn-Hānee.) — مَمْلُوحٌ فِي الْأَرْضِ He went away journeying through the land, or earth. (TA.) — مَمْلُوحٌ, (S,) inf. n. مَمْلُوحٌ, (S,

K,) Such a one goes to and fro, and occupies himself much, in vain affairs: (S, K:) or goes quickly and easily therein: (Sh:) or plays, or sports, and perseveres, therein. (L.) — مَمْلُوحٌ الْبَاطِلِ i. q. التَّبَخُّثُ [Walking in an affected manner] (L, in art. صَدَدٌ.) — مَمْلُوحٌ الْقَوْمِ مَمْلُوحَةٌ صَالِحَةٌ. (S, L, K,) or party, went, or journeyed, far in the land. (S.) — مَمْلُوحٌ He (a man) fled (IAgr; and Az, from several Arabs of the desert.) = مَمْلُوحٌ, aor. َ, inf. n. مَمْلُوحَةٌ, It (flesh-meat) was, or became, tasteless, or insipid; (S;) [i. q. مَمْلُوحٌ]. See سَلَاخَةٌ.

5: } see 1.
8: }

مَمْلُوحٌ, applied to flesh-meat, (S,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L,) That has no taste; tasteless; insipid; (S, L, K;) i. q. مَمْلُوحٌ. (S.) See مَمْلُوحٌ. — Corrupt: (L, K:) or any corrupt food. (IAgr, L.) — مَمْلُوحٌ Milk that slips from the hand. (L.)

[مَمْلُوحِيَّةٌ Corchorus olitorius, or Jews' mallow: so used in the present day. See حُبَّازٌ.]

مَمْلُوحٌ Vehement in journeying, or in his pace. (S, TA.) — A slave who runs away often. (L, K.)

مَمْلُوحٌ Fleeting; as also مَمْلُوحٌ and مَمْلُوحٌ. (Az.)

مَمْلُوحٌ الْعَقْلِ † A man deprived, or despoiled of his reason. (S, TA.) — مَمْلُوحٌ الصُّلْبِ † A man weakened, or enervated, in the back-bone, or back; (K;) as though it were pulled asunder. (TA.)

مَمْلُوحٌ: see مَمْلُوحٌ.

ملذ

1. مَلَذٌ, [aor. َ,] (TA,) inf. n. مَلَذٌ (K, TA) and مَلَذَانٌ (M,) It (a branch, M, TA) was, or became, soft, tender, or delicate; (M, K;) and quivered, shook, or played loosely. (M, K, TA.) — Also, inf. n. مَلَذٌ, † He (a youth) was, or became, soft, tender, or delicate. (T, S, L.) — See also مَلَذٌ, below. — مَلَذَةٌ He drew or pulled it; strained it; or extended or stretched it; syn. مَلَذَةٌ. (K.)

2. مَلَذَةٌ, inf. n. تَمْلِيذٌ, It (the imbibing of moisture) rendered it (a branch) soft, tender, or delicate. (T, L.) — He softened it, namely a tanned skin or hide. (S, L, K.)

مَلَذٌ: see مَلَذٌ. — Also, The [creature called] مَلَذٌ; (K;) i. e., i. q. سَعْلَاءَةٌ; or an enchantress of the jinn. (TA.)

مَلَذٌ: see مَلَذٌ. — مَلَذٌ, (M, L, K,) and مَلَذَانٌ †

(K) † Youth, or youthfulness; and its softness, tenderness, or delicateness. (M, L, K.) [In the CK, for نَعْمَةٌ, is erroneously put نَعْمَةٌ.]

مَلَذَانٌ: see مَلَذٌ.

أَمْلُودٌ, أَمْلُودٌ, &c.: see أَمْلُودٌ.

أَمْلُودٌ (S, M, A, L, K) and إِمْلِيدٌ (M, L, K) and أَمْلُودٌ (S, M, L, K) and مَلَذَانٌ † and مَلَذَانٌ † (M, L, K) Soft, tender, or delicate; (S, M, L, K;) and lithe or limber: (M, K:) the first (S, M, L, K) and second, (M, L, K,) or all, (K,) applied to a branch: (S, M, L, K:) and the first and third, (S, M, L, K,) or all, (M, L, K,) applied in the same sense to † a man, or young man: (S, M, L, K:) or أَمْلُودٌ, applied to a young man, † beardless: (A:) or perfect in make, or full-grown, pubescent, and well-formed: (T, L:) and أَمْلُودٌ (S, M, L, K) and أَمْلُودَةٌ (M, L, K) and مَلَذَانِيَّةٌ (M, L) or مَلَذَانِيَّةٌ (K) and مَلَذَانٌ (S, M, L, K) and مَلَذَانِيَّةٌ (M, L, K) [in the CK مَلَذَانِيَّةٌ] applied to a woman, or a damsel, † soft, tender, or delicate; (S, M, L, K;) and of just stature: (L:) pl. of أَمْلُودٌ (A, TA) and of إِمْلِيدٌ (TA) مَلَذَانِيَّةٌ; (A, TA;) and of مَلَذٌ, مَلَذٌ. (M, L.) The † in املود and امليد is to render them quasi-coordinate to words of the classes of عَسْلُوحٌ and قَطْمِيرٌ; as is shown by their having the augmentative letters و and ي. (IJ, M, L.)

إِمْلِيدٌ: see أَمْلُودٌ. — Also, applied to a desert (صَحْرَاءٌ) i. q. إِمْلِيْسٌ (S, L, K) i. e., Bare, in which is nothing. (L.)

مَلذ

1. مَلَذٌ, aor. َ, inf. n. مَلَذٌ, He was quick in coming and going. (M, L.) This is the original signification. (L.) — He (a horse) was quick in his running. (K, in which only the inf. n. is mentioned.) — He (a horse) stretched forth his arms, مَلَذٌ صَبِيغِيَّةٌ, (S, M, L, K,) in running, (S,) to a degree that he could not exceed, to overtake, (M, L, K,) and contracted, or drew in, (حَبَسَ, [perhaps a mistake for حَسَسَ, which may mean either contracted, or threw back,]) his hind legs to a degree that he could not exceed, to overtake, without any confusion [in his motions]. (M, L.) — مَلَذَةٌ, aor. َ, inf. n. مَلَذٌ and مَلَذَةٌ, He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing, or performing, anything. (T, L.) Accord. to Aboo-Is-hāk, the † in this word is a substitute for ث. (M, L.) See مَلَذٌ. — مَلَذٌ, inf. n. مَلَذٌ, He lied; (K;) as also مَلَذٌ. (TA.) — مَلَذَةٌ, (S, L,) inf. n. مَلَذٌ,

(S, L, K.) *He smote him and pierced him with a spear.* (S, L, K.)*

مَلَّادٌ and مَلْدَانِيٌّ and مَلْدَانِيٌّ: see مَلَّادٌ.

مَلَّادٌ: see مَلَّادٌ.

مَلَّادٌ A man who says but does not act, or perform; (S, L, K.) a liar; (S, L;) who behaves in an artificial manner, and is not true in his affection; (M, L, K;) as also مَلَّوْدٌ (M, L [in the K مَلَّوْدٌ, and said to be of the same measure as مَبْرٌ; but this seems to be a mistake]) and مَلْدَانٌ and مَلْدَانِيٌّ (M, L, K) and مَلْدَانِيٌّ: (M, K:) [in some copies of the K, by a mistake in the last vowel-sign, each of the last three of these epithets is as though it were syn. with مَلْدٌ, the inf. n. of مَلَدٌ, "he lied" &c.:] or a liar, who, if asked, will not tell truly whence he comes; as also all the above epithets: (M, L:) and مَلْدَانٌ one who makes a show of sincerity, faithfulness, or honesty, concealing, or meditating, what is different therefrom. (S, L.) — Also مَلَّادٌ Stealthy, (M, L,) and light, or active; applied to a wolf. (M, L, K.)

ملز

See art. ملص and Supplement.

ملى

1. مَلَسَ, aor. ُ; (M, A, Mṣb, K;) and مَلِسَ, aor. ُ; (Mṣb;) or the second form is مَلَسَ, aor. ُ; (K;) [but the last of the inf. ns. here following seems to indicate that مَلَسَ is correct;] inf. n. مَلَسَةٌ (S, M, A, Mṣb, K) and مَلُوسَةٌ (M, K,) [accord. to rule, both of the first,] and مَلَسَ, (M, TA,) [accord. to rule, of the second;] *It was, or became, smooth, sleek, or free from asperities;* the inf. n. being the contr. of خُشُونَةٌ; (S, M, K;) *it had in it nothing upon which to lay hold; it was, or became, smooth to the feel;* (Mṣb;) and مَلَسَ signifies the same, (S, M,) inf. n. مَلِسَاسٌ; (S;) and مَلَسَ: (so in a copy of the A) and [in like manner] مَلَسَ (S, A) and مَلَسَ, of the measure اِنْفَعَلَ, the ن being incorporated into the م, both signify *it was, or became, made, or rendered, smooth, &c.* (S.) See also 4. مَلَسَ, aor. ُ, inf. n. مَلَسَ, † *He (a man) went away quickly, or swiftly:* (TA:) and مَلَسَتِ النَّاقَةُ (M,) and الإِبِلُ (A,) aor. and inf. n. as before, (M,) † *the she-camel, (M,) and the camels, (A,) went quickly, or swiftly:* (M, A:) or مَلَسَ signifies the *going easily, or gently:* and also, contr., the *going vehemently:* (M:) or a *gentle mode of going or journeying:* (IAgr:) and the *being light, or active, and quick.* (TA.) It is said in a trad., قَلَّأَتْ سَيْرًا مَلَسًا, i.e., ثَلَاثَ لَيَالٍ ذَوَاتِ مَلَسٍ, or قَلَّأَتْ سَيْرًا مَلَسًا; † [Journey thou three nights of quick, or of easy, journeying; or with a quick, or an easy, journeying;] or مَلَسًا signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) مَلَسَ, aor. and inf. n. as above, also signifies † *It (a thing) went back, or retired, quickly;* (M;) and so مَلَسَ, (M, TA.) مَلَسَ الظَّلَامَ, [aor. ُ,] (TK,) inf. n. مَلَسَ, (A, K,) or مَلَسَ, (S, M,) *The darkness became confused;* (S, M, A, K;) as also مَلَسَ, (TK,) inf. n. مَلَسَ: (K:) or *became in the state after that which is termed مَلَتْ, (M,) or مَلَتْ.* (TA.) See مَلَسَ below.

2. مَلَسَ, inf. n. مَلَسَ, *He rendered it smooth, sleek, or free from asperities.* (S.) You say, مَلَسَ الأَرْضَ, (TA,) بِالمَلَسَةِ (A,) inf. n. as above, (TA,) [*He smoothed the land with the مَلَسَةُ;] he drew the مَلَقَّة [or مَلَسَةُ] over the land, [and so made it smooth, or even,] after the ploughing and sowing thereof.* (TA.) — Also, (S, A,) inf. n. as above, (TA,) † *He made him to escape; or to be, or become, or get, clear, quit, free, or at liberty; from the thing, or affair;* (S, K;) and مَلَسَ مِنْ يَدِ غَيْرِهِ *from the hand of another.* (A.)

4: see 1. — أَمَلَسَتْ شَاتَكَ *The wool of thy sheep, or ewe, fell off:* (K:) from Ibn-'Abbād. (TA.)

5. مَلَسَ: see مَلَسَ. — *It (a smooth thing) slipped forth from the hand [&c.].* (Ḥar, p. 119.) — And hence, (Ḥar, ubi supra,) † *He escaped; got away; or was, or became, or got, clear, quit, free, or at liberty;* (S, M, A, Mṣb, K,) as also مَلَسَ, (S, A, K,) and مَلَسَ, of the measure اِنْفَعَلَ, [or rather اِنْفَعَلَ,] and مَلَسَ: (K;) *from the thing or affair;* (S, A, TA;) and مَلَسَ مِنْ يَدِي *from my hand.* (A.) — [Hence,] مَلَسَ مِنَ الشَّرَابِ † *He recovered from the wine.* (AHn, M.)

7. مَلَسَ and مَلَسَ: see مَلَسَ: — and مَلَسَ: — and 5.

8: see 5. — أَمَلَسَ بَصْرَهُ † *His sight was suddenly taken away.* (M, A, K.)

9: see مَلَسَ.

11: see مَلَسَ: — and 5.

مَلَسَ: see مَلَسَ. — Also, مَلَسَ, (A, K,) or مَلَسَ, (S, M,) *The confusedness of the darkness:* (S, M, A, K:) or it is *after the مَلَتْ, (M,) or مَلَتْ:* (TA:) the مَلَتْ is the first, or commencement, of the blackness of the west; and the مَلَسَ

is when the blackness has become intense, so that the time of the last عَشَاءَ comes; then the مَلَسَ becomes confounded with the مَلَتْ, and the one is not distinguished from the other. (IAgr.) You say, مَلَسَ الظَّلَامَ, (S, M,) or مَلَسَ الظَّلَامَ, (TA,) *I came to him when the darkness had become confused;* (S, TA;) *when the night had become confused with the earth.* (TA.) The word is used adverbially and otherwise. (M.) See مَلَسَ الظَّلَامَ.

مَلَسَ: see مَلَسَ, in two places: — and مَلَسَ, throughout.

مَلَسَى: see مَلَسَى. — † A she-camel that escapes and goes away so quickly that nothing attaches, or clings, to her: (S:) or quick, or swift, in the utmost degree: (Z, K:) or quick, or swift; as also مَلُوسٌ: (M:) or the latter signifies a she-camel excellent, or good, in the pace termed مَعْنَقٌ, [so I render مَعْنَقٌ] that outstrips, and is seen to be first among the camels in the place of pasturage and the watering-place and every journeying. (AZ, K.)* — Also, † A man who will not remain firm to a compact, covenant, engagement, or promise; like as the smooth thing will not remain firm. (M.) It is said in a proverb, (El-Aḥmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Aḥmar, TA,) مَلَسَى لا عَهْدَ لَهُ † [He who will not remain firm to a compact, &c., for him there is no compact, &c.]; (El-Aḥmar, M;) meaning, that he has got out of the affair in safety, there being nothing due to him, nor anything to be demanded of him. (El-Aḥmar, TA.) [But see what here follows.] — It is said in a proverb, applied to him in whose fidelity one does not trust, (TA,) المَلَسَى لا عَهْدَ لَهُ, meaning المَلَسَى; (Az, L, Mṣb, TA;) i.e., † *He who steals a commodity, and sells it for less than its price, and escapes immediately and hides himself, so that if he who has a just claim to it come, he finds his property in the hand of him who purchased it, he takes it, and the price which the thief gained goes for nought, and the purchaser cannot return to him to recover the price:* (Az, TA:) or it means, † *he who goes away privily, gets out of the affair in safety, there being nothing due to him, nor anything to be demanded of him:* or المَلَسَى means, a † man's selling a commodity which he has stolen, and abating the price, and then absenting himself; so that when it is plucked from the hand of the purchaser, he cannot sue the seller as responsible for the loss thereof: (Mṣb:) or † *the sale to which attaches no claim upon the seller for having acted unjustly:* (A, TA:) or † *the selling a thing without making one's self responsible for any loss or the like that may be occasioned by it.* (TA.) One says, also, in selling, مَلَسَى لا عَهْدَ لَهُ, meaning, that he has escaped from the affair, or become quit of it; that there is nothing due to him, nor

anything to be demanded of him : [i. e., † I am quit of the affair : no claim shall be made for indemnification.] (S.) You say, also, اَبِعْكَ الْيَمَلْسَى لَا عُذَّةَ meaning, † [I sell to thee on the condition that] thou shalt get thee away, and not return to me, (S, Mgh, K,) nor have any claim upon me for indemnification. (Mgh.) [In some copies of the S, here and in art. عهد, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. عهد.]

