

fat [which is termed **مِلْح**] into the cooking-pot. (AA.) = **املح الإبل** He gave the camels salt water to drink. (K.) — **املحت الإبل** The camels came to salt water to drink. (S.) — **مَا أَمْلِحُ 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 **مَا أَمْلَحَهُ**] (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said **مُنْحٍ** (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 Baṣreees, who assert the **افعل** 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 أَمْلَحَ وَجْهَهُ**, and **فَعَلَهُ**, † *How goodly, beautiful, or pretty, is his face!* and *how good is his action!* (A.) — **أَمْلِحْنِي بِنَفْسِكَ** † *Grace me, or recommend me, (بِنَفْسِي)* [by thy speech]. (T, L.)

5. See 1, in two places. — **فُلَانٌ يَنْظُرُفٌ وَيَمْلُحُ** † [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. **استملحه** + *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.)

مِنْح: see **مِنْح**.

مِنْح (S, M, K) and **مِنْح** (M) † The act of sucking the mother or any nurse; syn. **رَضَاعٌ**; (S, M, K;) a child's sucking its mother. (Abu-l-Kāsim Ez-Zejjājee.) — **مِنْحٌ** † *Milk.* (IAḡr.) The following verse of Abu-ṭ-Ṭamahān, 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 Aḡ, [app., accord. to the S, as an ex. of **ملح** 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 أَشَعَّتْ أَغْبَرًا**

(S, L.) The poet says, Verily I hope that ye may regard [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.) = **مِنْحٌ** 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. **مُنْحَةٌ**. (Mṣb.) — **مَا مِلْحٌ** (S, K, &c.) originally † **مِلْحٌ**, from the verb **مَلَحَ**, like **خَشِنٌ** from **خَشَنَ**, contracted because of the frequency of its usage; (Mṣb;) and **مِلْحٌ** (K,) and **مَالِحٌ**; (IAḡr, ADḡ, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (S, K, &c.) J says, that **ماء ملح** 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 **مِنْحٌ**, like **رَجُلٌ تَارِسٌ**, i. e. **تُرْسِيٌّ**, and **دَارِعٌ**, i. e. **دُورِعٌ**: (TA:) it is a chaste word, of the dial. of El-Hijāz, but extr., being from **أَبْقَلَ المَوْضِعُ**, like as you say **بَاقِلٌ** from **أَمْلَحَ 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-Hijāz, 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 **مِنْحٌ** is **مِلَاحٌ** and **مِنْحٌ**: (L, K:) and sometimes is said **مِنْحٌ أمواه** salt waters; and **رَكِيَّةٌ مِلْحَةٌ** a salt well. (L.) — **مِلَاحٌ** Salt waters. (T, K.) † **مِلْحٌ** **قَلْبِيٌّ مَلِيحٌ** A well of salt water: (S, K:) pl. **أَقْلِبَةٌ مِلَاحٌ**, occurring in a verse of 'Antarah. (S.) — **مِنْحٌ** † Knowledge; science; learning; syn. **عِلْمٌ**. (IKh, Kz, K.) — † Men of science; learned men; syn. **عِلْمَاءٌ**. (IKh, Kz, K.) — † Goodliness, or beauty. (K.) [Accord. to the TA, it is an inf. n.: see **مِنْحٌ**.] — † Fat, as a subst. (Sh, K.) — † Fatness: (K:) or a small degree of fatness. (TA.) — **مِنْحٌ** and **مِنْحَةٌ** † 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 **ذِمَامٌ**; and a compact, or confederacy; syn. **حَلْفٌ**. (K.) In some copies of the K, for **حَلْفٌ** is put

حَلْفٌ. (TA.) — Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-ṭ-Ṭamahān 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 **مِنْحٌ** **فُلَانٌ وَفُلَانٌ مِلْحَةٌ**, and **مِنْحَةٌ**, There is a sacred or inviolable bond, &c., between such a one and such a one. [This meaning is derived from **مِنْحٌ** as signifying "salt;" the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-Abbās, pay a high respect to salt and fire and ashes. (L.) [You say,] **مِلْحُهُ 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: (IAḡr:) 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:) Aḡ says, that in the following verse,

• **لَا تَلْمَهَا إِنَّمَا مِنْ نِسْوَةٍ**
• **مِلْحًا مَوْضُوعَةً 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 **ملحها** 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**.] = **مِنْحٌ**, and **مَالِحٌ**, A plant of the kind called **حَمُضٌ**. (ISk, S.)

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

مِنْحٌ: see **مِنْحٌ**.

مِنْحَةٌ: A single feed taken by a child from the breast. **مِنْجَةٌ**, 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