

to the 3 in the case of the occurrence of two quiescent letters together; as in the instance of *مُدُّ الْيَوْمِ*, 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: (K:) 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 فَعِيلٌ: (IJ, M, L:) or when *مد* is a noun, it is originally مند; and when it is a particle, it is itself original. (K.) — Accord. to some, مند (T, S, L, K) and مذ (K) are originally مِنْ and اذ, which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving damm to the 3 because of the occurrence of two quiescent letters together; (K;) مُنْدُ كَانٍ [and مُنْدُ كَانٍ] meaning مِنْ اذُ كَانٍ: (T, L:) but there is nothing to indicate the truth of this opinion: (S, L:) or, as some say, مند and مذ are originally the prep. من and ذو in the sense of الَّذِي (L, K) in the dial. of Teiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of مِنْ; and when it governs a nom. case, it is as though one said, [in using the expression مِنْ الَّذِي هُوَ يَوْمَانِ], and that the former government prevails in the case of مند because the ن is not suppressed: (L:) or, as some say, they are originally مِنْ and the noun of indication ذَا; so that in the phrase مَا رَأَيْتَهُ مُنْدٌ, so that in the phrase مَا رَأَيْتَهُ مُنْدٌ [accord. to more approved usage, يَوْمَانِ], we virtually say, مِنْ ذَا الْوَقْتِ يَوْمَانِ, but each of these assertions is a deviation from the plain way. (K.)

[مع, &c.,

See Supplement.]

مصح

1. مَصَحَّ, aor. -, (inf. n. مَصَحٌّ, TA,) *He sucked [the breast of his mother].* — مَصَحَّ *Inivit ancillam suam.* (K.) = مَصَحَّ *He became goodly in countenance after disease.* (AA, K.)

8. اُمْتَجَحَّ † *His soul was torn from him.* (A, K.)

مُهَجَّة *Blood: or the blood of the heart:* (S, K:) pl. مَهَج. (A.) An Arab of the desert is related to have said, دَفَقْتُ مَهَجَتَهُ, meaning دَمَهُ: so in the S: 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 Ikt and others, is دَفَقْتُ مَهَجَتَهُ *I poured forth, or shed, his blood:* and so it is in the copies of the A. (TA.) In like manner, دَفَقَ اللَّهُ مَهَجَتَهُ † *May God destroy him!* (A. [See also دَفَقَ.]) — Also,

† *The soul, or spirit.* (S, K.) Ex. خَرَجَتْ مَهَجَتُهُ † *His soul went forth, or departed.* (S.) اُنْتَزَعَتْ مَهَجَتُهُ † *His soul was torn from him.* (K.) — Also, † *One's self: the best of one's self, and one's powers, efforts, endeavours, or energy.* (L.) Ex. بَدَلْتُ لَهُ مَهَجَتِي † *I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it.* (T.) — Also, † *The purest, choicest, or best, of anything.* (L.) — Also, † *The heart.* (MF.)

أَمْهَجَ: see مَاهَجَ.

أَمْهَجَ (K) and † اَمْهَجَانُ and † مَاهَجَ (S, K) *Thin milk:* (S, K:) 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 † اَمْهَوَجٌ. (TA.) — Also, the first, *Thin fat:* (S, K;) as also the second and third: (K:) or *raw fat.* (M.) — The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of اَمْهَوَجٌ. (IJ.) [And the like may be said of اَمْهَلْدُ.]

أَمْهَجَانُ: see اَمْهَجَ.

أَمْهَوَجٌ: see اَمْهَوَجٌ.

مَمْهَوَجُ الْبَطْنِ *Lax in the belly.* (K.)

