

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q.v.) — See also **مِخْض**.

مِخْض A skin; syn.; **سَقَا**; (K); as also **مِخْض**, which is mentioned by Sb, and thus explained by Seer: (TA:) or a skin (سقاء) in which is **مَخِيض** [or churned milk, &c.]: (TA:) or the receptacle in which the milk whereof the butter has been taken is agitated: (Ltl:) and **مِخْضَة** [and app. the former also] the vessel, (Mgh,) or receptacle, (Mṣb,) [generally a skin,] in which milk is churned or beaten and agitated; (Mgh, K;*) or in which the butter of the milk is extracted, or fetched out by putting water in it, and agitating it; (Mṣb;) [i.e. a churn;] i.q. **أَبْرِج**. (S.)

مِخْضَة: see what next precedes.

مِخْض + A she-camel having a quick flow of milk. (JK.)

مِخْض: see **مَخِيض**.

مِخْض Milk slow in becoming thick and fit for churning: (K:) or that hardly, if at all, becomes so; and when it has become so, is churned; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مخط

1. **مَخَط**, [an inf. n., of which the verb is app. **مَخَط**.] the act of *flowing*; and of *going, coming, or passing, out, or forth*: this is the primary signification; and hence **مُخَاط**, q.v. (TA) — [Hence also,] **مَخَطُ السَّهْمِ**, (S, K,) aor. **مَخَطَ** and **مَخَطَ**, inf. n. **مَخُوط**, (K,) † *The arrow transpierced, (S, K,) and went forth on the other side.* (S.) — [And] **مَخَطَ بِهِ الْجَمَلُ** + *The camel went quickly with him.* (Sgh, K.) — [And] **مَخَطَ فِي الْأَرْضِ**, inf. n. **مَخَطَ**, + *He went away quickly in the land.* (TA.) = **مَخَطَ الصَّبِيَّ**, inf. n. **مَخَطَ**, *He wiped the nose of the child; and in like manner you say of a lamb or kid: (L:) and* **مَخَطَهُ**, (Mṣb,) inf. n. **مَخِطَ**, (Z, K,) *he removed the mucus from out of his nose: (Mṣb:) and he (the pastor) wiped off from its (a lamb's or kid's) nose what was upon it [at the time of the birth].* (Z, K.) And **مَخَطَ مِنْ أَنْفِهِ** *He cast the mucus (S, K) from his nose.* (S.) — [And hence,] **مَخَطَ السَّيْفَ** † *He drew the sword (K, TA) from its scabbard; (TA;) as also* **مَخَطَهُ**: (S, K:) and sometimes they said, (S,) **مَخَطَ مَا فِي يَدِهِ** † *he seized, took away quickly by force, or snatched away, what was in his hand: (S, L, K:) and*

مَخَطَهُ † *he pulled out his spear from its place in which it was stuck.* (TA.) — [And] **مَخَطَهُ**, (S, K,*) aor. **مَخَطَ**, inf. n. **مَخَطَ**, (S,) + *He drew it; pulled it.* (S, K,*) You say, **مَخَطَ فِي الْقَوْسِ** † [*He drew the bow; or drew, or pulled, its string with the arrow.*] (S.)

2: see 1.

4. **مَخَطَ السَّهْمَ**, (S, K,) inf. n. **مَخَاطٌ**, (TA,) † *He made the arrow to transpierce, (S, A, K,) and to go forth on the other side.* (A.)

5: see 8.

8. **مَخَطَ** *He blew his nose; ejected the mucus from his nose; (S, Mṣb, K;) as also* **تَمَخَطَ**: (S, K:) or the latter signifies *he had the mucus removed from out of his nose.* (Mṣb.) — See also 1, in three places.

مُخَاطٌ Mucus; snivel; *what flows from the nose, (S, K, TA,) like* **لُعَابٌ** *from the mouth: (TA:) pl. أَمْخِطَةٌ only.* (TA.) — **مُخَاطُ الشَّيْطَانِ**, (K,) also called **مُخَاطُ الشَّمْسِ**, and **لُعَابُ الشَّمْسِ**, and **رَيْقُ الشَّمْسِ**, all these appellations having been heard from the Arabs, (TA,) † [*The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms;] what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat: (K, TA:)* **مُخَاطُ الشَّيْطَانِ** is explained by Z and IB as meaning *what comes forth from the mouth of the spider.* (TA in art. خيط.)

