

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 أَمْلَحَ 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 أَمْلَحَ**] (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said **مُنْخ**: (T:) it is the only instance of a verb put into this form, except **مَا أَحْيَيْتَهُ**, (S, K,) and, as some say, **مَا أَحْيَلَاهُ**. (TA.) This is said accord. to the doctrine of the Baṣree, 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.) — **أَمْلَحْنِي بِنَفْسِكَ** [Grace me, or recommend me, (زَيْتِي) [by thy speech].] (T, L.)

5. See 1, in two places. — **فُلَانٌ يَنْظُرُ وَيَتَمَلَّحُ** [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.)

مِلْح: see **مِنْخ**.

مِنْخ (S, M, K) and **مِنْخ** (M) [The act of sucking the mother or any nurse; syn. **رَضَاع**, (S, M, K;) a child's sucking its mother. (Abu-l-Kásim Ez-Zejjájee.) — **مِنْخ** [Milk. (IAqr.) 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 Aq, [app., accord. to the S, as an ex. of **مِلْح** in the sense of **رَضَاع**; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

• **وَأِنِّي لَأَرْجُو مِلْحًا فِي بَطُونِكُمْ**

• **وَمَا بَسَطْتُ مِنْ جِلْدٍ أَشْعَثَ أَغْبَرًا**

(S, L.) The poet says, Verily I hope that ye may regard (أَنْ تَرَوْعُوا) [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 **أَغْبَر**, for the sake of the rhyme; for each verse of the poem to which it belongs ends with **kesreh**. (L.) = **مِنْخ** 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. **مِلَاح**. (Msb.) Dim. **مِلْحَة**. (Msb.) — **مِلْح**, (S, K, &c.,) originally **مِلِخ**, from the verb **مَلَح**, like **خَشِن** from **خَشَن**, contracted because of the frequency of its usage; (Msb;) and **مِلِخ**, (K,) and **مِلَح**; (IAqr, ADk, 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 **مِنْخ**,] like **رَجُلٌ تَارِسٌ**, i. e. **ذُو تَرَسٍ**, and **ذَابِرٌ**, i. e. **ذُو ذِرْعٍ**: (TA:) it is a chaste word, of the dial. of El-Hijáz, but extr., being from **أَبْقَلَ الْمَوْضِعُ**, like as you say **بَاقِلٌ** from **أَمْلَحَ الْمَاءَ**; 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 الْمَاءَ**, a form of the verb sometimes used. (Msb.) The pl. of **مِنْخ** is **مِلَاح** and **مِلْح**: (L, K:) and sometimes is said **مِلْوَءٌ مِلْحٌ** salt waters; and **رَكْبَةٌ مِلْحَة** a salt well. (L.) — **مِلَاح** Salt waters. (T, K.) **مِلْح** **قَلْبٍ مِلِخٍ** A well of salt water: (S, K:) pl. **مِلَاح**, occurring in a verse of 'Antarah. (S.) — **مِنْخ** + Knowledge; science; learning; syn. **عِلْمٌ**. (IKh, Kz, K.) — **مِنْخ** + Men of science; learned men; syn. **عِلْمَاءٌ**. (IKh, Kz, K.) — **مِنْخ** + Goodliness, or beauty. (K.) [Accord. to the TA, it is an inf. n.: see **مِنْخ**.] — **مِنْخ**, as a subst. (Sh, K.) — **مِنْخ** + Fatness: (K:) or a small degree of fatness. (TA.) — **مِنْخ** and **مِلْحَة**: 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. **جَنْفٌ**. (K.) In some copies of the K, for **جَنْفٌ** is put

حَلَفٌ. (TA.) — Accord. to Abou-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 **مِنْخٌ** **فُلَانٍ** **وَفُلَانٍ** **مِنْخٌ**, and **مِلْحَة**, There is a sacred or inviolable bond, &c., between such a one and such a one. [This meaning is derived from **مِنْخ** 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,] **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: (IAqr:) 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:) Aq says, that in the following verse,

• **لَا تَلْمِهَا 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 **مِلْحًا** 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**.] = **مِنْخٌ**, and **مِلْح**, A plant of the kind called **حَمَضٌ**. (ISk, S.)

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

مِنْخ: see **مِلْح**.

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