

aor. of the latter, as of the former,  $\text{مَخَض}$ ; (K;) and  $\text{مَخَضَتْ}$ ; (Ish, L, K;) but this last is disallowed by IAqr; (TA;) and the generality of Keys and Temeem and Asad say  $\text{مَخَضَتْ}$ , with kear to the  $\text{م}$ , [for  $\text{مَخَضَتْ}$ ], and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures  $\text{فَعِلْتُ}$  and  $\text{فَعِيلٌ}$ ; (Nuṣayr, TA;) inf. n.  $\text{مَخَاضٌ}$  (Ish, S, A, Mgh, Mṣb, K) and  $\text{مَخَاضٍ}$  (Mṣb, K) and  $\text{مَخَضٌ}$ ; (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, K,) *being near to bringing forth*; (Mṣb;) as also  $\text{مَخَضَتْ}$ , inf. n.  $\text{تَمَخِضُ}$ ; (K;) and  $\text{تَمَخَضَتْ}$ ; (Ish, and so in some copies of the K;) each of these last two is correct; (TA;) and  $\text{تَمَخَضَتْ}$ . (Ish.) And  $\text{مَخَضَتْ}$  said of a woman, † *Her child moved about in her belly, previously to the birth*: (Ibrāheem El-Ḥarbee:) and in like manner,  $\text{تَمَخَضَتْ}$  † *her young one became agitated in her belly at the time of bringing forth*: (TA;) and  $\text{تَمَخَضَتْ}$  [alone], said of a ewe, or she-goat, † *she conceived, or became pregnant*. (Aṣ, K.) — [Hence,]  $\text{مَخَضُ السَّحَابِ بِمَاءِهِ}$ , and  $\text{تَمَخَضُ السَّمَاءُ}$ , (TA,) and  $\text{تَمَخَضَتْ السَّمَاءُ}$ , (A, TA,) † [The cloud, or clouds, and] *the sky, or heaven, prepared, or became ready, to rain*. (A, TA.) And  $\text{تَمَخَضَتْ اللَّيْلَةُ عَنِ صَبَاحِ سَوْءٍ سَوْءٍ}$ , (TA,) † *The night had an evil morning*. (TA,) And  $\text{تَمَخَضَ الدَّهْرُ بِالْفِتْنَةِ}$  † *Time, or fortune, brought trial, civil war, sedition, or the like*: (K, TA:) as though from  $\text{المَخَاض}$ . (K.) Amr Ibn-Ḥassān, one of the Benu-l-Ḥārith-Ibn-Hemmām-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Saḥm Ibn-Khālid Ibn-'Abd-Allah Esh-Sheybānee, and to Khālid Ibn-Ḥikḥ Esh-Sheybānee, (TA.)

•  $\text{تَمَخَضَتْ الْمَنُونُ لَهُ يَوْمَ}$

•  $\text{أَنَّى وَلِكُلِّ حَامِلَةٍ تَمَامٌ}$

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  $\text{مَخَضَتْ}$ .

4.  $\text{امْخَضُ اللَّبَنِ}$  *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 K, it is made to signify the same as  $\text{امْتَخَض}$ : but it seems that Sgh has inadvertently omitted, after it, the words  $\text{حَانَ لَهُ أَنْ يُمَخَضَ}$ , and that the author of the K has copied him

without referring to other lexicons. (TA.) — Also  $\text{امْخَض}$ , (K,) said of a man, (TA,) † *He had his she-camels taken with the pains of parturition*; (K, TA;) and *his she-camel, in like manner*. (TA.)

5.  $\text{تَمَخَضُ}$  *It (milk) was, or became, agitated in the مَمَخَضَة*; (S, A,\* TA;) as also  $\text{تَمَخَض}$ . (S, O, K.) [See also 4.] — *It (milk) had its butter taken*. (K.) — † *It (a child, or young one,) moved about in the belly of its mother*; as also † the latter verb. (S, TA.) — See also  $\text{مَخَضَتْ}$  and what follows it, to the end of the paragraph.

8: see 5, in two places: — and see  $\text{مَخَضَتْ}$ .

10.  $\text{اسْتَمَخَضُ اللَّبَنِ}$  *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.)

$\text{مَخَضٌ}$ : see  $\text{مَخِضٌ}$ .

