

مِنْحَةٌ: see مَنِحَةٌ.

مَنِّحٌ One who gives many gifts. (TA.)

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

مَمْنِجٌ and مَمَانِجٌ: see مَمَانِجٌ.

مَمَانِجٌ (S, K) and مَمْنُوحٌ (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 مَمَالِجٌ. (S.) You say also مَمْنُوحٌ [app. pl. of مَمْنِجٌ, 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 مَمْنُدٌ by elision: (M, L, K:) مند is also written and pronounced مَمْنُدٌ, (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 'Okl. (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 مَمْنُدَ 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 في [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 مَمْنُدَ يَوْمِ الْحَمِيرِ [I have not seen him since Thursday, إِلَى الْآنَ to the present time]; (Mughnee, K;) and [relating to the present time,] عَامَنَا or مَمْنُدَ 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,] مَمْنُدَ 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 مَمْنُدَ 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., أَوَّلَ 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 مَمْنُدَ سَنَةٍ, meaning, أَمَدٌ [I have not seen him (during, or for, a time); the time thereof (i.e., أَمَدُ 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, مَمْنُدَ سَنَةٍ كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مَمْنُدَ يَوْمَانٍ [or, accord. to more approved usage, مَمْنُدَ 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 نَقِيَّتَهُ مَمْنُدَ يَوْمَانٍ, as in the instance of مَمْنُدَ يَوْمَانٍ, بَيْنَ وَبَيْنَ, [or, rather, مَمْنُدَ يَوْمَانٍ,] i.e., [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 in the nom. case one signifying a time 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, مَمْنُدَ اللَّيْلَةِ and مَمْنُدَ اللَّيْلَةِ, and مَمْنُدَ يَوْمَيْنِ and مَمْنُدَ يَوْمِ الْحَمِيرِ; but they say, مَمْنُدَ يَوْمَانٍ and مَمْنُدَ يَوْمِ الْحَمِيرِ.] Some [or, rather, most] say, لَمَرَّارُهُ مَمْنُدَ يَوْمَانٍ, and لَمَرَّارُهُ مَمْنُدَ 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. (Mab, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مند to govern the gen. case in every instance. (M, L.) The phrases, مَمْنُدَ عَامٍ أَوَّلَ, مَا رَأَيْتَهُ مَمْنُدَ عَامٍ أَوَّلَ, (S, K, art. وأل; and L,) and مَمْنُدَ عَامٍ أَوَّلَ, and مَمْنُدَ عَامًا أَوَّلَ, [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 لَمَرَّارُهُ مَمْنُدَ يَوْمٍ, and مَمْنُدَ 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 لَمَرَّارُهُ مَمْنُدَ يَوْمَانٍ, and مَمْنُدَ الْيَوْمِ, [and مَمْنُدَ الْيَوْمِ]: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanee, 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 مَمْنُدَ الْيَوْمِ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مَمْنُدَ الْيَوْمِ; but this is not the proper way. (M, L.) In the phrase مَمْنُدَ يَوْمِ الْحَمِيرِ, 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 لَقِيْتَهُ مَمْنُدَ الْيَوْمِ, and مَمْنُدَ الْيَوْمِ, which fet-h to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتَهُ مَمْنُدَ 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 'Okl are related to have used the expression مَمْنُدَ 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 مَمْنُدَ 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 أَبْغِي الْمَالَ مَمْنُدَ أَنَا يَافِعَ •

[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