مَلْسَى : see مَلْسَى.

مَلْسَى : see اَمْلَسُ, in two places: — and اَمْلَسُ.

مَلْسَى : dim. of مَلْسَى, fem. of اَمْلَسُ, which see, in two places.

مَلْسَى An implement (S, A, K) of wood (A, TA) with which land is made smooth, or even; (S, A, K;) as also مِلْسَى. (A, TA.)

مَلْسَى Smooth; sleek; free from asperities; [contr. of حَشْنٌ]; (S, M, K;) having in it nothing upon which to lay hold; smooth to the feel; (Mgh;) and مَلْسَى signifies the same; (TA;) and مَلْسَى [in like manner], anything smooth or soft : (TA;) fem. of the first, مَلْسَى : (M, A, &c.) and pl. مَلْسَى. (A.) You say, ثَوْبٌ اَمْلَسٌ [A smooth garment, or piece of cloth]. And صَخْرَةٌ مَلْسَى [A smooth rock]. (A, TA.) And قَوْسٌ مَلْسَى and مَلْسَى A bow in which is no crack. (M.) And upon the even and smooth part of his back. (M.) — † A camel (A) having a sound back, (S, K,) free from mange or scab. (A, TA.) So in the proverb, (S,) هَانَ عَلَى الْاَمْلَسِ مَا لَاقَى الدَّبْرَ † [What he that had galls on his back experienced was a light matter to him that had a sound back]: (S, K;) applied to him who has an ill concern for his companion. (K.) — اَرْضٌ مَلْسَى : see اَمْلَسُ. — اَرْضٌ مَلْسَى † A year without herbage : (A;) or a year of sterility : pl. اَمْلَسَى, contr. to rule. (M.) — اَلْمَلْسَى † The lowest heaven. (TA, art. جرب.) — قَهْوَةٌ مَلْسَى (A) or خَمْرٌ مَلْسَى (K) † Wine easy to swallow; (A;) wine that descends easily in the throat. (K.) — مَلْسَى [as an epithet in which the quality of a subst. predominates] † Sour milk with which pure [fresh] milk is mixed; as also مَلْسَى. (IDrd, K.) — جِلْدُهُ اَمْلَسٌ † He has no blame attaching to him. (A, TA.) — اَمْلَسٌ † A fatiguing, severe [journey such as is called] اَمْلَسٌ. (K.)

اَمْلَسٌ (S, K,) and with ة, (Ibn-'Abbád, K,) † A desert in which is no herbage : pl. اَمْلَسَى (S, K) and اَمْلَسَى, [the latter] contr. to general

rule, (K,) the ي being suppressed by poetic licence: (TA:) or اَمْلَسٌ signifies land in which are no trees, nor fresh nor dry herbage, nor wild animals; sing, اَمْلَسٌ; app. from مَلْسَى, [inf. n. of مَلْسَى] i. e., smooth land, in which is nothing : (Sh, L, TA:*) or اَمْلَسَى is pl. of اَمْلَسٌ, which is pl. [of pauc.] of مَلْسَى, meaning, an even place, (M, TA,) in which is no herbage; (TA;) and the pl. of mult. is مَلْسَى: and you say also, مَلْسَى and اَرْضٌ مَلْسَى and مَلْسَى and مَلْسَى, meaning, land that produces no herbage; (M, TA;) and the pl. is اَمْلَسَى and اَمْلَسَى, contr. to analogy [unless pls. of اَمْلَسَى, in which case the former only is so]. (TA.) — You say also, رَمَانٌ اَمْلَسٌ (T, M, TA,) and اَمْلَسَى (T, S, M, K, TA,) as though the latter were a rel. n. from اَمْلَسَى (T, S, K, TA,) not, as is implied in the [S, and] K, as meaning a desert, but as syn. with اَمْلَسَى; (TA;) † A sweet pomegranate, having no stones : (T, M, TA;) and accord. to Lth, رَمَانٌ مَلْسَى signifies † the sweetest kind of pomegranate, which is that without stones. (TA.) [See شَبَابًا, voce اَشْتَبَ.]

اَمْلَسَى : }
اَمْلَسَى : } see اَمْلَسَى.

مَلْسَى : see مَلْسَى.

ملص

1. مَلِصٌ (S, M, A, K,) aor. ء, (S, K,) inf. n. مَلِصٌ, (S, M,) It (a thing, S, M, or a rope, Lh, M, A, and a bridle, Lh, M,) slipped; (S;) or fell, slipping; (K;) or got loose or free, or escaped, and slipped [away]; (A;) or slipped out by reason of its smoothness; (M;) from one's hand; (S, M, A;) as also مَلِصٌ, and مَلِصٌ : (M;) or مَلِصٌ, (S, K,) also written مَلِصٌ, (S,) signifies it (a thing, Lth, S,) escaped, or got loose or free, (Lth, S,) from one's hand, after having been seized or grasped : (Lth:) and [in like manner] مَلِصٌ, it, and he, (a thing, S, or a rope, TA, and a man, S, A,) became safe or secure or free, or escaped, (S, A, K,) from one's hand. (TA.) You say, مَلِصَتْ السَّمَكَةُ مِنْ يَدِي and انمَلصت The fish escaped and slipped from my hand. (A, TA.) And مَا كَدْتُ مِنْ فُلَانٍ اَتَمَلِصُ † I hardly escaped, or became secure, from such a one. (S, A,*) — He went back, or retreated, fleeing; as also مَلِصٌ, inf. n. مَلِصٌ. (TA.) — مَلِصٌ مَلِصٌ Alzum dejecit : (K;) so says Ibn-'Abbád: but in the Tekmileh, مَلِصٌ مَلِصٌ he shot his arrow. (TA.)

4. اَمْلَصٌ (K,) inf. n. اِمْلَاصٌ, (TA,) It (a thing) made, or caused, to slip. (K.) — Hence, (TA,) اَمْلَصْتُ جَنْبِيهَا (Mgh, TA,) or اَمْلَصْتُ جَنْبِيهَا (Abu-l-'Abbás, TA,) or اَمْلَصْتُهَا (S,) or اَمْلَصْتُ [alone], (M, A, K,) She (a woman, S, M, A, Mgh, and a camel, M, TA) brought forth her foetus, or offspring, prematurely, (S, M, A, Mgh,) or dead : (K;) i. q. اَزَلَّتْ بِهِ and اَسَهَلَتْ بِهِ and اَحْطَأَتْ بِهِ. (Abu-l-'Abbás, TA.) — اَمْلَصٌ also signifies He (a man) became poor, needy, or indigent. (TA.)

5: see 1, in three places.

7. اَمْلَصٌ and اَمْلَصٌ : see 1, in three places; and see 7 in art. دَلِصٌ.

مَلِصٌ † Naked : [in the present day commonly preceded by عُرْيَانٌ (vulgarly pronounced عُرْيَانٌ), and with it signifying stark naked:] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.)

مَلِصٌ A thing that slips out from one's hand by reason of its smoothness; as also مَلِصٌ and مَلِصٌ : (M:) a rope from which the hand slips, (S, K,) not being able to keep hold of it; (S, TA;) as also مَلِصٌ. (TA.) You say, مَلِصَةٌ (M, A) A fish that slips from the hand by reason of its smoothness : (M:) or that gets loose or free, or escapes, and slips [away]: (A:) or, accord. to AA, (TA,) اَلْمَلِصَةُ signifies اَلْاَطْوَرُ مِنَ السَّمَكِ [app. meaning a kind of thick-skinned fish]. (K, TA.)

مَلِصٌ : see مَلِصٌ, in two places: — and see مَلِصٌ, in two places.

رَجُلٌ اَمْلَصٌ : see مَلِصٌ. You say also, رَجُلٌ اَمْلَصٌ اَلرَّأْسِ, i. e. اَبْلَطُهُ [app. meaning A smooth-headed man.] (Ibn-'Abbád, K.) — Also, Tender; or soft. (TA.)

مَلِصٌ Brought forth prematurely; as also مَلِصٌ : (M, TA:) an abortion. (TA.) You say, اَلْقَتْ وَنَدَهَا مَلِصًا She cast her young one prematurely; (TA;) as also مَلِصًا and مَلِصًا. (K, TA.)

مَلِصٌ A woman, and a she-camel, (M,) that brings forth her offspring prematurely, (M,) or dead : (K;) pl. مَمَالِصٌ, with ي. (M, TA.)

مَلِصٌ A woman, and a she-camel, (M,) that usually brings forth her offspring prematurely, (M,) or dead.. (K.)

[Several points of resemblance, and some of exact agreement, will be observed between this art. and art. ملص.]

ملط

1. مَلِطٌ, aor. ء, (K,) inf. n. مَلِطٌ (S, K) and

مُلَطَّةٌ (K.) He (a man) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks: (§ [which indicates that it is like مَرَطٌ:]) or had no hair upon his body, (K, TA,) but only upon his head and beard. (TA.) — See also 4.

4. اَمَلَطَتْ (S,) or اَمَلَطَتْ جَنِينَهَا (K.) She (a camel) cast her foetus (§, K) before it had hair growing upon it; (§;) without any hair upon it: (K:) [like اَمْرَطَتْهُ and اَمَتْهُ † مَلَطَتْهُ, (K,) aor. 2, (TA,) she brought it forth in an imperfect state. (K.) — اَمَلَطَ [perhaps a mistake for اَبْلَطَ] He became poor, needy, or indigent; like اَمْلَصَ. [TA, art. اَمْلَصَ.]

5. تَمَلَطَ It (an arrow) was, or became, without feathers upon it. (K.) — It [a thing] was, or became, made, or rendered, smooth; syn. تَمَلَّصَ. (Sgh, K.)

8. اَمْتَلَطَهُ He seized it, took it hastily, or snatched it unawares; (§gh, K;) like اَمْتَرَطَهُ. (TA.)

مِلَاطٌ [gypsum]: see شَيْدٌ. — The shoulder-blade; syn. كَتِفٌ: (TA, art. سَرَحَ:) or the humerus, or upper bone, of the arm; syn. عَضُدٌ. (T, ibid.) of a camel. (Ish, ibid.)

مَلِيطٌ The foetus of a camel having as yet no hair grown upon it: (§, K:) or that is cast prematurely; as also مَلِيسٌ. (K, TA, in art. مَلِيسٌ.) — Also, A lamb or kid: or one just born. (TA.) — See also what next follows.

اَمَلَطَ A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; like اَمْرَطَ: (§;) or having no hair upon his body, (Lth, K,) except the head and beard. (Lth.) — An arrow of which the feathers have fallen off; like اَمْرَطَ: (§;) or an arrow having no feathers upon it; as also † مَلِيطٌ. (K.)

مَمِلَطٌ [like مَمْرَطٌ] A she-camel casting her foetus without any hair upon it: pl. مَمَالِيطٌ, (K, TA,) with ي. (TA.)

مَمِلَاطٌ [like مَمْرَاطٌ] A she-camel that usually casts her foetus without any hair upon it. (K.)

[ملع, &c.]

See Supplement.]

منا

1. مَنَّا, aor. 2, (§, K,) inf. n. مَنُّ, (§,) He soaked a hide in tanning-liquid, or ooze. (§, K.) — مَنَّا He conformed with him in what he did. (TA.)

مَنِيَّةٌ A hide in the first stage of tanning: (AZ, §, K:) it is next called اُفَيْقٌ; and then اُدَيْمٌ: (AZ, §:) or a hide as long as it remains in the tanning-liquid. (TA.) — A place where hides

are tanned. (Aq, Ks, §, K.) — Also, accord. to some, Tan, or that with which one tans. (TA.) — This word is not to be pronounced without ى, because مَنِيَّةٌ signifies "death." (MF.)

مَمْنَاةٌ A black land: (K:) also without ى. (TA.)

[منع,

منجنق,

See Supplement.]

منجنق

[منجنق, as described in art. جنق (q. v.), seems to be the engine called by the Romans Onager: see Kitto's Pict. Bible, ii. 499: but was probably applied also to the balista.]

منع

1. مَنَعَهُ, aor. 2 and 3, inf. n. مَنَعٌ, He lent him a she-camel, and a sheep or goat; (L;) that he might have the milk thereof, and return the animal after a certain period: this is the original signification: (L:) or he lent to him a she-camel, assigning to him her soft hair (وَبْرٌ) and milk and offspring: (Lh, L, K:) and in like manner, he lent him a piece of land, that he might cultivate it and have the produce thereof: (L:) he lent him money or the like, to be repaid. (A, TA.) — مَنَعَهُ, aor. 2 and 3, (§, K,) inf. n. مَنَعٌ, (§,) He gave him a thing: (§, K:) he gave him a thing as a free gift. (A, TA.) — مَنَعَتْهُ الْمِرْآةَ وَجَبَّهَا الْبِرَّةَ The woman imparts somewhat of her beauty to the mirror: or directs her face towards the mirror. And in like manner, accord. to some, you say, when you direct anything (تَقْصِدُ بِهِ) towards another thing, مَنَعْتَهُ إِيَّاهُ. (L.)

3. مَانَعَهُ, inf. n. مُمَانَعَةٌ, He aided him, or assisted him, reciprocally, with a gift. (A.) — مَانَعَتْ, inf. n. مِمَانَعَةٌ and مِمَانَعَةٌ, † She (a camel) yielded plenty of milk in the winter, after the milk of the other camels had passed away. (L.) — † It (the eye) shed tears continuously. (K.)

4. اَمْنَعَتْ She (a camel) was near to bringing forth. (§, K.) Sh says, I know not اَمْنَعَتْ in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)

5. تَمَنَعْتُ الْمَالَ † I fed others with the property. So in the trad. of Umm-Zarā, وَأَكَلُ وَأَتَمَّعُ † And I eat, and then feed others. (K, TA.)

8. اِمْتَنَعَ He took or received, a gift. (K.) — اَمْتَنَعَ مَالًا He was supplied with property, or wealth, by God. (K.)

10. اسْتَمْنَعَهُ He asked, desired, or sought, a loan, or gift, (مِنْعَةٌ) of him; i. e., asked, desired, or sought aid, or assistance, from him; syn. اسْتَرْفَدَهُ; (§;) or asked, &c., a gift from him. (K.)

مِنْعَةٌ A loan, or lending, of a she-camel or sheep or goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender: (A'Obeyd:) [and in like manner,] † مَمِيحَةٌ a gift (مِنْعَةٌ) of milk; as a she-camel or sheep or goat that is given to another that he may milk her and afterwards restore her to the lender: (§;) or مِمْنَعَةٌ signifies a ewe or a she-goat or a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow: (Msb:) or both words signify a she-camel or sheep or goat whose milk is given to another: (A:) or a she-camel of which the soft hair (وَبْرٌ) and milk and offspring are conceded by the owner to another: (K:) or † مَمِيحَةٌ signifies a she-camel or sheep or goat that is lent for the sake of her milk [&c.]; and مِمْنَعَةٌ, the profit which the lender thereof bestows upon the borrower. (Lh, L.) The Arabs have four words which they use in the place of عَارِيَةٌ, viz. † مَمِيحَةٌ, عَرِيَّةٌ, اِفْقَارٌ, and اِحْبَالٌ. (A'Obeyd, §.) — مِمْنَعَةٌ مِنْ لَيْبٍ Milch sheep or goats; (L;) [app. meaning, that are lent to a person]. — Also مِمْنَعَةٌ A loan of land, and of money. (L.) — Also, A gift, or thing given; (§, L, K;) as also † مَمِيحَةٌ: (TA:) a free gift: (A'Obeyd, L:) pl. مَمِيحٌ; (A;) and pl. of مَمِيحَةٌ, مَمَائِحٌ. (TA.)