$\text{مَخَاضٌ}$  † *The pains of parturition*; (S, Mṣb;) as also  $\text{مَخَاضٌ}$ . (Mṣb.) = Applied to she-camels, † *Pregnant*: (AZ, Aṣ, S, ISd, A, Mṣb, K, &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, K:) but ISd says, I have not found this explanation of  $\text{مَخَاض}$  on any authority beside that of Th: (TA:) [see also  $\text{عَشْرَاءٌ}$ :] it has no proper sing: (S:) a single one is termed  $\text{خَلْفَةٌ}$ , (AZ, Aṣ, S, A, &c,) which is extr. (K, TA) with respect to rule: (TA:) or  $\text{مَخَاضٌ}$  signifies, or it signifies also, (accord. to different copies of the K,) *she-camels in the state in which they are from the time when the stallion is sent among them* (ISd, K) *until he brays (حَتَّى يَهْدِرَ)*, or, accord. to another relation, *until they are left (حَتَّى تُغْدِرَ)*, i.e., (ISd,) *until he ceases (حَتَّى يَنْقَطِعَ)*, in the copies of the K, erroneously,  $\text{حَتَّى تَنْقَطِعَ}$ , TA) *from covering*: (ISd, K:) a pl. (K) having no sing. (ISd, K.) — Hence, (S,)  $\text{ابْنُ مَخَاضٍ}$  † *A young male camel, which, (Aṣ, S, Mgh, Mṣb, K,) having completed a year (Aṣ, S, Mgh) from the day of its birth, (Aṣ,) has entered upon the second year*: (Aṣ, S, Mgh, Mṣb, K:) because his mother, (S, IAth, Mgh, K,) from whom he has been separated, (S,) has become adjoined to the  $\text{مَخَاض}$ , (S, IAth, Mgh, K,) or pregnant camels, (IAth, K,) whether she have conceived or not; (S, IAth,\* K;\*) for they used to make the stallion-camels to cover the females a year after these had brought forth,

(IAth, K,\*) 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  $\text{مَخَاض}$ , 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  $\text{ابْنُ لَبُونٍ}$ : (Mṣb:) or *a young male camel when his mother has conceived*: (K:) 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, K:) the female is called  $\text{بِنْتُ مَخَاضٍ}$ ; (IAth, Mṣb, K;) or  $\text{ابْنَةُ مَخَاضٍ}$ : (S:) the pl., (S, Mṣb, K,) of both the male and female appellations, (Mṣb,) is  $\text{بَنَاتُ مَخَاضٍ}$ , (S, Mṣb, K,) only; like  $\text{بَنَاتُ لَبُونٍ}$  and  $\text{بَنَاتُ آوِي}$ . (S.) Sometimes one adds to it the article ال, (Mṣb, K,) saying,  $\text{ابْنُ الْمَخَاضِ}$ : (Mṣb:) [for  $\text{ابن مخاض}$  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.)

$\text{مَخَاضٌ}$ : see  $\text{مَخَاضٌ}$ .

$\text{مَخَوْضٌ}$ : see  $\text{مَخِضٌ}$ , in two places.

$\text{مَخِضٌ}$  and  $\text{مَخَوْضٌ}$  (S, Mṣb, K) and  $\text{مَخَضٌ}$  (TA, voce  $\text{مَخَضٌ}$ , 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*: (K:) or *milk of which the butter has been extracted, or fetched out, by putting water in it, and agitating it*. (Mṣb.)

$\text{مَخِضٌ}$ , applied to a she-camel, (Ish, IAqr, S, K,) and to a woman, and a ewe or she-goat, (IAqr, Mṣb, K,) 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, K;) as also  $\text{مَخَوْضٌ}$ : (Ish:) and, applied to a ewe or she-goat, *having conceived*; as also † the latter epithet; (Aṣ, K;) pl. of the former,  $\text{مَخِضٌ}$  (S, Mṣb, K) and  $\text{مَوَاضٍ}$ . (A, K.) — The Arabs say, in one of their imprecations,  $\text{صَبَّ اللَّهُ عَلَيْكَ أَمْحِيبِينَ}$ ,  $\text{مَخِضًا}$ , meaning † [May God pour upon thee] the night. (Ibn-Buzurj.)

$\text{إِمَخَاضٌ}$  *Fresh milk (حَلِيب)*, (K,) or *churned milk (لَبَنٌ مَخِضٌ)*, (Lth,) *as long as it remains in the مَمَخَضَة*: (Lth, K:) or, as some say, *milk collected in the place of pasturage until it amounts to the quantity of a camel-load*: pl.  $\text{أَمَاضٍ}$ . (Lth.) You say  $\text{إِمَخَاضٌ مِنْ لَبَنِ}$  and  $\text{إِحْلَابٌ مِنْ لَبَنِ}$ : (Lth:) or the former is of ewes or she-