مُخَاطَةٌ (AO, K) and **مُخِيطٌ**, (K,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and **مُخِيطًا**, (Golius, on the authority of Ibn-El-Beyṭār, but if it end with a short **ا**, i.e. without **ة**, it should be written **مُخِيطِي**,)] [*The cordia myxa, or smooth-leaved cordia; also called sebestena, and sebesten, and Assyrian plum;] a kind of tree, (K, TA,) producing a viscous fruit, [whence its name, like the Greek **μύξα**, which signifies both mucus and this kind of plum,] *which is eaten; (TA;) called in Persian* **سَيْسْتَان** [or **سَيْسْتَان**; (K, TA;) i.q. **أَطْبَاءُ الْكَلْبَةِ** [bitch's dugs], [its fruit] being likened thereto. (TA.) (See De Sacy's "Abd-allatif," pp. 68—72.)*

مُخِيطًا and **مُخِيطٌ**: see what next precedes.

مَخَطَ السَّهْمَ † *An arrow transpiercing, and going forth on the other side.* (TA.)

† **أَمْخَطَ مِنْ سَهْمٍ** † [*More transpiercing than an arrow*]: a proverb. (JK.)

[مخن, &c.,

See Supplement.]

مد

1. **مَدَّ**, (S, L, K,) aor. **مَدَّ**, (L,) inf. n. **مَدٌّ**; and **مَدَّ بِهِ**; and **مَدَّدَهُ**; [or this has an intensive or a frequentative signification;] and **مَدَّدَهُ**; (L, K;) and **مَادَّهُ**, or **مَادَرَهُ**, (as in different copies of the K, TA,) inf. n. **مَادَّةٌ** and **مَادَادٌ**; (K;) *He drew it (namely a rope, &c., A); pulled it: strained it: extended it by drawing or pulling; stretched it.* (L, K, El-Baṣā'ir.) You say also **مَدَّ الْقَوْسَ** [*He drew the bow*]; (S, Mṣb, K, in art. نزع;) and **مَدَّ مِنَ الْبُئْرِ** [*He drew water from the well*]. (S, K, art. متح.) [Hence, app., **مَدَّ بِأَرْقَادِي**: see **رَفَدٌ**.] — **قَائِلٌ كَلِمَةَ الزُّورِ وَالَّذِي يَمْدُ بِحَبْلِهَا فِي الْإِنْتِزَاةِ** [*The utterer of falsehood and he who transmits it are in respect of the sin alike*]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — **مَدَّ** *He extended, or stretched forth, his hand or arm, foot or leg, &c.* (The Lexicons passim.) — **مَدَّ بَيْنَنَا وَبَيْنَهُ** † *We drew, pulled, strained, or stretched, it between us, or together.* (L.) [But in a copy of the M, it is **تَمَادَرْنَا**.] — **مَدَّ الْحَرْفَ**, aor. **مَدَّ**, inf. n. **مَدٌّ**, *He lengthened the letter.* (L.) — **مَدَّ صَوْتَهُ** † *He prolonged, or strained, his voice [as the Arab does in chanting]: (L:) and* **مَدَّ فِي الصَّوْتِ** † [*He strained the voice in threatening*]. (K, art. نمر.) — **مَدَّ**, inf. n. **مَدٌّ**, † *It (his sight) was, or became, stretched, and raised, مَدَّ بَصْرَهُ — [*He stretched, and raised, his sight towards a thing.* (A,* L.) — **مَدَّتْ عَيْنِي إِلَى كَذَا** † *I looked at such a thing desirously.* (IKṭṭ, El-Baṣā'ir.) — **مَدَّه**, aor. **مَدَّ**, (Lḥ, L,) inf. n. **مَدٌّ**, (Lḥ, L, K,) *He expanded it, or stretched it out: (L, K:) he extended it, elongated it, or lengthened it.* (L.) — **مَدَّ اللَّهُ** † *God expanded, or stretched out, and made plain, or level, the earth.* (Lḥ, L.) — **مَدَّ اللَّهُ الظِّلَّ** † *God extended, or stretched forth, the shade.* (A.) See 8. — **مَدَّ اللَّهُ فِي عَمْرِهِ** † *God made his life long; (S, A,* L;) as also* **أَمَدَّ**. (IKṭṭ.) — **مَدَّ اللَّهُ فِي عَمْرِكَ** † *May God make thy life long!* (L.) — **مَدَّ فِي عَمْرِهِ** † *He had his life lengthened.* (L.) — **أَمَدَّ** † *He deferred, or postponed, the term, or period of duration.* (K.) — **أَمَدَّ لَهْ فِي الْأَجَلِ** † *He deferred, or postponed, to him the term, or his term.* (TA.) — **مَدَّه**, aor. **مَدَّ**, (L,) inf. n.*