مَمَائِحٌ: see مَمَائِحٌ.

المَمِيحُ An arrow (of those used in the game called المَمِيحُ, §) which has no lot, or portion, (§, K,) unless the person to whom it pertains be given something: (§;) it is the third of the arrows to which the term غُفْلٌ is applied, which have no notches, and to which is assigned no portion and no fine; these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called المَصْدَرُ; the next, المَضْعَفُ; the next, المَمِيحُ; and the last, السَّفِيحُ: (Lh:) accord. to some, (TA,) an arrow that is borrowed because it is regarded as fortunate: (K, TA:) or an arrow which has a portion assigned to it. (K.) — كُنْتُ مَمِيحٌ أَصْحَابِي يَوْمَ بَدْرٍ † I was, among my companions, like the arrow called المَمِيحُ, on the day of the battle of Bedr; i. e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.)

مَنْحَةٌ: see مَنْحَةٌ.

مَنْحٌ One who gives many gifts. (TA.)

مَنْحٌ A she-camel near to bringing forth. (S, K.)

مَمَانِحٌ and مَمَانِحٌ: see مَمَانِحٌ.

مَمَانِحٌ (S, K) and مَمَانِحٌ (S) † A she-camel whose milk remains, (K,) or that yields plenty of milk in the winter, (S,) after the milk of the other camels has passed away; (S, K;) like مَمَانِحٌ. (S.) You say also نَوَقٌ مَمَانِحٌ [app. pl. of مَمَانِحٌ, which is perhaps not used. (TA.) — Also the former, † Rain that does not cease: (K:) and † wind of which the rain does not cease. (TA.)

مند

مند is a simple word; (K;) or, accord. to some, a compound word, as will be explained hereafter: (TA.) Sb says, that it is with respect to time like مِمَّنْ with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مَمَّنْ is indecl. also, [generally] with its final letter quiescent, (S, L, K,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مَمَّنْ by elision: (M, L, K:) مند is also written and pronounced مَمَّنْ, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مند, مَمَّنْ, (M, L, K,) in the dial. of the tribe of 'Ok. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as مِمَّنْ [signifying In, or during, or from the beginning of]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتَهُ مَمَّنْ اللَّيْلَةِ [I have not seen him in this night; or simply I have not seen him this night]: (S, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِمَّنْ [meaning Since, or lit., from,] when relating to a past time [such as a particular past day or the like]; and in the sense of مِمَّنْ [meaning In, or from the beginning of,] when relating to the present time; and in the sense of مِمَّنْ and مِمَّنْ together [meaning From the beginning to the end of; or during the whole course of; or simply during, or for;] when relating to a computed period of time, or number of days or the like: ex. مَا رَأَيْتَهُ مَمَّنْ يَوْمِ الْخَمِيسِ [I have not seen him since Thursday, إِلَى الْآنَ to the present time]; (Mughnee, K;) and [relating to the present time,] عَامِنَا or مَمَّنْ يَوْمِنَا [in, or from the beginning of, (this) our day, or (this) our year;]; and, [relating to a computed period of time, or number of days or the like,] مَمَّنْ ثَلَاثَةَ أَيَّامٍ [from the beginning to the end of, i.e., during, or

for, three days]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتَهُ مَمَّنْ يَوْمِ الْجُمُعَةِ [I have not seen him (since the commencement of a space of time); the commencement of the space of time thereof (i.e., وَأَيَّامِهِ the commencement of the space of time of my not seeing him) was Friday; meaning, since Friday]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتَهُ مَمَّنْ سَنَةً, meaning, أَمَدٌ [I have not seen him (during, or for, a time); the time thereof (i.e., وَأَيَّامِهِ the time of my not seeing him) is a year; meaning, during, or for, a year;] and the noun in this latter case can only be indeterminate; for you cannot say, مَمَّنْ سَنَةً كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مَمَّنْ يَوْمَانِ [or, accord. to more approved usage, مَمَّنْ يَوْمَانِ, as will be shown below, The time is two days, meaning during, or for, two days], each is an inchoative, and what follows it is an enunciative; and its meaning is the time with respect to what is present, and to a computed period, or a number of days or the like; and the commencement of the space of time with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning لَقَيْتُهُ مَمَّنْ يَوْمَانِ, as in the instance of مَمَّنْ يَوْمَانِ, [or, rather, مَمَّنْ يَوْمَانِ,] i.e., مَمَّنْ يَوْمَانِ [Two days have been between the time in which I now am and (the time of) my meeting him]: (K:) but this opinion is rejected by Ibn-Hájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مند governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, مند governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مند govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make مند govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make مند govern in the same case, and to make مند govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مَمَّنْ اللَّيْلَةِ and مَمَّنْ اللَّيْلَةِ, and مَمَّنْ يَوْمَيْنِ and مَمَّنْ يَوْمَيْنِ; but they say, مَمَّنْ يَوْمَانِ and مَمَّنْ يَوْمَانِ.] Some [or, rather, most] say, مَمَّنْ يَوْمَانِ, and مَمَّنْ يَوْمَانِ, [I have not seen him for, or during, two

days;] making مند [in these instances] to govern the nom. case; and مند, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Msb, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مند to govern the gen. case in every instance. (M, L.) The phrases, مَمَّنْ عَامٌ أَوَّلٌ, مَا رَأَيْتَهُ مَمَّنْ عَامٌ أَوَّلٌ, (S, K, art. وَاوَّلُ; and L,) and مَمَّنْ عَامٌ أَوَّلٌ, and مَمَّنْ عَامًا أَوَّلٌ, [I have not seen him since last year,] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing مند with damm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in مَمَّنْ يَوْمَانِ, and مَمَّنْ يَوْمَانِ: (T, L:) and to pronounce مند with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with damm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in مَمَّنْ يَوْمَانِ, and مَمَّنْ يَوْمَانِ, [and مَمَّنْ يَوْمَانِ]: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مند movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مَمَّنْ يَوْمَانِ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مَمَّنْ يَوْمَانِ; but this is not the proper way. (M, L.) In the phrase مَمَّنْ يَوْمَانِ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but damm, because the latter is the final vowel of its original مند. (M, L.) One says also, مَمَّنْ يَوْمَانِ, and مَمَّنْ يَوْمَانِ, which fet-ḥ to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتَهُ مَمَّنْ سِتَّةً [by سِتَّة meaning six nights], with kesr to the م of مند, and with the noun following it in the nom. case: and the tribe of 'Ok. are related to have used the expression مَمَّنْ يَوْمَانِ, with the ن elided, and with kesr to the م, and damm to the ذ. (M, L.) — Each of the two words مند and مند is also followed by a verbal proposition, as in the instance

• مَا زَالَ مَمَّنْ عَقَدَتْ يَدَاهُ إِزَارَهُ •

[He has not ceased, since his two hands tied his wrapper of the lower part of the body]: or a nominal proposition, as in the instance

• وَلَا زِلْتُ أَبْغِي الْحَالَ مَمَّنْ أَنَا يَابِعٌ •

[And I ceased not to seek wealth from the time of my being a youth, or young man]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (K.) — The original of مند is مند, because they restore the dammeh

to the **م** in the case of the occurrence of two quiescent letters together; as in the instance of **مُدَّ** for were not its original with damm, they would give it kesr: [but this some do, as has been shown above:] and because its dim. is **مُنْدٌ**: (**ك**:) for when **مد** is used as a proper name of a man, its dim. is thus formed, by restoring the **ن**, that it may be of the measure **فُعَيْلٌ**: (**ا**, **م**, **ل**:) or when **مد** is a noun, it is originally **مند**; and when it is a particle, it is itself original. (**ك**:) — Accord. to some, **مند** (**ا**, **س**, **ل**, **ك**) and **مد** (**ك**) are originally **مِن** and **اِذ**, which are made one word, (**ا**, **س**, **ل**, **ك**) by eliding the hemzeh, and then giving damm to the **م** because of the occurrence of two quiescent letters together; (**ك**:) [**مُنْدٌ كَانٌ**] and [**مُنْدٌ كَانٌ**] meaning [**مِن** **اِذ** **كَانَ**]: (**ا**, **ل**:) but there is nothing to indicate the truth of this opinion: (**س**, **ل**:) or, as some say, **مند** and **مد** are originally the prep. **من** and **ذو** in the sense of **الَّذِي** (**ا**, **ك**) in the dial. of Teiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of **مِن**; and when it governs a nom. case, it is as though one said, [in using the expression **مِن** **اِذ** **يَوْمَانِ**]; and that the former government prevails in the case of **مند** because the **ن** is not suppressed: (**ل**:) or, as some say, they are originally **مِن** and the noun of indication **ذَا**; so that in the phrase **مَا رَأَيْتَهُ مُنْدٌ** [**مُنْدٌ** **أَوْ** **مُنْدٌ** **يَوْمَانِ**], [accord. to more approved usage, **يَوْمَانِ**], we virtually say, **مِن** **ذَا** **الْوَقْتِ** **يَوْمَانِ**; but each of these assertions is a deviation from the plain way. (**ك**:)

[منع, &c.,
See Supplement.]

مهد

1. **مَهَدَ**, aor. **مَهَدَ**, (inf. n. **مَهْدٌ**, **ا**, **ت**, **ا**.) *He sucked [the breast of his mother].* — **مَهَدَ** *Inivit ancillam suam.* (**ك**:) — **مَهَدَ** *He became goodly in countenance after disease.* (**ا**, **ا**, **ك**:)

8. **أَمْتَهَجَ** *His soul was torn from him.* (**ا**, **ك**:)

مُهَجَةٌ *Blood: or the blood of the heart:* (**س**, **ك**:) pl. **مُهَجَاتٌ**. (**ا**:) An Arab of the desert is related to have said, **دَقَقْتُ مَهَجَتَهُ**, meaning **دَمَهُ**: so in the **س**: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by **ا** and others, is **دَقَقْتُ مَهَجَتَهُ** *I poured forth, or shed, his blood:* and so it is in the copies of the **ا**. (**ا**, **ت**:) In like manner, **دَقَقَ اللَّهُ مَهَجَتَهُ** *May God destroy him!* (**ا**: [See also **دَقَقَ**].) — Also,

‡ *The soul, or spirit.* (**س**, **ك**:) Ex. **خَرَجَتْ مَهَجَتُهُ** *His soul went forth, or departed.* (**س**:) **أَنْتَزَعَتْ** *His soul was torn from him.* (**ك**:) — Also, † *One's self: the best of one's self, and one's powers, efforts, endeavours, or energy.* (**ل**:) Ex. **بَدَلْتُ لَهُ مَهَجَتِي** *I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it.* (**ا**:) — Also, † *The purest, choicest, or best, of anything.* (**ل**:) — Also, † *The heart.* (**م**, **ف**:)

أَمُهَجٌ: see **أَمُهَجٌ**.

أَمُهَجٌ (**ك**) and **أَمُهَجَانٌ** and **أَمُهَجٌ** (**س**, **ك**) *Thin milk:* (**س**, **ك**:) or, the first and second, *milk free from water:* and, the second, *milk of which the froth has become still, and which is clear, and not thick:* and, the last, *thin milk, of which the taste has not changed;* as also **أَمُهَوَجٌ**. (**ا**, **ا**:) — Also, the first, *Thin fat:* (**س**, **ك**:) as also the second and third: (**ك**:) or *raw fat.* (**م**:) — The first is an epithet of a form not mentioned by **س**. (**ا**, **ا**:) It may be a contraction of **أَمُهَوَجٌ**. (**ا**, **ا**:) [And the like may be said of **أَمُهَدٌ**.]

أَمُهَجَانٌ: see **أَمُهَجَانٌ**.

أَمُهَوَجٌ: see **أَمُهَوَجٌ**.

مَهْوَجُ الْبَطْنِ *Lax in the belly.* (**ك**:)

مهد

1. **مَهَدَ**, (**س**, **ل**, **ك**:) aor. **مَهَدَ**, (**ل**, **ك**:) inf. n. **مَهْدٌ** [**ق**.v. infra]; (**س**, **ل**:) and **مَهَدَ**, (**ل**, **ك**:) inf. n. **مَهْدٌ**; (**ا**, **ت**:) *He made plain, even, or smooth,* this is the original signification: *he made a place plain, even, or smooth,* [**مَكَانًا** being understood,] *for himself:* (**ل**:) *he spread a bed,* (**س**, **ل**, **ك**:) and *made it plain, even, or smooth.* (**س**, **ل**:) — **مَهَدَ** *He did well, or kindly, in his affair in his absence;* like **فَهَدَ** and **فَادَ**. (**ل**, art. **فَهَدَ**.) — **مَهَدَ**, aor. **مَهَدَ**, (inf. n. **مَهْدٌ**, **ل**:) *He gained, or earned, or sought to gain sustenance, and worked,* (**ل**, **ك**:) *for himself.* (**ل**:) — **مَهَدَ** *لِنَفْسِهِ خَيْرًا*, and **مَهَدَ** *لِنَفْسِهِ خَيْرًا*, *He prepared for himself good, good things, or the like.* (**ل**:) — **مَهَدَ** *لَهُ مَنَزَلَةً سَنِيَّةً* [**He prepared, or established, for him a high station.**] (**ا**:) — **مَا أَمْتَهَدُ فُلَانٌ عِنْدِي يَدًا** [**Such a one has not prepared for himself, with me, a benefit, for me to owe it him:**] you say this when one has not conferred upon you a favour or kindness. (**ا**, **ل**:) And **مَا أَمْتَهَدُ فُلَانٌ عِنْدِي** [**Such a one has not prepared for himself, with me, that thing, that I should owe it him:**] is said on one's asking a kindness without having previously conferred a benefit; (**ا**, **ل**, **ك**:) and with reference to one who acts in an evil

manner, when asking a kindness, or when a kindness is asked for him. (**ا**, **ل**:)

2. **مَهَدَ**, inf. n. **مَهْدٌ**, † *He adjusted, or arranged, an affair,* (**س**, **ا**, **ل**, **م**, **س**, **ك**:) and *made it plain,* (**ا**, **م**, **س**:) and *easy.* (**م**, **س**:) See 1. — **مَهَدَ** *نَفْسَهُ لِفِعْلِ الْأَمْرِ* † *He disposed and subjected his mind, or himself, to do the thing.* (**س**, **ك**, **م**, **س**: art. **وَطْنِ**.) — **مَهَدَ**, inf. n. **مَهْدٌ**, † *He accepted, or admitted, an excuse.* (**س**, **ل**, **م**, **س**, **ك**:) You say, **مَهَدْتُ لَهُ الْعُذْرَ** † *I accepted, or admitted, his excuse.* (**م**, **س**:)

5. **تَمَهَّدَ** and **أَمْتَهَدَ** *It (a bed) became spread, and made plain, even, or smooth.* (**ا**:) — **تَمَهَّدَ لَهُ الْأَمْرُ** † *The affair became adjusted, or arranged, and made plain, and easy, for, or to, him.* (**م**, **س**:) — **تَمَهَّدَ فِرَاشًا** [**He spread for himself a bed, and made it plain, even, or smooth.**] (**ا**:) — **تَمَهَّدْتُ لَهُ عِنْدِي حَالَ لَطِيفَةٍ** [**A genteel situation was prepared for him with me, or at my abode.**] (**ا**:) — **تَمَهَّدَ** † *He (a man, **ا**, **ت**) became possessed of authority and power;* syn. **تَمَكَّنَ**. (**س**, **ل**, **ك**:) — **تَمَهَّدَتْ نَفْسُهُ** † *His mind, or he, became disposed and subjected [لِفِعْلِ الْأَمْرِ to do the thing; see 2];* syn. **تَوَطَّنَتْ**. (**ك**, art. **وَطْنِ**.)

8. **أَمْتَهَدَ** *It (a camel's hump) became spreading and high.* (**س**, **ل**, **ك**:) See 1 in three places.