مهد

1. مَهَدَ, (S, L, K,) aor. -, (L, K,) inf. n. مَهْدٌ [q.v. infra]; (S, L;) and † مَهَدَ, (L, K,) inf. n. مَهْدٌ; (TA;) *He made plain, even, or smooth, this is the original signification: he made a place plain, even, or smooth, [مَكَانًا being understood,] for himself:* (L:) *he spread a bed,* (S, L, K,) and made it plain, even, or smooth. (S, L.) — مَهَدَ لَهُ † *He did well, or kindly, in his affair in his absence; like فَهَدَ and فَادَ.* (L, art. فهد.) — مَهَدَ, aor. -, (inf. n. مَهْدٌ, L,) *He gained, or earned, or sought to gain sustenance, and worked, for himself.* (L.) — مَهَدَ لِنَفْسِهِ خَيْرًا, and † مَهَدَ لِنَفْسِهِ خَيْرًا, † *He prepared for himself good, good things, or the like.* (L.) — مَهَدَ لَهُ مَنْزِلَةً سَنِيَّةً † [He prepared, or established, for him a high station]. (A.) — مَا اَمْتَهَدَ فَلَانَ 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. (AZ, L.) And مَا اَمْتَهَدَ فَلَانَ 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; (AZ, JK, L;) and with reference to one who acts in an evil

manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.)

2. مَهَدَ, inf. n. تَمْهِيْدٌ, † *He adjusted, or arranged, an affair,* (S, A, L, Mṣb, K,) and made it plain, (A, Mṣb,) and easy. (Mṣb.) See 1. — مَهَدَ نَفْسَهُ لِفِعْلِ الْاَمْرِ † *He disposed and subjected his mind, or himself, to do the thing.* (S, \* K, \* Mṣb, art. وطن.) — مَهَدَ, inf. n. تَمْهِيْدٌ, † *He accepted, or admitted, an excuse.* (S, L, Mṣb, K.) You say, مَهَدْتُ لَهُ الْعُذْرَ † *I accepted, or admitted, his excuse.* (Mṣb.)

5. تَمْهَدَ and † اَمْتَهَدَ *It (a bed) became spread, and made plain, even, or smooth.* (A.) — تَمْهَدَ لَهُ الْاَمْرُ † *The affair became adjusted, or arranged, and made plain, and easy, for, or to, him.* (Mṣb.) — تَمْهَدَ فِرَاشًا [He spread for himself a bed, and made it plain, even, or smooth]. (A.) — تَمْهَدْتُ لَهُ عِنْدِي حَالًا لَطِيْفَةً † [A genteel situation was prepared for him with me, or at my abode]. (A.) — تَمْهَدَ † *He (a man, TA) became possessed of authority and power; syn. تَمَكَّنَ.* (S, L, K.) — تَمْهَدْتُ نَفْسَهُ † *His mind, or he, became disposed and subjected [لِفِعْلِ الْاَمْرِ to do the thing; see 2]; syn. تَوَطَّنْتُ.* (K, art. وطن.)

8. اَمْتَهَدَ *It (a camel's hump) became spreading and high.* (S, L, K.) See 1 in three places.

10. اَسْتَهَدَ فِرَاشًا [He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth]. (A.)

مَهْدٌ [A child's cradle, or bed;] a place prepared for a child, and made plain, even, or smooth, (S, \* L, K,) that he may sleep in it: (L:) a bed; a thing spread to lie, recline, or sit, upon; (A, Mṣb;) as also † مَهَادٌ; (S, A, L, Mṣb, K;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) 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:] (Az, L, K:) and so is مَهْدٌ: (K:) 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.: (MF:) the pl. of the former [in common use] is مَهْوَدٌ, (L, Mṣb, K,) and مَهَادٌ; and of the latter, [pl. of pauc.,] اَمْهَدَةٌ (L, K) and [of mult.,] مَهْدٌ. (L, Mṣb, K.) — اَلَمْ تَجْعَلِ الْاَرْضَ مَهَادًا † [Kur, lxxviii. 6.] *Have we not made the earth an expanse (بساط) adapted to be travelled over.* (K, TA.) — † لَيْشَ الْمَهَادِ † [Kur. ii. 202,] † *Evil is that which he hath prepared for himself in his final place.*