

مِنِحَةٌ: see مَنِحَةٌ.

مَنَاحٍ One who gives many gifts. (TA.)

مَمِيحٌ A she-camel near to bringing forth. (S, K.)

مَمَاحٍ and مَمَاحٍ: see مَمَاحٍ.

مَمَاحٍ (S, K) and مَمَاحٍ (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 مَمَاحٍ. (S.) You say also مَمَاحٍ نَوَقٌ [app. pl. of مَمَاحٍ, 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 مند with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مند 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 مند by elision: (M, L, K:) مند is also written and pronounced مند, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مند, مند, (M, L, K,) in the dial. of the tribe of 'Okh. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as في [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 مُنْذُ 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 مِنْ [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 فِي [meaning In, or from the beginning of,] when relating to the present time; and in the sense of مِنْ and إِلَى 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 مُنْذُ 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 مُنْذُ 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,] مُنْذُ ثَلَاثَةِ 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 مُنْذُ 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., أَوَّلُ مَدَّةِ عَدَمِ رُؤْيِي إِيَّاهُ 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 مُنْذُ سَنَةٍ, meaning, أَمْدٌ [I have not seen him (during, or for, a time); the time thereof (i.e., أَمْدُ عَدَمِ رُؤْيِي إِيَّاهُ 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, مُنْذُ سَنَةٍ كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مُنْذُ يَوْمَانٍ [or, accord. to more approved usage, مُنْذُ يَوْمَانٍ, 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 لَقَيْتَهُ مُنْذُ يَوْمَانٍ, as in the instance of بَيْنَ وَبَيْنَ [or, rather, بَيْنَ وَبَيْنَ لِقَائِهِ يَوْمَانٍ, i.e., مُنْذُ يَوْمَانٍ] [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 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, مُنْذُ اللَّيْلَةِ and مُنْذُ اللَّيْلَةِ, and مُنْذُ يَوْمَيْنِ and مُنْذُ يَوْمَيْنِ; but they say, مُنْذُ يَوْمَانٍ and مُنْذُ يَوْمَانٍ.] Some [or, rather, most] say, لَمَرَأَةٍ مُنْذُ يَوْمَانٍ, and لَمَرَأَةٍ مُنْذُ يَوْمَيْنِ, [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. (Mghb, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مند to govern the gen. case in every instance. (M, L.) The phrases, مُنْذُ عَامٍ أَوَّلٍ, مَا رَأَيْتَهُ مُنْذُ عَامٍ أَوَّلٍ, (S, K, art. وأل; and L,) and مُنْذُ عَامٍ الْأَوَّلِ, and مُنْذُ عَامًا أَوَّلٍ, [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 لَمَرَأَةٍ مُنْذُ يَوْمٍ, and مُنْذُ الْيَوْمِ: (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 لَمَرَأَةٍ مُنْذُ يَوْمَانٍ, and لَمَرَأَةٍ مُنْذُ الْيَوْمِ, [and مُنْذُ الْيَوْمِ]: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghaneé, 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 مُنْذُ الْيَوْمِ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مُنْذِ الْيَوْمِ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتَهُ مُنْذُ الْيَوْمِ, 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, مَا لَقَيْتَهُ مُنْذُ الْيَوْمِ, which fet-h to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتَهُ مُنْذُ سِتِّ [by سِتِّ meaning six nights], with kesr to the م of مند, and with the noun following it in the nom. case: and the tribe of 'Okh are related to have used the expression مُنْذُ يَوْمَانٍ, 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 مُنْذُ 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 أَبْغَى الْمَالِ مُنْذُ أَنَا يَافِعٌ \*

[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