10. **اسْتَمَهَدَ فِرَاشًا** [**He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth.**] (**ا**:)

مَهْدٌ [**A child's cradle, or bed;**] *a place prepared for a child, and made plain, even, or smooth,* (**س**, **ل**, **ك**:) *that he may sleep in it:* (**ل**:) *a bed; a thing spread to lie, recline, or sit, upon;* (**ا**, **م**, **س**:) as also **مَهَادٌ**; (**س**, **ا**, **ل**, **م**, **س**, **ك**:) so called because of its plainness, evenness, or smoothness: (**ل**:) **ا** says, that the latter word is more comprehensive than the former: (**ل**:) it is applied to the ground, or earth; [meaning *a plain, an even, or a smooth expanse;* see a verse of Lebeed cited voce **خَوَالِقِ**]: (**ا**, **ل**, **ك**:) and so is **مَهْدٌ**: (**ك**:) some say, that **مَهْدٌ** and **مَهَادٌ** are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (**م**, **ف**:) the pl. of the former [in common use] is **مَهْوَدٌ**, (**ل**, **م**, **س**, **ك**:) and **مَهَادٌ**; and of the latter, [pl. of pauc.,] **أَمَهَدَةٌ** (**ل**, **ك**:) and [of mult.,] **مَهْدٌ**. (**ل**, **م**, **س**, **ك**:) — **أَلَمْ نَجْعَلِ الْأَرْضَ مَهَادًا** [**Kur**, lxxviii. 6.] *Have we not made the earth an expanse* (**بَسَاطٌ**) adapted to be travelled over. (**ك**, **ا**, **ت**:) — **لَيْسَ الْمَهَادُ** [**Kur**, ii. 202.] † *Evil is that which he hath prepared for himself in his final place.*

(K.) Such is said to be the meaning. (TA.) — *Good; goodly*: the latter word is an imitative sequent. (L.)

مهيد *Elevated ground or land*: (IAḡr, L, K:) or *depressed and smooth and even ground or land*: (K); as also **مهيدة**: (En-Nadr, K:) pl. **مهيدات**: (K:) but the former of these pls. is doubtful. (TA.)

مهيد: see **مهيد**.

مهيد: see **مهيد**.

مهيد *Pure butter*: (L, K:) or *the purest of butter when melted, and that which has the least milk*. (L.)

مهيد † *Lukewarm water; neither hot nor cold*. (A, K.)

مهر

1. **مهرة المرأة**, (AZ, S, A, Mgh, Mṣb, K,) aor. = (S, Mṣb, K) and **مهرا**, (K,) inf. n. **مهرا**, (S, Mṣb, TA,) *He gave the woman a مهر [or dowry]*: (A, Mgh, Mṣb, K:) or *he assigned to her (جعل لها) a مهر*: (K:) and **مهرا** signifies the same as **مهرا**, (AZ, S, Mṣb, K,) which is of the dial. of Temeem, and the more usual: (Mṣb:) or **مهرا** has the first of the above significations, (A, Mgh, Mṣb, K,) or signifies *he set apart for her a مهر*: (Mṣb:) and **مهرا** signifies *he named for her a مهر and married her to himself for it*; (A, Mgh;) or *he married her to another man for a مهر*; (Mṣb, K;) or *he sent for her a مهر*. (TA.) = **مهرا الشيء**, (S, K,) and **مهرا فيه**, (K,) and **مهرا صناعته**, (A,) and **مهرا فيها**, (Mgh, Mṣb,) and **مهرا فيها**, (A,) and **مهرا في العلم وغيره**, (Mṣb,) aor. = (Mṣb, K,) inf. n. **مهارة** (S, A, Mgh, L, Mṣb, K) and **مهارة** (L) and **مهارة** (Mṣb, K) and **مهارة** and **مهارة** (K,) *He was, or became, skilled, or expert*, (S, A, Mgh, Mṣb, K,) *in the thing*, (S, K,) and *in his art, or craft*, (A, Mgh, Mṣb,) and *in science, &c.*, (Mṣb,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. **حَدَقَ**. (S, A, Mgh, Mṣb, K.)

2. **مهرا**, inf. n. **تمهيرا**, *He desired a colt*: (K, TA:) *he procured for himself a colt*. (JK, K, TA.) [In the CK, and in a MS. copy of the K, we find **المهرا** put by mistake for **المهرا**.] Abou-Zubeyd says, describing a lion,

- **أقبل يردى كَمَا يردى الحصان إلى**
- **مُستغيبٍ أربٍ مِنْهُ بِتَمِيرٍ**

He came [beating the ground with his feet] like as a horse comes [so beating the ground] to a man

borrowing him for covering, wanting by his means to procure for himself a colt. (TA.) [In the L, and TA, **يردى** is put for **يردى** in both instances: but it is corrected by SM in the margin of the L.]

4. **امهر الناقة**: see 1, in two places. — **امهر الناقة** *He called, or rendered, (جعل) the she-camel a مهيرة*: (K:) [it has sometimes, if not always, the latter meaning; for] it is said of the breaker, or trainer; and is like **أرحلها**. (TA, in art. رحل.) — **امهرت الفرس** *The mare had a colt following her*. (TA.)

5: see 1, in two places.

مهرا *A dowry; a nuptial gift; a gift that is given to, or for, a bride*; syn. **صدائق**: (S, A, Mṣb, K:) pl. **مهرا**, (K,) or **مهورة**, like as **بعولة** is pl. of **بعول**, and **فحولة** of **فحل**. (Mṣb.) **زوج مهرا** *A husband from whom a dowry is got*: (S, art. بهر:) or *a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired*. (TA, same art.) See **بهرا**. — **نهى عن مهر البغي** *The hire of a prostitute*. Ex. **نهى عن مهر البغي** *He forbade [receiving] the hire of the prostitute*. (Mgh, Mṣb.)

مهرا *A colt; the male foal of a mare*; (S, K;) and *of a mare kept for breeding*: (TA:) or *the first male offspring of a mare or other animal*; (K;) i. e., *of a tame ass; &c.*: (ISd, TA:) fem. with ة; *a filly*: (S, Mṣb, K:) and dim. **مهيرة**: (JK:) pl. masc., (of pauc., TA,) **أمهارة**, and (of mult., TA) **مهارة** and **مهارة**; (S, Mṣb, K;) and pl. fem. **مهيرات** and **مهيرات**. (S, Mṣb.)

إبل مهيرة *Camels of Mahreh; i. e. certain camels, so called in relation to Mahreh Ibn-Heydán, (T, S, Mṣb, K,) a tribe, (K,) or a great tribe, (TA,) or the father of a tribe of El-Yemen*: (S:) or in relation to Mahreh, a district of 'Oman: (Mṣb:) they are *excellent camels, that outstrip horses*; and some add, that they are *unequaled in quickness of running, understanding what is desired of them with the least training, and having names, by which being called, they answer quickly*: (Mṣb:) [and hence, any such like camels; i. e. any excellent, fleet, camels: (see 4:) n. un. **مهيرة**:] pl. **مهيرات** [which is irreg. like **ظهارى**] (S, Mṣb, K) and **مهارة** (S, K) and **مهارة**, (K, TA,) written in the L **مهارة**, (TA,) [and so in the CK,] or **مهارة**, the ي being changed into ا, (Mṣb,) [but it generally retains the form of ي, though pronounced ا.] See also **حوشى**.

مهيرة [A woman to whom a dowry has been given: and hence,] *a free [married] woman*:

(S, K:) opposed to **سوية**: (A:) pl. **مهيرات**, (A, TA.) And, (TA,) *One whose dowry is dear*. (K, TA.)

ماهر *Skilled, or skilful*, (A, Mṣb, K,) **في صناعته**, *in his art*, (A, Mṣb,) and **بكل عمل**, *in every work*, (A, K,) **في علم وغيره**, *in science &c.*, (Mṣb,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. **حاذق**: (A, Mṣb, K:) and, (K,) in most instances, (TA,) [but only when used absolutely,] *a good swimmer*; (JK, K;) as also **متمير**: (Z, TA;) pl. **مهيرة**: (A, K:) also **متمير** a lion skilled in slaying his prey. (K.)

مهيرة *A mare having a colt or foal*. (S, K.)

مهورة *A woman dowered; to whom a dowry has been given; or for whom a dowry has been set apart*. (Mṣb.) It is said in a proverb, **كالمهورة إحدى خدمتها** [Like her who has been dowered with one of her two anklets]: (S, K:) or **أحمق من المهورة إحدى خدمتها** [More stupid than she who has been dowered with one of her two anklets]: (Mgh:) applied to him who has reached the utmost degree of stupidity: from the following case: (TA:) a stupid woman demanded of her husband her dowry, (K, TA,) when he paid her his first visit, and she said, I will not obey thee unless thou give me my dowry: (TA:) so he pulled off one of her two anklets (K, TA) from her foot, (TA,) and gave it to her, and she was content with it. (K, TA.) In like manner, a certain man gave to another property, and he married with it the daughter of the giver, and then reproached her for the dowry he had given her: so they said, **كالمهورة** [Like her who has been dowered from the property of her father]: (K, TA:) [a proverb] applied in relation to him who reproaches for that which is not his own. (TA.)

مهيرة: see **ماهر**, in two places.

[مهر, &c.]

See Supplement.]

موا

1. **موا**, aor. **يموا**, inf. n. **موا** (K, TA: in the CK **موا**) and **موا** (but see below) or (as in some copies of the K) **موا**; (K;) and **أموا**; (AA;) *It (a cat) mewed*: (K:) like **مأى**, (TA,) and **أما**. (S in art. اموا.)

4. **أموا**: see 1. — Also, *He (a man) mewed like a cat*. (K.)

موا, accord. to the K, an inf. n. of **مأى**; but accord. to the L and other lexicons, *The mew of a cat; a word expressing the sound of mewing*. (TA.)

مَوْتُ (in some copies of the K, مَوْتُ) A mewing cat. (K.)

مَائِيَّة and مَائِيَّة and مَائِيَّة [an epithet of] A cat. (K.)

موت

1. مَاتَ, aor. يَمُوتُ, (inf. n. مَوْتُ; Mṣb,) and مَاتَ, (originally مَوْتُ, like حَاف, originally مَوْتُ, MF) [sec. per. مَاتَ,] aor. يَمَاتُ, (S, K,) which latter is of the dial. of Teiyi; (TA;) and مَاتَ, (in which the medial radical letter is originally م, like هَاع, MF) aor. يَمِيتُ, (K,) a form which some have disapproved; (MF;) and مَاتَ, (originally مَوْتُ, Kr,) sec. pers. مَاتَ, aor. يَمُوتُ, like دَامَ, (originally دَوَمَ, Kr,) aor. يَدُومُ, (Kr, Mṣb, &c.,) and like the sound verbs نَعِمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, (TA,) of the class of words in which two dial. forms are intermixed; (Mṣb;) *He died*; contr. of حَيِيَ. (K,) — مَاتَ عَنْ بَنِينَ وَبَنَاتٍ [He died having passed away from, i. e. leaving behind him, sons and daughters. And مَاتَ عَنْ ثَمَانِينَ سَنَةً *He died having passed beyond eighty years; i. e. being eighty years old.*] — اللَّبَنُ لَا يَمُوتُ [The milk will not die], in a saying of 'Omar, in a trad., means, that if a child sucks the milk of a dead woman, it becomes unlawful for him afterwards to marry any of her relations who would be unlawful to him if he sucked her milk while she was living: or it means, that, if milk taken from the breast of a woman is given to a child to drink, and he drinks it, the consequence is the same; that the effect of the milk in producing this consequence is not annulled by its separation from the breast; for whatever is separated from a living being is termed ميت, or dead, except the milk and hair and wool on account of the necessity of making use of these. (TA.) — مَاتَتِ الْأَرْضُ, inf. n. مَوْتَانُ and مَوَاتٌ, † *The land became destitute of cultivation and of inhabitants.* (Mṣb.) — مَاتَ † *It (soil) became deprived of vegetable life.* Hence an expression in the Kur, xxx. 18. (Az, Er-Rághib.) — مَاتَ † *He became deprived of sensation; [dead as to the senses].* So in the Kur, xix. 23: [but this appears to me doubtful]. (Az, Er-Rághib.) — مَاتَ † *He became deprived of the intellectual faculty; [intellectually dead;] or ignorant.* Hence an expression in the Kur, vi. 122; and another in the Kur, xxvii. 82; and xxx. 51. (Az, Er-Rághib.) — مَاتَ † [He became as though dead with grief, or sorrow, and fear;] he experienced grief, or sorrow, and fear, that disturbed his life. Hence what is said in the Kur, xiv. 20. (Az, Er-Rághib.) — مَاتَ † *He or it, was or became, still, quiet, or motionless.* (K.) — مَاتَتِ الرِّيحُ † *The wind became still, or calm.* (TA.) — مَاتَ † *He slept.* (AA, K.)

— مَاتَتِ النَّارُ, inf. n. مَوْتُ, † [The fire died away;] the ashes of the fire became cold, or cool, and none of its live coals remained. (TA.) — مَاتَ † *It (heat or cold) became assuaged.* (TA.) — مَاتَ † *It (water) became dried up by the earth.* (TA.) — مَاتَ (and استمات, TA.) † *It (a garment, TA,) wore out; became worn out.* (A, K.) — مَاتَ † *It (a road) ceased to be passed along.* (TA.) — بَكَدَ تَمُوتُ فِيهِ الرِّيحُ [A town, or country, &c., in which the wind becomes broken, or loses its force]. (TA.) — مَاتَ فَوْقَ الرَّجُلِ † *The man slept heavily; became heavy in his sleep.* (TA.) — † *يَمُوتُ مِنَ الْحَسَدِ* [He dies, or will die, of envy]. (TA.) — مَاتَ † *He became poor; was reduced to poverty: he became a beggar.* (TA.) — † *He became base, abject, vile, despicable, or ignominious.* (TA.) — † *He became extremely aged, old and weak, or decrepit.* (TA.) — † *He became disobedient, or rebellious.* Iblees is said, in a trad., to be مَاتَ مِنْ أَوَّلٍ because he was the first who became disobedient, or rebellious. (TA.) — مَاتَ † *He (a man) became lowly, humble, or submissive, to the truth.* (TA.)

2. مَوَّتَتِ الدَّوَابُّ *The beasts of carriage died in great numbers; or deaths amongst them were frequent.* (TA.) — See 4.

3. [ماوته], inf. n. مُمَاوَتَةٌ, *He vied with him in patience, (K,) and in firmness, or steadiness, or the like.* (TA.) [In the K, the inf. n. is expl. by مُصَابِرَةٌ; and in the TA, by مُمَاوَتَةٌ also.]

4. مَوْتَهُ and مَوْتَهُ (but the latter has an intensive signification, S,) *He (God) caused him to die; put him to death; killed him.* (S, K.) — † *He (a man) lost a son, or sons, by death.* (ISK, S.) — † *امات فلان بئيين* Such a man lost sons by death. (A.) — † *امات* She (a woman, AO, S, K, and a camel, S, K,) lost her offspring by death. (S, K.) — † *اماتوا* Death [or a mortal disease] happened among their camels. (K.) — † *ما أموت قلبه ما أموته* [How dead is his heart!] for one does not wonder at any action that does not increase: (S, K:) therefore what is here meant is not literally death. (TA.) — † *اماته* † *He (God) rendered him poor; reduced him to poverty.* (TA, from a trad.) — † *اماته* † *He [or it] caused him to sleep.* Ex., in a prayer said on awaking, *Praise be to God who hath awaked us after having caused us to sleep!* (L.) — † *يُمِيتُ اللَّيْلَ* † *He sleeps during the night.* (W, p. 9.) — † *امات اللحم*, (and مَوْتَهُ, TA,) *He took extraordinary pains in thoroughly cooking, and in boiling, the meat.* (K.) And in like manner, onions, and garlic, so as to deprive them of their strong taste and odour. (TA.) — † *أميتت الخمر* *The wine was*

cooked, and ceased to boil. (TA.) — † *اماته* is also employed in various other senses, agreeably with the senses of the primitive verb.]

6. ضَرَبْتُهُ فَتَمَاوَتَ † *I beat him and he feigned himself dead, being alive.* (TA.) — † *He pretended to be weak and motionless by reason of acts of devotion and fasting: [see the act. part. n. below].* (TA.)

10. استمات [He sought death: &c.: see مُسْتَمِيتٌ]. — † *استميتوا صيدكم*, and † *دابتكم*, *Wait until ye ascertain that your game, and your beast of carriage, has died.* (A.) — † *استمات* [properly, *He sought, or courted, death;*] i. q. *استقتل*; (S, K; in art. قتل;) meaning *he cared not for death, by reason of his courage.* (JM, in art. قتل.) — † *استمات* † *He (a man) was pleased with death; content to die.* (TA.) — † *استمات* † *He (a man, TA,) tried every way, or did his utmost, in seeking a thing.* (IAḡr, K.) — † *استمات*, inf. n. اِسْتَمَاتَ, (occurring thus with the final ة elided, (TA,) † *He (a man, and a camel, IAḡr,) became fat after having been emaciated,* (IAḡr, K.) — † *استمات* † *It (a thing) became relaxed, loose, or flabby.* (A.) — † *استمات* † *It attained the utmost degree of softness: said of a fine skin, that is likened to the thin pellicle that adheres to the white of an egg: and of other things, as also في اللين: and in like manner, في الصلابة, in hardness.* (TA.) See مُسْتَمِيتٌ. — And see 1.

مَوْتُ (and مَوْتَانُ, TA,) *Death; lifelessness; contr. of حَيَاة*: (S, TA:) as also مَوَاتٌ, (S, K,) and مِمَاتٌ. [Occurring in the Kur, vi. 163, xvii. 77, and xlv. 20.] (S, TA, in art. حى, and Jel, in vi. 163.) [See also مَوْتَانُ, below: and see 1.] Or مَوْتَانُ, signifies much death, like as حَيَوَانٌ signifies much life. (Mṣb, in art. حى.) — المَوْتُ الأَبْيَضُ, and الجَارِفُ, and اللّافِتُ, and الغَاتِلُ, *Sudden death.* (IAḡr, in T and TA, art. فلت.) — المَوْتُ الأَحْمَرُ *Death by slaughter with the sword.* (IAḡr, in T, TA, art. فلت.) — المَوْتُ الأَسْوَدُ *Death by drowning, and by suffocation.* (IAḡr, in T and TA, art. فلت.) — † *بنات المَوْتِ* † [The daughters of death;] meaning *deadly arrows.* (A, TA, voce جعبة, q. v.)

مَوَاتٌ: see مَيِّتٌ. — † *أرض مَيِّتة*: see مَيِّتٌ: *Unfruitful land; like as أرض حية means fruitful land, or land abounding with herbage.* (TA, in art. حى.) — † *مَيِّتة* *Carriion: whatsoever hath not been killed in the manner prescribed by the law.* (K, Jel, ii. 168.) See مَيِّتٌ.

مَوْتَةٌ † *A fainting, or swoon; (K;) and languor in the intellect: (TA:) or [an affection] like a fainting, or swoon: (Lḡ:) madness, or insanity, or diabolical possession; syn. جُنُونٌ; (AO, K;) because it occasions a stillness like*

death: (TA:) or a kind of madness or diabolical possession (جُنُون), and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk. (§.) [See هَمَز.]

مِيتَةٌ A kind, mode, or manner, of death: (§, K:) pl. مَيِّتٌ. (TA.) — مَاتَ فُلَانٌ مِيتَةً Such a one died a good kind of death. (§.) — مَاتَ مِيتَةً جَاهِلِيَّةً He died a pagan kind of death, in error and disunion. (TA, from a trad.)

مُوتَانُ † A man who is [dead, or] not lively, in heart: (A:) a man who is stupid, dull, unexcitable, or not to be rendered brisk, sprightly, or lively; (§, K:) as though the heat of his intelligence had cooled and died: (TA:) fem. with ة. (§, K.) — See مَوَاتٌ and مَوَاتٌ.

مَوَاتٌ (Fr, S, K) and مَوَاتٌ (K) and مَوَاتٌ (Fr) Death, [or a mortal disease, or a murrain,] that befalls camels or sheep or the like. (Fr, S, K.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsánee.) — وَقَعَ فِي الْمَالِ مَوَاتٌ, and مَوَاتٌ, Death [or a mortal disease] happened among the camels &c. (Fr.) — Also, The like among men. Ex., from a trad., يَكُونُ فِي النَّاسِ مَوَاتٌ كَقَعَاصِ الْغَنَمِ, There will be, among men, a mortality, or much death, [or mortal disease], like the قَعَاصُ that befalls sheep or goats. (TA.)

مَوَاتٌ † Inanimate things, or goods; dead stock; such as lands and houses [&c.]; (§); contr. of مَوَاتٌ [q. v.] (§, K.) It is made of this measure to agree in measure with its contr. مَوَاتٌ: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ] — بِشَرِّ الْمَوَاتَانِ وَلَا تَشْتَرِ الْحَيَوَانَ Buy lands and houses [or the like], and buy not slaves and beasts of carriage [&c.]. (§.) — رَجُلٌ يَبِيعُ الْمَوَاتَانَ A man who sells utensils or furniture or the like, and anything but what has life. (L.) — See also مَوَاتٌ.

مَوَاتٌ That wherein is no spirit or life; an inanimate thing. (§, K.) [See also مَوَاتٌ.] — مَوَاتٌ (you say أَرْضُ مَوَاتٌ, TA.) † Land that has no owner (§, K) of mankind, and of which no use is made, or from which no advantage is derived, (§) and in which is no water: such as is also called مِيتَةٌ: (En-Nawawee:) land that has not been sown, nor cultivated, nor occupied by any man's camels &c.: † مَوَاتٌ signifies the same as مَوَاتٌ (مَوَاتٌ?), namely, land that is no man's property; and is also written مَوَاتَانٌ: (L:) or مَوَاتَانٌ signifies land that has not yet been brought into a state

of cultivation: (Fr, S, L, K:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (§.)

مَوَاتٌ: see مَوَاتٌ and مَوَاتَانٌ.

مَيِّتٌ and مَيِّتٌ signify the same, [Dead, or dying]: (Zj, S, K:) the former is originally مَيِّتٌ, of the measure فَيَعْلُ: (§) the latter is contracted from the former; and is both masc. and fem.; (Zj, S;) as is also the former. (Zj.) 'Adee Ibn-Er-Raqlà says,

• لَيْسَ مِنْ مَاتَ فَاسْتَرَّاحَ بِمَيِّتٍ †
• إِنَّمَا الْمَيِّتُ مَيِّتُ الْأَحْيَاءِ

[He who has died and become at rest is not dead: the dead is only the dead of the living]. (§, TA.) Or † مَيِّتٌ signifies One who has died (actually, TA.); and مَيِّتٌ, as also مَائِتٌ, one who has not yet died, (K,) but who is near to dying: or, accord. to a verse cited by AA, to Kh, مَيِّتٌ is applied to him who is borne to the grave; [i. e., who is dead, or lifeless]; and مَيِّتٌ, to him who [is dying, but] has life in him. (TA.) Fr says, إِنَّهُ مَائِتٌ, you say of him who has not died, مَائِتٌ, but you do not say of him who has died † هَذَا مَائِتٌ: (§) but some say, that this is an error, and that مَيِّتٌ is applicable to that which has died [or is lifeless], and to that which will soon die. Those who assert that مَيِّتٌ is applicable only to the living adduce the following words of the Qur, [xxxix. 31], إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ: (TA:) i. e. Verily thou wilt die, and verily they will die. (Mṣb.) MF observes, that مَيِّتٌ is asserted to be contracted from مَيِّتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيِّنٌ and لَيِّنٌ, and هَيِّنٌ and لَيِّنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مَيِّتَةٌ, below.] The pls. are مَوَاتٌ and مَوَاتِي and مَيِّتُونَ and مَيِّتُونَ. (§, K.) The first of these is pl. of مَيِّتٌ, and consequently of مَيِّتٌ, because this latter is contracted from the former: as مَيِّتٌ is of the measure فَيَعْلُ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فاعل: (Sb:) or مَوَاتٌ is [only] pl. of مَيِّتٌ. (Mṣb.) [The second form (which is applied to rational beings, Mṣb,) is also pl. of مَيِّتٌ and مَيِّتٌ.] The third and fourth are [only] applied to rational beings. (Mṣb.) The fem. epithet is مَيِّتَةٌ and مَيِّتَةٌ and مَيِّتٌ (K, TA) and مَيِّتٌ. (TA; and so in some

copies of the K, in the place of مَيِّتٌ.) مَيِّتَةٌ is an epithet applied to a female rational being; [and its pl. is مَيِّتَاتٌ:] مَيِّتَةٌ, to a female brute, for the sake of distinction; and its pl. is مَيِّتَاتٌ: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Mṣb:) the pl. of مَيِّتٌ and مَيِّتٌ as fem. epithets is as above [مَوَاتٌ and مَوَاتِي]. (TA.) — مَيِّتَةٌ signifies That which has not been slaughtered (AA, S, K) [in the manner prescribed by the law, i. e., carrion]: or that of which the life has departed without slaughter: so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptance of the language of law, what has died a natural death, or been killed in a state or manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed; as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَام, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Mṣb:) [and any separated part of an animal of which the flesh is not lawful food: see عَاجٌ.] — عَاجٌ A tract of land without herbage, or pasture, (Mṣb, in art. بلد.) — مَيِّتٌ † An unbeliever; like as حَيٌّ means a Muslim. (TA, in art. حَيٌّ.)

[مَيِّتٌ and مَيِّتٌ are employed in various other senses, agreeably with the senses of the verb.]

فُلَانٌ مَائِتٌ فِي الْغَمِّ — مَيِّتٌ: see مَيِّتٌ. † [Such a one is dying, or absorbed, in grief]. (TA.) — مَوَاتٌ مَوَاتٌ A severe, painful, or violent, death: (TA:) like لَيْلٌ لَيْلٌ: the latter word being added to corroborate the former. (§.)

مَوَاتٌ: see مَوَاتٌ.

مَيِّتَةٌ and مَيِّتَةٌ † A woman, and a she-camel, that has lost her offspring by death: (§) and a woman who has lost her husband by death: (TA:) pl. مَيِّتَاتٌ. (§.)

مَتَّوَاتٌ † [Feigning himself dead]. — † An epithet applied to A hypocritical devotee, (§, K,) who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion. (TA.)

مُسْتَمِيهٌ A courageous man, who seeks, or courts death: (K:) a man who seeks to be slain; who cares not, in war, for death: (§) abandon-

ing, or devoting, himself to death, (مُسْتَرْسِلٌ لِلْمَوْتِ), as also مُسْتَقْتَلٌ. (A.) — † Abandoning, or devoting himself to a thing, or affair; syn. مُسْتَرْسِلٌ لِأَمْرٍ. (S, K.) — مُسْتَهْلِكٌ إِلَى كَذَا, as also مُسْتَهْلِكٌ, † He [is devoted to such a thing, so that he] imagines that he shall die if he do not attain it. (A.) — Ru-beh says,

- وَزَيْدٌ الْبَحْرِ لَهُ كَتَيْمٌ
- وَاللَّيْلُ فَوْقَ الْهَاءِ مُسْتَمِيَةٌ

[And to the froth of the sea there was a sound like that of boiling, and night impended over the water]. (S.) [It is implied in the S that مُسْتَمِيَةٌ here signifies مُسْتَرْسِلٌ. — † One who feigns himself to be insane, or possessed by a devil; not being really so. (TA.) — † One who feigns lowliness, or submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors. (TA.) — † One who makes a show of being good and quiet or tranquil, and is not so in reality. (Ibn-El-Mubarak.) — مُسْتَمِيَةٌ The thin pellicle that adheres to the white of an egg. (K.) [See 10: and see also مُسْتَمِيَةٌ, in art. مِيث.]

موت

1. مَاتَ, aor. يَمُوتُ, inf. n. مَوْتُ (and in the CK مَوْتٌ) and مَوْتَانٌ; (S, K;) as also مَاتَ, aor. يَمِيثُ; (TA;) and † امات; (Hr;) but this is disapproved by IAth; He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water. (S, K.) [See also art. مِيث.] — See also 7. — مَاتَتِ الْأَرْضُ The land became soft and even. (Msb.)

4: see 1.

7. انمات, inf. n. انْمِيَاثٌ, It (a thing) was steeped in water, and mashed with the hand: (TA:) it was mixed and moistened in water. (S, K.) [See also art. مِيث.] † مَاتَ, aor. يَمُوتُ, is also [thus] used intransitively. (Msb.)

مِيَاثٌ, with kesreh, of the measure مَفْعَالٌ Soft and even land. (Msb.) [See also مِيَاثٌ, in art. مِيث.]

موج

1. مَاجٌ, aor. يَمُوجُ, inf. n. مَوْجٌ (S, K, &c.) and مَوْجَانٌ and مَوْجٌ; (TA;) It (the sea) was in a state of commotion; was tumultuous; (Msb;) was agitated with waves, conflicting, or dashing together; (S, K;) as also † مَوْجٌ; (TA:) or this latter signifies it (the sea) was, or became, very tumultuous. (Msb.) [You say,] مَاجٌ الْمَوْجُ The

waves were in a state of commotion; were tumultuous; conflicted, or dashed together. (TA.) [And hence,] مَاجٌ أَمْرُهُمْ † Their affair became in a confused and disturbed state. (TA.) — مَاجٌ, inf. n. مَوْجٌ and مَوْجَانٌ, † It (anything) was in a state of commotion, or agitation. (TA.) — مَاجٌ † He was in a state of commotion, or agitation, and confounded, perplexed, or amazed. (IAqr.) — النَّاسُ يَمُوجُونَ † The people, or men, are in a state of commotion, or tumultuous. (S.) — مَاجَتِ النَّاسُ † The people were in a discordant and disturbed state of affairs. (Msb.) — مَاجٌ عَنِ الْحَقِّ, inf. n. مَوْجٌ, † He declined from the truth, or from the true, right, or just, course. (A, K.) — مَاجَتِ الدَّاعِصَةُ, inf. n. مَوْجٌ, † The patella, or knee-pan, moved backwards and forwards, or from side to side, between the skin and the bone, or, as in one copy of the K, flesh: (K, TA:) and in like manner السَّلْعَةُ [the ganglion]. (TA.)

5: see 1.

مَوْجٌ, [a coll. gen. n., Waves; billows; surges; or a collection of waves;] water rising above other water: (TA:) pl. أَمْوَاجٌ; (S, K, Msb:) مَوْجَةٌ has a more special signification; [namely, a wave, a single wave;] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Msb.) — فَرَسٌ غَوَّجَ مَوْجًا: see art. غوج. مَوْجٌ is here an imitative sequent. (TA.) — مَوْجَةُ الشَّبَابِ † The prime of youth. (K.)

† نَاجِيَةٌ (in the CK نَاجِيَةٌ) † A swift she-camel, whose أَنْسَاعٌ [or woven thongs of the fore girth] have moved round (جَالَتْ) by reason of the backward and forward motion (اِخْتِلَافٌ) of her fore and hind legs. (K.)

مَوْجٌ [A sea tumultuous with waves]. (K, art. رد.)

مَاجٌ A sea in a state of commotion; tumultuous; agitated with waves, conflicting, or dashing together. (TA.) — Also, and † مَتَمَوْجٌ, A man in a state of commotion, or agitation. (TA.)

مَتَمَوْجٌ: see مَاجٌ.

موذ

1. مَادٌ, [aor. يَمُودُ,] He lied. (L.) مَادٌ Good in natural disposition, happy in spirits, cheerful in mind, merry, jocose, (L, K,) and pleasant in speech. (L.) See طَابٌ.

مَادِيٌّ (K) and مَادِيَةٌ (S, L, Msb, K) A soft coat of mail, easy to the wearer; (S, L, Msb, K;)

and [so] the former, any weapon: (K:) or the latter, a white coat of mail. (Msb.) — Hence, (Msb,) the latter, White honey: (S, L, Msb, K:) or [in the CK and] new honey: or pure honey: or excellent honey. (K.) — Also, the latter, Wine. (S, L, K.)

مور

1. مَارٌ, aor. يَمُورُ, inf. n. مَوْرٌ, It moved from side to side, (S, M, A, Msb, K,) like the knee-pan on the knee; (A;) or to and fro, like as the tall palm-tree moves; (S;) as also † تَمُورٌ: (S:) it came and went; (T;) as also † تَمُورٌ. (K.) You say of a camel, تَمُورُ عَضَدَاهُ The upper bones of his two arms move from side to side. (S, TA.) And مَارُ السِّنَانِ فِي الْمَطْعُونِ [The spear-head moved from side to side in the person pierced]. (A.) And الطَّعْنَةُ تَمُورُ The thrust inclines to the right and left. (TA.) And النُّجُومُ تَمُورُ The stars come and go. (TA.) And مَارُ الْغُبَارِ, inf. n. مَوْرٌ, The dust moved to and fro: or became raised by the wind. (M, K.) — It moved round about, (T, TA,) and to and fro: (TA:) it was in a state of commotion; in a state of tumult: (S,* M, Msb, K:) said of the sea, (Msb,) &c.: (M:) it was in a state of quick motion or commotion. (Msb.) It is said in a trad., that when the soul, or spirit, was blown into Adam, مَارَ فِي رَأْسِهِ فَعَطَسَ It circulated, and moved to and fro, in his head, and he sneezed. (TA.) And in the Kur, [lii. 9.] يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا On the day when the heaven shall actually be in a state of commotion, or tumult: so accord. to Ed-Dahhák: or shall move from side to side: so accord. to AO and Akh: (S:) or shall come and go; or move to and fro; or reel. (T.) And in a trad. of Ibn-Ez-Zubeyr, يَكْتَابُ تَمُورُ كَرَجَلِ الْجَرَادِ With troops moving to and fro, in a state of commotion, like the leg of the locust, by reason of their multitude. (TA.) You say also, مَارَتِ النَّاقَةُ فِي سَيْرِهَا The she-camel was in a state of commotion, and reeled, in her pace, or going: and in like manner you say of a mare. (TA.) — مَا أُذْرِي أَغَارَ أَمْرًا, a saying of the Arabs, related by IAqr, (TA,) I know not whether he have come to low country, or turned and returned to high country (نَجَدٌ): (S, TA:) or have come to the low country, or come to the high country. (IAqr, K,* TA.) — مَارَ الدَّمُ (S, &c.) The blood ran, or flowed, upon the surface of the ground; (T, S, M, Msb, K;) and in like manner you say of tears, meaning they flowed: (M:) or the blood poured upon the surface of the ground, and went hither and thither, (TA,) sideways. (A.) — See also 4.

4. اِمَارَ السِّنَانِ فِي الْمَطْعُونِ [He made the spear-head to move from side to side in the person pierced]. (A.) اِمَارَتِ الرِّيحِ الْغُبَارَ The wind

made the dust to go to and fro : or raised the dust. (M, K̄.) — امار الدَّم He made the blood to run or flow; (T, S, * IK̄tt, M̄sb;) as also مَارَةٌ (IK̄tt, M̄sb,) inf. n. مَرَّ. (IK̄tt. [as in the TA; but this seems to be a mistake for مَوَّر.]

5: see 1, in two places.

مَوَّر A road : (T, S;) or a trodden and even road : (M, K̄.) an inf. n. used as a subst. : because people come and go upon it. (TA.)

مَوَّر Dust moving to and fro (M, K̄) in the air : (TA:) or raised by the wind : (M, K̄:) or carried to and fro by the wind. (T, S.) — See also مَوَّار.

مَوَّار (TA,) or مَوَّارِ الْبِلَاطِ (S, TA,) A camel that moves the upper bones of his two arms from side to side; (S, TA;) and مَوَّارِ الصَّبْعَيْنِ [signifies the same]. (A.) — مَوَّارَةٌ (M, K̄,) or مَوَّارَةُ الْيَدِ (S, M̄sb,) A she-camel quick in her pace : (S, M̄sb;) or easy in her pace, and quick. (M, K̄.) — رِيحٌ مَوَّارَةٌ Wind that blows the dust to and fro : or that raises the dust : pl. رِيَّاحٌ مَوَّارٌ, which is extr. [with respect to rule]. (M.)

مَوَّارَاتُ Bloods [flowing, and running hither and thither]. So in the following verse (of Rusheyd Ibn-Rumeyd El-'Anazee, TA; not of El-A'ashà; [as it is said to be in the S̄ in art. عوض;] Sgh, in TA, art. عوض :)

* حَلَفْتُ بِمَوَّارَاتِ حَوْلِ عَوْضٍ *
* وَأَنْصَابِ تَرْكُنِ لَدَى السَّعِيرِ *

[or السَّعِيرِ, i. e., I swore, or I swear, by bloods flowing and running hither and thither, around 'Owd, and stones set up to be worshipped, left by Es-Sa'eer or Es-So'eyr. 'Owd and Es-Sa'eer [or Es-So'eyr] were two idols. (S, TA.) [See also another verse, cited in art. عز.]

موز

مَوْز A certain kind of tree, (Mgh,) or fruit, (M̄sb, K̄,) well known; (S, Mgh, M̄sb, K̄;) [the fruit of the banana-tree, or musa paradisiaca;] i. q. طَلْحُ [in one of the acceptations of this latter word]: (M̄sb:) it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive, (K̄,) for it is slow of digestion : (TA:) the tree grows in the manner of the بُرْدِيّ, [i. e., papyrus, or perhaps other rushes,] and has a long and broad leaf, which may be three cubits by two cubits, (AḤn, Mgh, TA,) the مَوْز [i. e., the fruit] is found, where it grows, throughout the whole year, (AḤn, as cited by 'Abd-El-Lateef,) and there may be on one of its racemes from thirty to five hundred fruits; (AḤn,

Mgh, K̄, TA;) this is seen in the districts of Maḳdishoo [between Abyssinia and the country of the Zenj]; (TA;) and when this is the case, the raceme is propped up; (AḤn, Mgh;) it rises to the height of the stature of a man, [and higher,] and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues : whence the saying of Ash'ab, to his son, as related by Aḡ, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْزَة, which does not attain to a good state until its mother dies. (AḤn, TA.) مَوْزَة is the n. un. (S, M̄sb.)

مَوَّاز A seller of مَوْز [or fruit of the banana-tree]. (K̄.)

موس

1. مَوَّاسِ, aor. يَمُوسِي (M̄sb,) inf. n. مَوَّوسٌ (Sgh, M̄sb, K̄,) He shaved (Sgh, M̄sb, K̄) the head, (Sgh, M̄sb,) or the hair : (K̄:) but Sgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See مَوَّوسِي, below.

المَوَّاسِ, not المَوَّاسِ, (K̄,) i. e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (K̄,) of the vulgar, as Sgh and others have plainly asserted; but IAth says, I think that the hemzeh and lám in it are radical letters, as they are in المَوَّاسِ, [i. e., المَوَّاسِ or المَوَّاسِ] and it is not Arabic; and if so, its place is under the letter hemzeh, because they say المَوَّاسِ; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [The diamond;] a certain precious stone, (K̄, * TA,) reckoned among jewels, like the يَاقُوتُ and the زُمُرُودُ, (TA,) the largest of which is like the walnut, (K̄, TA,) or the egg of the pigeon, (TA,) and this is rare, or very rare, (K̄, TA,) the only instance being said to be the one called الكَوَّكِبُ الدَّرِّيُّ, which is suspended at the tomb of the Prophet : (TA:) it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it, [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] after which it is taken [in the state of powder] upon drills, and pearls &c. are drilled with it. (K̄.)

مَوَّوسِي [A razor;] a certain instrument of iron, (M, M̄sb, TA,) with which one shaves : (Lth, L, K̄, TA:) of the measure فُعْلَى (Ks, M, M̄sb, K̄,) from المَوَّوسِ, [inf. n. of مَوَّاسِ] so that the م is a radical letter, (K̄,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) المَوَّوسِ is the

root (تَأْسِيسُ [lit. foundation]) of المَوَّوسِي (L, K̄, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, M̄sb, K̄,) it is imperfectly decl., because of the short fem. اُ [written ي], (M̄sb,) without tenween; (Az, K̄;) and Fr cites a verse [of obscene meaning] in which it is made fem. : (TA:) or it is from أَوْسَيْتَ رَأْسَهُ meaning "I shaved his head," (ISk, M, * M̄sb, K̄,) of the measure مَفْعَلٌ (ISk, M̄sb, TA,) so that the ي is a radical letter, as El-Umawee and Yz say, and Aboo-Amr Ibn-el-Alà inclined to think it so, (TA,) and therefore it is perfectly decl., (M̄sb,) with tenween, (M̄sb, K̄,) when indeterminate; (M̄sb;) or it is of the measure مَفْعَلٌ because this measure is more common than فُعْلَى, and because it is perfectly decl. when indeterminate, whereas فُعْلَى is not so when indeterminate and when determinate : (Ibn-Es-Sarráj, TA:) but IAmb says, that it is masc. and fem., and perfectly decl. and imperfectly decl. : ISk says, that the approved way is to make it perfectly decl. : (M̄sb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeyd, in the Bári', that he said he had not heard it made masc. except by El-Umawee; (M̄sb;) who asserted it to be masc. only : (TA:) the pl., accord. to him who makes it imperfectly decl., is مَوَّوسِيَّاتُ; and accord. to him who makes it perfectly decl., مَوَّوسِيَّاتُ (M̄sb.) The dim. of مَوَّوسِي, in the sense above explained, [not as a proper name, in which case it is مَوَّوسِي only, without tenween, and has no relation to the same word signifying a razor,] is مَوَّوسِيَّةٌ, [but by rule it should be مَوَّوسِيَّةٌ, like حَبِيَّاتِي accord. to him who says هَذِهِ مَوَّوسِيَّةٌ; and مَوَّوسِيَّةٌ accord. to him who says هَذَا مَوَّوسِيَّةٌ. (ISk, TA.)

موش

مَاش [Indian peas;] a certain grain, well known, (S̄ in art. مِيش, and K̄,) round, smaller than the حَبِصُ [or chick-pea], of a tawny colour inclining to greenness; it is in Syria and India; and is sown; (TA;) also called مَجَّ and حَلَّرُ and زِنُ : (TA, art. مَج:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs : (K̄:) the word is arabicized [from the Persian مَاش], or post-classical. (S̄.) — Utensils and furniture, of the meaner sort, of a house or tent. (IAar, K̄.) Hence the saying, المَاشُ خَيْرٌ مِنْ لَاشِ, [in one copy of the K̄ I find لَاشِ, but the former seems to be the right reading,] meaning, Mean house-

hold utensils and furniture are better than nothing; or] what is in the house, or tent, of worthless utensils and furniture, is better than its being empty: (K, TA:) لاش is here contracted [from لاشي] for the sake of its resembling ماش. (TA.) And خاش ماش and ماش ماش signify the same as ماش thus used: (K, TA in art. ماش:) or the refuse, or meanest sort, of people, or of mankind; as in the M. (TA.)

[موص, &c.

See Supplement.]

ميب

ميبة A certain remedy, or medicine: (K:) [an arabicized word] from the Persian مَي "a beverage," and به "a quince:" quince-beverage; diacydonium; a medicine prepared of the juice of quinces: some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Má lá yesa'u, &c.)

ميت

1. مات, aor. يميت: see art. موت.

دارى ببيتاه داره, [as also بهيداه,] My house is opposite to his house. (L, not in the TA.) [See also art. اتى. — اتى مبيتاه طريقي The measure of the two sides, and the distance, of a road; as also بهيداه. (L, not in the TA.) [See also art. اتى.]

ميت

1. مات, aor. يميت, (inf. n. ميت, K,) i. q. مات, aor. يموت, inf. n. موت; (S, K;) [in the CK, for الموت is put الموت;] as also ميت, inf. n. تميت; (K;) and امات, inf. n. اماتة; but this is disapproved by IATH; (TA;) and امات, inf. n. اميات; (K;) and امات, [for انمات,] inf. n. اميات; (TA;) [but the last form I have only found used intransitively;] He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water: (S, K:) or مات and ميت, he steeped anything, such as saffron, and dates, and raisins, and the preparation of churned milk called اقط, in water, so that it dissolved, and mashed it with his hand. (Lth.) — مات He dissolved salt in water; (ISk, Lth;) and in like manner clay, or loam. (ISk.) اللهم مٹ قلوبهم كما يماث اليلخ في الماء [O God, dissolve their hearts, like as salt is dissolved in water!] (TA, from a trad.)

2. ميت: see 1. — † He rendered a man gentle. (TA.) — † He rendered a man submissive. (TA.) — † It (fortune, or misfortune,) rendered a man expert and submissive. (TA.)

— [And so] † تميث † He (a man) became submissive, and languid, or flaccid. (TA.)

4: see 1.

5: تميثت الأرض The ground became softened (and cooled, S,) by rain. (S, K.) [See also مومت الأرض, in art. موت.] See 2.

7. امات, [inf. n. اميات;] (ISk;) and امات, inf. n. اميات; (Lth;) It (salt) became dissolved in water; (ISk, Lth;) and in like manner, clay, or loam. (ISk.) — See 1.

8. امات, (inf. n. اميات, TA,) He attained to an easy state of life; (K;) or a pleasant life. (TA.) — امات He steeped in water, and mashed with his hand, and drank, the preparation of churned milk called اقط. (K.) — See 1.

ميت Soft. (K.) — رجل ميت القلب † A man of soft, or gentle, heart. (TA.)

ميتا Even, or plain, or soft, land: pl. ميت: (S, K:) you say, أرض ميتا, and اراض ميت: (A:) [see also ميتا, in art. موت:] an even, or a plain, or soft, tract of sand: and a hill of a good soil: (L:) and a [water-course such as is called] تلعة, that becomes as large as half, or two-thirds, of the valley. (L, Sh, in TA, voce تلعة.)

مستبيت The thin pellicle that adheres to the white of an egg. (AA, K.) [See also مستبيت, in art. موت.]

ميج

1. ماح, aor. يميج, (S, K,) inf. n. ميج; (A, K;) and امناح; (A, [and the same seems to be indicated in the S, where it is said that امناح signifies the same as ميج;]) He descended into, (S, A,) or entered, (K,) the well, and filled the bucket: (S, A, K:) this is done when its water is little. (S.) — ماح الماء, aor. يميج; and امناحه; He drew water by descending into the well and filling the bucket. (A.) — ميج ميج ميج, (S, A, K,) inf. n. ميج and ميج; (K;) and امناح, and امناح; (A;) † He walked in a certain elegant manner, (K,) with a self-conceited gait, and with an affected inclining of his body from side to side, (S, A,) like as a duck walks. (S, K.) — ميج ميج ميج † He passed along so walking, and looking at his shadow. (A.) — Also † تميح † He inclined his body from side to side in walking: (K:) and † تميح he, or it, (a drunken man, and a branch, S,) inclined from side to side; (S, K;) as also † ميج and † ميج: (TA:) which last is also said of a branch, or twig. (M, L, art. راد.) — † يتمايح, and † يتمايح, † [The drunken man reels, or inclines from side to side in walking]. (A.) — ماحت الريح الشجرة † The wind

made the tree to incline. (TA.) — ماحه عند ماحه عند, aor. يميج, (S, K,) inf. n. ميج, (K,) † He interceded for him with the Sulṭān. (S, K.) — ماحه, aor. يميج, (S, K,) inf. n. ميج and مياحه; and امناحه; (K;) † He gave him [a thing]. (S, K.) — ماح † He conferred a benefit, favour, or kindness. (L.) — ماح فاه, aor. يميج, (S, K,) inf. n. ميج, (K,) † He rubbed and cleaned his teeth with a tooth-stick: (AA, S, K:) or [so accord. to the L; but in the K, and] he cleansed out the saliva from his mouth with the tooth-stick. (L, K.)

2: see 1.

3. مياحه, (A, K,) inf. n. مياحه, (A,) † He commingled, or conversed, or held intercourse, with him; (K;) namely, with a Sulṭān; and in like manner with women. (A.) — ميني وبينه † [Between me and him are a commingling, or converse, or intercourse, and fellowship in eating.] (A.)

5 and 6: see 1.

8. امناحه: see 1. — † It (heat, and work or labour,) made him to sweat. (A.) — امناحت † The sun drew forth the sweat from the protuberance of the camel's head, behind his ears. (K.) — See 10.

10. استماحه, (S, A, K,) and امناحه, (A,) † He asked him for a gift. (S, A, K.) † امناحه † He came to him seeking his bounty. (L.) — استماحه † He asked him to intercede for him, (S, A, K,) with the Sulṭān. (S, A.)

ماح The yolk of an egg: or its white. (AA, K.) [See also ماح.]

مايح † Profit; advantage. (K.) See مانح.

مايح A bad kind of dates; i. q. شيص. (K.)

ماحة The court of a house: (K:) a dial. form of باحة. (TA.)

مايح † A man who walks with a self-conceited gait, and with an affected inclining of his body from side to side: (L:) fem. with ة. (S, L.)

مانح A man who descends into a well and fills the bucket, when its water is little: pl. ماحة. (S.) The مانح is he who draws the water from the mouth of the well. (L.) — مانح † A tooth-stick; syn. سواك: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA) † ميج. (K.)

ميد

1. ماد, aor. يميد, inf. n. ميد (S, L, Msh, K) and ميدان, (L, Msh, K,) It (a thing) was, or

became in a state of motion, or commotion; was, or became agitated: (S, L, Mṣb, K:) or, in a state of violent motion or commotion; or violently agitated. (El-Baṣā'ir, TA.) So in the expression in the Kur, [xvi. 15; and xxxi. 9;] *لَعَلَّ أَنْ تَمِيدَ بِكُمْ* Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently. (El-Baṣā'ir, TA.) — *مَادَ* It turned or twisted about, or became contorted and convulsed. (IKṭṭ.) — *مَادَ فِي الرُّمُوحِ* † He (a man pierced) writhed upon the spear. (A.) — *مَادَ* It (the mirage, *سَرَاب*) was in a state of commotion; it quivered, or trembled. (L, K.) — *مَادَ* † He was, or became, confounded, perplexed, or amazed. (TA.) — *مَادَ*, (aor. *يَمِيدُ*, TA, inf. n. *مِيدٌ* or *مِيدٌ*, L,) † He (a man, L,) became affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea. (L, K.) — You say also *مَادَ بِهِ الْبَحْرُ*, aor. *يَمِيدُ*, inf. n. *مِيدٌ*, † The sea affected him with a heaving of the stomach, &c. (L.) And *مَادَتْ بِهِ الْأَرْضُ* † The ground went round with him. (A.) — *مَادَتْ الْحَنْظَلَةُ*, (aor. *يَمِيدُ*, L,) The colocynth became affected by day-dew, (L, K,) or by moisture, (L,) and in consequence, changed [in odour, or stinking]: (L, K:) and in like manner a date. (L.) — *مَادَ*, (S, A, L,) inf. n. *مِيدٌ* (L) and *مِيدَانٌ*; (A;) and *تَمِيدٌ*; (A;) It (a branch) inclined from side to side. (S, A, L.) — † He inclined from side to side in walking. (L.) — *مَادَ*, inf. n. *مِيدٌ* and *مِيدَانٌ*, It inclined to one side: as the earth is, in a trad., described to have done before the mountains were formed. (L.) — *مَادَ* † He (a man, S,) affected a bending of his person, body, or limbs; (L;) he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S, L, K;) and *مَادَتْ* and *تَمِيدَتْ* signify the same, said of a woman. (A.) — *مَادَ* He conferred, or bestowed, a benefit or benefits, or a favour or favours. You say, *مَادَنِي فُلَانٌ* Such a one conferred a benefit or benefits upon me. (L.) — *مَادَهُ*, (L, Mṣb,) and *أَمَادَهُ*, (L,) He gave him. (L, Mṣb.) — *مَادَ* He furnished persons with, or gave them, provisions for travelling; syn. *زَادَ*. (L.) [In the K, *زَارَ* He visited.] — He brought a people wheat, or food; i. q. *مَارَ*, (S, L, K,) of which it is a dial. form. (S.) — He trafficked as a merchant. (L.) — *مَادَ*, inf. n. *مِيدٌ* and *مِيدَانٌ*, It increased, or grew; syn. *زَاعَ* and *زَكَأَ*. (M, L, K.) [In the copies of the K in my hands, for *زَاعَ* is put *زَاعَ*.]

4, 5, and 6: see 1.

8. *أَمَاتَهُ* He asked him, or desired him, to give him. (L.) — *أَمَاتَهُ* He asked or desired him to bring him wheat, or food. (A.)

مِيدٌ a dial. form of *بِيدٌ*, (S,) in the sense of *غَيْرٌ*: (S, L;) and in that of *عَلَى*: (L:) or that of *مِنْ أَجْلِ*. (S, L.) It is said in a trad., *أَنَا أَفْصَحُ الْعَرَبِ مِيدَ أَبِي مِنْ قُرْبَيْشٍ وَنَشَأْتُ فِي بَنِي سَعْدِ بْنِ بَكْرِ* [rendered in art. *بِيد*]. (S, L.) See what next follows.

فَعَلْتَهُ مِيدًا ذَلِكَ, (M, K,) or *مِيدَ ذَلِكَ*, (L,) I did it on account, or for the sake, of that. (M, L, K.) *مِنْ مِيدًا ذَلِكَ* has not been heard. (M, L.)

مَائِدَةٌ: see *مَائِدَةٌ*.

مِيدَانٌ The amount, and measure, of a thing: (L, K:) and the two sides, and distance, or extent, of a thing, (L,) or of a road; (K;) and the surface of a road. (L.) One says, *لَمْ أَدْرِ مَا مِيدَانُ ذَلِكَ* I knew not what was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also *مِيدَانُهُ*. (L.) — The extreme limit of the distance to which horses run; and so *مِيدَانًا*. (S, TA, art. *أَتَى*.) — *مِيدَانًا* A mode, manner, fashion, or form. Ex. *بَنَوْا بُيُوتَهُمْ عَلَى مِيدَانٍ وَاحِدٍ* They built their houses, or constructed their tents, after one mode, &c. (L.) [See also *مِيدَانًا*, in art. *أَتَى*.]

هَذَا مِيدَانُهُ, [thus in the copies of the K and in the TA, app. a mistake for *مِيدَانُهُ*, like *تَلْقَاهُ*] and *بِمِيدَانِهِ*, and *بِمِيدَانِهِ*, This is opposite to, or facing, it. (K.) And *دَارِي بِمِيدَانِ دَارِهِ*, with fet-ḥ to the *م*; (as also *بِمِيدَانِ دَارِهِ*, L in art. *مِيمت*; and *بِمِيدَانِ دَارِهِ*, S in art. *أَتَى*;) *My house is opposite to his house.* (Yaṣṣaṣ, L.) — *مِيدَانًا*: see *مِيدَانًا* in art. *أَتَى*, and *مِيدَانًا* in art. *مِيمت*.

مِيدَانٌ (S, L, Mṣb, K, &c.) and *مِيدَانٌ* (K) A horse-course; race-ground; hippodrome: (Mṣb, TA:) pl. *مِيدَانِينَ*: (S, K, &c.) of the measure *فَعْلَانٌ*, (IKṭṭ,) from *مَادَ* “it was in a state of motion;” because the sides of the horse-course shake on the occasion of a race: (Mṣb:) or from *مَادَ* “it turned or twisted about, or became contorted and convulsed;” because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure *فَعْلَانٌ*, from *مَدَى* “a limit, or goal;” because horses run to their goals in the place so called; originally *مَدْيَانٌ*, the second and third radicals being transposed; as in *بَيْرَانٌ*, originally *بَيْرَانٌ*: or of the measure *فَعْلَانٌ*, from *مَدَنَ* “he abode, or dwelt;” because horses confine themselves especially to the place so called for wheeling about and the like. (IKṭṭ.) — *عَيْشٌ مِيدَانٌ* A delicate, a pleasant, or an ample and easy, life.

(S, L.) — *مِيدَانُ الْخُلَفَاءِ* † a term applied by historians to The period of the reign of Khaleefehs; from twenty to twenty-four years. (MF, TA.)

مِيدَانٌ: see *مِيدَانٌ*.

مِيدٌ That moves about, or is agitated, much; that vacillates much: (L:) an intensive epithet; applied in a trad. to worldly prosperity. (L, art. *حِيد*.)

مَائِدٌ: see *مَائِدٌ*.

مَائِدٌ † A man affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea: pl. *مِيدِي*. (L.) — *مَائِدٌ* A branch inclining [from side to side: see 1]: (A, L:) as also *مِيدَانٌ*: (L:) [or rather the latter signifies inclining much, or frequently, from side to side:] pl. [of the former] *مِيدَانٌ*. (TA.) — *فُلَانٌ يَمِيدُ عَلَى الْأَرْضِ قِيَادًا مِيدَانًا* † Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side. (A, art. *فِيد*.)

مَائِدَةٌ (and *مِيدَةٌ*, El-Jarmee, L, K) A table with food upon it: (S, L, K:) without food upon it, a table is not thus called, but is called *خَوَانٌ*: (AAF, S, L:) or also applied to a table itself: (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Hareere asserts it to be incorrect, and the former application only to be allowable: (TA:) *مَائِدَةٌ* is thus used in its proper sense of an act. part. n., and is from *مَادَ* “it was in a state of motion;” as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Mṣb:*) or from *مَادَ* “he brought wheat or food;” because food is brought upon it [or as though it brought food]: (L:) or from *مَادَ* “he gave;” as though it gave of what was upon it to those around it: (El-'Ináyeḥ:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from *مَادَ* “he gave,” (AO, S, L, Mṣb,) like *رَاضِيَةٌ* in the phrase *عَيْشَةٌ رَاضِيَةٌ*; (AO, S, L;) because what is thus called is given by its owner to the people [who are to eat]: (Mṣb:) also, *food itself*; (Akh, AHát, ISd, L, K;) even if without a table: (L:) [pl. *مَوَائِدٌ*]. See also *فَائِزٌ*. — *مَائِدَةٌ*: † A round piece of land or ground: (L, K:) likened to a table. (TA.)

مَوَائِدٌ: see *مَائِدَةٌ*. — Also, *Calamities*: formed by transposition from *مَوَائِدٌ*. (T, L.)

مُهْتَادٌ Asking, or desiring, to give; asking or

desiring, a gift. (K.) And *Ashed*, or *desired*, to give; one of whom a gift is asked, or desired. (S, L, K.) — **مُتَادٌ** A man [asking, or desiring, and —] asked, or desired, to bring wheat or food. (S, L.)

مير

1. **مَارَ أَهْلَهُ** (T, S, A, Mṣb,*) and **عِيَالَهُ** (M, K,) aor. **يَمِيرُ** (T, S, A, &c.) inf. n. **مِيرٌ** (T, S, M, Mṣb, K,) *He brought, or conveyed, or purveyed, طعام*, [here meaning *wheat*, or other corn, and food, victuals, or provision, of any kind, (see **مِيرَةٌ**)] (T, S, M, A, K) *to, or for, his family*, (T, S, A,) or *his household*: (M, K:) or *he brought to them مِيرَةٌ*, i.e. **طَعَامٌ**: (Aṣ [accord. to whom, as I find in the TA, the aor. is **يَمُورُ**, but this I suppose to be a mistranscription,] T, Mgh, Mṣb:) or *he gave them مِيرَةٌ*: (TA:) and **أَمَارَهُمْ** signifies the same as **مَارَهُمْ**: (K;) and so **أَمَارٌ لَّهُمْ**: (S, M, K:) or you say, **هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ** they bring, or convey, or purvey, **طَعَامٌ** for themselves; (T;) and **أَمَارٌ لِنَفْسِهِ** (A,) or **الْمِيرَةَ لِنَفْسِهِ** (Mgh, Mṣb,) *he brought, (A, Mgh, Mṣb,) or conveyed, or purveyed, (A,) طعام for himself.* (A, Mgh, Mṣb.) See **مِيرَةٌ**.

4: } see 1.
8: }

مِيرٌ: see مِيرَةٌ.

مِيرَةٌ: i.q. **طَعَامٌ** [here meaning *Wheat*, or other corn, and food, victuals, or provision, of any kind,] (T, S, A, Mgh, Mṣb, K,*) *which a man brings, or conveys or purveys (يَمْتَارُهُ) [to be laid up in store for himself or his family or household, or for sale];* (S, TA;) and **مِيرٌ** signifies the same as **مِيرَةٌ** [in these senses, as will be seen from what follows], and is applied to victuals, or food, or aliment, syn. **قَوْتُ**. (TA.) Ex. **جَالِبٌ جَالِبٌ** (K,) or **الْمِيرُ** (M,) [The bringer, or conveyer, or purveyor, of wheat, &c.] And **أَتَاهُ بِمِيرَةٍ** *He brought him طعام*. (T.) And **جَاوُوا بِالْمِيرَةِ** [They brought, or conveyed, or purveyed, the wheat, &c.] (A.) And **مَا عِنْدَهُ خَيْرٌ وَلَا مِيرٌ** [He has not wealth, nor wheat, &c.] (T, S, A.) — Also, (T,) The bringing, or conveying, or purveyance, of **طَعَامٌ** [here meaning as explained above] from another place (T, M, A, K,) [for one's self or family or household, (see 1,) or] for sale: (T:) pl. **مِيرٌ**. (M, arts. **رَبْعِيَّةٌ** and **صَيْفٌ**; &c.) The first **مِيرَةٌ** is the **مِيرَةُ** in the beginning of [the season called] the **شَتَاءُ** [or winter, i.e., in the latter part of December or in January, during the season of rains called

الرَّبِيعِ], about which time, the species of millet called **ذُرَّةٌ**, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen **طَعَامٌ**, is gathered in]: (S, K, art. **رَبِيعٌ**;) the second, the **صَيْفِيَّةُ**, (M, arts. **دَفَاٌ** and **صَيْفٌ**;) also called the **صَائِفَةُ**, (S, M, K, art. **صَيْفٌ**;) which is the **مِيرَةُ** in [the season called] the **صَيْفٌ** [or spring], (S, M, art. **صَيْفٌ**;) in the first part of the **صَيْفٌ** [i.e., in the latter part of March, about which time, wheat, and a second crop of millet (**ذُرَّةٌ**), and barley, are gathered in]: (M, art. **صَيْفٌ**;) the third, the **دَفَائِيَّةُ**, (M, arts. **دَفَاٌ** and **صَيْفٌ**;) which is [also] in the first part of [the season called] the **صَيْفٌ** [or spring, and consequently immediately after the **صَيْفِيَّةُ**, commencing in the season of the **دَفَائِيَّةُ** rains, and app. continuing during part of April, when the same grains are gathered in; or by the **صَيْفٌ** in this instance may be meant summer, but the more proper meaning is spring, and the term **دَفَائِيَّةٌ** seems already to point to the season of the **دَفَائِيَّةُ** rains]: (M, art. **دَفَاٌ**;) and the fourth, the **رَمَضِيَّةُ**, (M, arts. **دَفَاٌ** and **صَيْفٌ**;) which is the **مِيرَةُ** coming when the earth becomes burnt [by the sun, about July, when the month of **رَمَضَانَ** began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of **ذُرَّةٌ** is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. **دَفَاٌ**.)

مَائِرٌ: see مَائِرٌ.

مَائِرٌ (S, M, K) and **مَائِرٌ** (M, K) One who brings, or conveys, or purveys, **مِيرَةٌ**, (S, K,) or **مِيرٌ**: (M, L:) pl. of the former, **مَائِرٌ** (S, M, K) and **مَائِرَةٌ**, like **رَجَالَةٌ**. (S, K.) You say **نَحْنُ نَمَائِرُ**, and **مَائِرَاتُنَا**, [We are expecting our bringers, or conveyers, or purveyors, of wheat, &c.] (S.) The pl. **مَائِرَةٌ** is applied to A company of men who go together from the desert to the towns or villages to bring **مِيرَةٌ**. (TA.) It is said in a trad. **الْحَمُولَةُ الْمَائِرَةُ لَهُمْ لِأَعْيَةِ**, meaning, *The camels that carry مِيرَةٌ for them for sale and the like are exempt from the eleemosynary taxation, because they are working beasts.* (TA.)

ميز

1. **مَازَهُ**, aor. **يَمِيرُهُ** inf. n. **مِيرٌ**; (S, A, Mṣb, K;) and **مِيرَةٌ** (S, K,) inf. n. **مِيرٌ**; (S;) or

the latter has an intensive signification; (Mṣb;) *He put it, or set it, apart, away, or aside; removed it; or separated it;* (S, A, Mṣb, K;) from another thing, or other things; (Mṣb;) as also **أَمَازَهُ**: (K:) [or the second, rather, *he did so much, or greatly, or widely; like* **زَيْلَهُ**.] You say, **مَازَهُ مِنْهُ**, and **مِيرُهُ**. (A.) Ex. **مَازَ الْأَدَى** *He put aside, or removed, what was hurtful from the road.* (TA.) And it is said in the **Ḳur**, [viii. 38,] **لِيَمِيرَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ** [That God may separate, or sever, the evil from the good]. (Mṣb.) [It seems also, from what is said in the A, that **مَازَتْ بَيْنَهُمَا** signifies *I separated them two*: besides having another signification, which see below.] You say also **مَازَ الشَّيْءُ**, (aor. and inf. n. as above, TA,) meaning, *He separated one part of the thing from another; فَصَلَ بَعْضَهُ مِنْ بَعْضٍ (M, TA,) or **عَنْ بَعْضٍ**: (as in a copy of the A:) expl. in the K as signifying **بَعْضٌ عَلَى بَعْضٍ** [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And **مِيرَ الْأَشْيَاءَ** *He separated the things after knowledge of them.* (Mṣb.) — [Hence, *He distinguished it, or discriminated it, or discerned it.* And **مَازَ بَيْنَ الْأَشْيَاءِ**, and **مِيرَ بَيْنَهُمَا**, *He distinguished, or discriminated, or discerned, between the things.* This is what is meant by its being said,] **الْمَجِيزُ** also signifies **التَّمْيِيزُ بَيْنَ الْأَشْيَاءِ**. (TA.) You say also, **مَازَتْ بَيْنَهُمَا** [I distinguished, or discriminated, or discerned, between them two]. (A.) From **مِيرَ الْأَشْيَاءِ**, meaning as explained above, is [also, app., derived the phrase **سِنُّ التَّمْيِيزِ**, used by the doctors of practical law, as signifying, [The age of discrimination;] the age at which one knows what things are beneficial to him and what are hurtful to him: or, accord. to some, **التَّمْيِيزُ** is a faculty in the brain whereby meanings are elicited. (Mṣb.) — **مَازَ** [is also intrans., and signifies] *He (a man) removed from one place to another.* (IAṣ, K.) See also 8.*

2: see مَازَهُ, throughout.

3: see مَازَهُ, in two places.

4: see مَازَهُ, first signification.

5: see 8, throughout. — You say also, **فَلَانٌ يَكَادُ يَتَمَيَّرُ مِنَ الْغَيْظِ** *Such a one almost bursts asunder with wrath, or rage.* (S, K,*) The like is said in the **Ḳur**, lxvii. 8, tropically, of hell. (A, TA.)

6: } see 8, throughout.
7: }

8. **امتاز**, and **تَمَيَّرَ** (S, A, Mṣb, K,) and **امتاز** (S, A, K,) and **مَازَ** (Lh, TA,) [the

last being a variation of that immediately preceding,] and استماز (S, A, K,) *It was, or became, put, or set, apart, away, or aside; or removed; or separated;* (S, A,* Mṣb,* K;) from another thing, or other things: (Mṣb:) and the last, استماز, *he went, or withdrew, aside, or to a distance,* (K, TA,) *عَنِ الشَّيْءِ* from the thing. (TA.) All these forms are syn.; but in the phrase *مَزَتْهُ فَلَمْ يَمِزْ* [as though signifying *I put it, or set it, apart, &c., but it did not remain so*] Lh allows the verbs to be only in these two forms: (TA:) [though استماز is used in other cases; for] you say *عَنْ* استماز *He shifted from his place of prayer; or quitted it for another.* (TA.) [See also 1, last signification.] You say also, امطار القوم, meaning, *became, put, or set, apart, &c., one from another*: (S, TA:) and, as also استمازوا, *they became on one side: or they became alone, or separate: and the former, they withdrew, in a company or troop, aside; as also استمازوا: (TA:) and [in like manner] استمازوا they became separated: (A:) and they formed themselves into separate companies, or troops, and went away, one from another.* (TA. [استماز being there said to signify *التَّحَرَّبَ والتَّانَفَر*].) — [استماز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was, or became, distinguished, or discriminated, or discerned: in which sense, استماز is the most common.* You say also, استماز فلان *Such a one was, or became, distinguished by generosity.* And استمازت الاشياء *The things were, or became, distinguished, or discriminated, one from another; or distinct.*]

10: see 8, throughout.

مِيز inf. n. of 1, q.v. — Also, *High or elevated rank or condition or state [by which one is distinguished from others].* (TA.)

مِيزَة [The act of putting, or setting, apart, away, or aside; of removing, or separating]: a subst. from ماز. (TA.) — [Discrimination, or discernment: and hence,] *understanding.* (TA.)

مِيزَة, and مِيزَة, [A man of much discrimination or discernment.] (A.)

مِيزَة [Distinguishing, or discriminating: and hence, a rational animal]. رَجُلٌ مِيزَة: see مِيزَة.

ميس

1. مَاسٍ, aor. مِيس, inf. n. مِيس and مِيسَان, *He walked with an elegant and a proud and self-conceited gait; or so walked with an affected inclining of the body from side to side;* (S, M, A, K;) excepting that in the A the fem. forms

of the pret. and aor. are given;) as also مِيس: (S, A,* K:) accord. to the Lth, مِيس signifies a kind of مِيسَان, [app. a mistranscription for مِيلَان, or inclining,] *with, or in, the gait and motion above described, like that of the bride, and of the camel; for he sometimes does this in going along with his هُوُج [or litter which serves as a vehicle for women].* (TA.)

4. أَمَاسَتْ جِيسَمَهَا [She (a woman) made her body to incline from side to side in walking in the manner above described.] (M.)

5: see 1.

مِيس A kind of tree, (AHn, S, M, K,) of great size, (A, Hn, M, K,) resembling in its growth and its leaves the [kind of willow called] غَرَب: when young, it is white within; but when it grows old, it becomes black, like *أَبْيُوس* [or ebony], and so thick that wide tables are made of it; (AHn, M;) and camels' saddles (رَحَال) are made of it. (AHn, S, M.) — Hence, A camel's saddle (رَحَل), as being made of the kind of tree above described. (TA.) — Also, A species of grape-vine, that rises somewhat upon a trunk, (AHn, M, K,*) not all of it spreading out into branches: (AHn, M:) AHn adds, *its native place is the district of El-Jezeereh called Sarooq (سَرُوع), and it is related, of a person of knowledge, that he saw it at Et-Táif: and hence the name of the raisins called مِيسِي: (TA:) [but ISd says, in continuation of AHn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Et-Táif, and hence, he said, the raisins called مِيس [not مِيسِي] are thus named: (M:) [and F says,] مِيس signifies a kind of raisins; as well as a species of grape-vine &c. (K.) — Also, [The pole of a plough;] the long piece of wood that is between the two bulls. (AHn. M.)*

مِيسِي: see مِيس.

مِيسَان: see مِيسَان.

مِيسَان: see مِيسَان. — Also, A boy beautiful in stature and face. (K.)

مِيسَان: see مِيسَان.

مِيسَان (S, A, K) and مِيسَان (Ibn-'Abbád, A, K) and مِيسَان and مِيسَان (K) One who walks with an elegant and a proud and self-conceited gait; or who so walks with an affected inclining of the body from side to side: (S, A, K:) [or the first and second and third, one who does so much, or often, or habitually: and the last, being a simple act. part. n., one so walking:] fem. of the first and second, with ة: (A, TA:) and

and مِيسَان signifies the same as مِيسَان, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زَيْتُون; or it is from مَسَن, and therefore of the measure فَيْعُول; but more probably from المِيس. (M.) — Also, المِيسَان The lion that so walks; (K, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or the lion: (Sgh, TA:) and, (accord. to IDrd, TA,) the wolf; (K;) because he so walks. (TA.) — Also, غَضَنٌ مِيسَان An inclining, or a bending, branch. (M.)

مِيسَان: see مِيسَان.

[مِيس,

See Supplement.]

ميظ

1. مَاط (S, Mṣb, K, &c.,) aor. مِيط, inf. n. مِيط (Mṣb, K) and مِيطَان (K,) *He removed; retired, or went, to a distance; or became remote;* (Aḡ, IAḡ,* A'Obeyd, S, Mṣb, K;) *عَنْهُ* from him; (IAḡ, A'Obeyd, S, K;) as also استماط; (TA;) and استماط; (IAḡ, A'Obeyd, S, K;) but Aḡ disallows the last in this sense; (S,* Mṣb;) it occurs, however, in a trad.: (TA:) also, *he went away;* (S, TA;) and so استماط: (TA:) and *it (a thing) went away.* (TA.) — *He, or it, inclined to one side; or declined; i. q., مَادَ, and حَادَ.* (TA.) — Also, aor. as above, inf. n. مِيط, *He declined, or deviated, from the right course; or acted unjustly;* (AZ, Ks, S, K;) *فِي حُكْمِهِ* in his judgment. (AZ, Ks, S.) — [See also مِيط, below: and see 3.] — Also, (A'Obeyd, S, Mṣb, K,) inf. n. مِيط; (TA;) and استماط, (A'Obeyd, S, Mṣb, K,) inf. n. مِيطَة; (S, Mṣb;) or the latter only, accord. to Aḡ; (S,* Mṣb, TA;) *He removed, put away, or put at a distance,* (A'Obeyd, S, Mṣb, K,) him, or it; (A'Obeyd, S, Mṣb;) and مَاط بِهِ signifies the same as مِيطَة; (Mṣb;) and some say بِهِ مِيطَة [if this be not a mistranscription for مِيطَة] in the sense of أَمَطْنَهُ. (TA.) You say, *أَمَطَ الأَذَى عَنِ الطَّرِيقِ* (Mgh, TA,) inf. n. مِيطَة, (S, Mṣb,) *He removed, or put away, or put at a distance, what was hurtful from the road, or way;* (S, Mgh, Mṣb, TA;) and [some say] مِيطَة, inf. n. مِيط. (TA.) And it is said in a trad. *أَمَطْ عَنَّا يَدَكَ* Remove thou from us thy hand. (TA.) And مَاط بِهِ and مِيطَة signify *He took away him, or it;* syn. *أَذْهَبَهُ* and *ذَهَبَ بِهِ*. (TA.) — مِيط also signifies The act of repelling, impelling, pushing, or thrusting; (S;) and so مِيطَة: (S, K;) and both signify the act of chiding: (S, K;) the former

being an inf. n. of which the verb is **مَاطَ**, aor. **يَمِيطُ** : (K:) [the latter, app., an inf. n. of which the verb, namely **مَاطَ**, is unused; the like being said of **هَيَّاطَ**, which we find coupled with **مَيَّاطَ**.] You say, **الْقَوْمُ فِي هَيَّاطٍ وَمَيَّاطٍ** *The people, or company of men, are engaged in making a clamour, and repelling, &c.* : (S, in the present art. and in art. **هَيَّاطَ** :) or **هَيَّاطَ** and **مَيَّاطَ**, respectively, signify the most vehement driving in coming to water, and the most vehement driving in returning from water; (Fr, K;) and **مَا زَلْنَا بِالْبَيَّاطِ وَالْمَيَّاطِ** means *we ceased not to be engaged in coming and going* : (Fr, TA:) or *advancing* (Lh, TA) and *retreating* : (Lh, K:) or *labouring, or striving, or conflicting, one with another, to overcome*, (Lth, TA,) and *inclining [one towards another]* : (Lth, K:) or *collecting together, in a neuter sense, and mutual retiring to a distance: or collecting themselves together for peace or reconciliation, and dissolving*

themselves from a state of peace or reconciliation: or raising a clamour, or confused noise; and retiring to a distance: or saying No, by God, and Yes, by God. (TA.) [See art. **هَيَّاطَ**.] You say also, **مَا زَالَ فِي هَيَّاطٍ وَمَيَّاطٍ**, meaning *He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour, and in evil, or mischief, and raising a clamour, or confused noise.* (K in art. **هَيَّاطَ**.)

2. **مَيَّطَتْ بِهِ**: see 1. — **تَمَيَّطَ بَيْنَهُمَا**, inf. n. **تَمَيَّاطٌ**, *He wavered between them two.* (TA.)

3. **مَيَّاطٌ**: see 1, throughout the greater part of the latter half of the paragraph. — **بَيْنَهُمَا مَيَّاطَةٌ** and **مُهَيَّاطَةٌ** and **مُعَيَّاطَةٌ** and **مُسَيَّاطَةٌ** are said to signify *Between them two is low, faint, or gentle, speaking.* (TA in art. **هَيَّاطَ**.)

4: see 1, in five places.

6. **تَمَاطُوا** *They removed, retired, went to a distance, or became remote, one from another; and their mutual state became bad, disordered, or disturbed;* (S, K;) contr. of **تَهَيَّاطُوا**. (Fr, S, in art. **هَيَّاطَ**.)

10: see 1, first sentence.

مَيَّاطٌ: see 1. — It also signifies *Inclination*: so in the trad., **لَوْ كَانَ عَمْرٌ مَيَّاطًا مَا كَانَ فِيهِ مَيَّاطٌ شَعْرَةً**, [If Omar were a balance, there would not be in it the inclination of a hair]. (TA.) = Also, *A state of mixture, or confusion*: mentioned only by IF. (TA.)

مَائِطٌ and **هَائِطٌ** are explained by IAḩr as signifying *Coming and going.* (TA.)

[موع, &c.

See Supplement.]