 كُلَّ u'tmost, in seeking the thing]. (K in art. موت) And ذَهْبَ بِى اللِّينِ كُلَّ مَذْهَبٍ the utmost degree of sofiness]: said of the skin. (TA in that art.) - إلَيْ apply, thyself to thine own affairs; or occupy thyself therenith. (T and K* voce $\mathrm{K}^{*}$. بَ to his father in likeness; resembled him; or had a matural likeness to him]. (S in art. ${ }^{\text {.) }}=$
 and ${ }^{3}$, with two kesrehs, (IAgr, K,) of the dial. of 'Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr ; (TA;) He (a man) saro gold in the mine, (S.) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, ( $\mathbf{(}, \mathbf{K}$, ) by reason of the greatness
 and the epithet applied to a man in this case is - 3َ. (TA.)

2: see 1, in the former half of the paragraph, in two places: $=$ and see also 4.
4: see 1, in the former half of the paragraph,

 (\$;) He gilded it; did it over with gold.' (S, Mgb, K.)
[Q. Q. 2. تَتْمْنْهَبَ, from is used by late writers as meaning + He folloned, or adopted, a certain religious persuasion or the like.]
 sentence of the paragraph here following.
"ís [Gold; a certain thing nell known; ( $\mathrm{S}, \mathrm{M} \mathbf{M b}, \& \mathrm{c}$.;) accord. to several of the leading lexicologists, (TA,) i. q. ̈̈ب̈; (A, L, K, \&cc.;) but it seems to have a more general meaning; for تِبْر is specially applied to such [gold] as is in the mine, or such as is uncoined and unvrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem. : (S,* Msb, K,* TA :) or it is fem. in the dial. of Ei-Hijaz: or, accord. to Az, it is masc., and not to be made fem. unless regarded
 gen. n., for] a piece of accord. to El-Ḳ urtubee, it is fem., and sometimes
 dim. of $\dot{\operatorname{H} \dot{j}}$, the o being added because the latter word is fem., like as it is in $\dot{\chi}^{\circ}$ and ; شُمَبْمَ ; or it is the dim. of and signifies a lit-
 ’is (S. K) and TA.) [ ponder mixed with size, for ornamental writing sc.] - The yolk, or the entire contents, i. e. yolh and mhite, ( ${ }_{\sim}^{\sim}$ Bk. K, KA, with the unpointed $\tau$,

TA, [in the CK and in my MS. copy of the K
 of the T written $\dagger$ †j, (TA,) A certain measure of capacity, for corn, used by the people of $E l$ Yemen, (S, K, ) well knonn: ( $\mathrm{S}:$ : pl. and and pl. pl. [i.e. pl. of the latter of the pls. above]
 mentioned by A'Obeyd, (S,) or أَذأربهب. (So in the CK.)
ذُهِبْ : see 1, last sentence.
Sِ $A$ rain: (Ş:) or a weak rain: or a copious rain: (A'Obeyd, K :) pl. . $\mathbf{S}, \underline{\mathrm{K}}$.

. ذاهِبْ

, first sentence.
 or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, anay;
 the same [in an intensive manner]. (K.) [ ًامِبْ فِّى الطُّولِ means + Excessive in length or tallness.]
مَنْهَبْ is an inf. n.: (JK, A, K :) — and also
 a time thereof. (JK.) -[Also A plane to which one goes: see an ex. voce م- And hence,] $\ddagger$ A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA;) i. q. ${ }^{\text {. }}$ : (JK, A, K, TA ; ) in the dial. of the people of El-Hijáa. (JK, A, TA.) - [Also A way by which one goes or goes aray. - And hence, as in several exs. in the first paragraph of this art.,] $\ddagger A$ way, course, mode, or manner, of acting or conduct or the like: ( $\mathrm{M} \boldsymbol{p}, \mathrm{K}, \mathrm{TA}$ :) $\ddagger$ [a way that one pursuces in respect of doctrines and practices in religion \&c.; and particularly a may of believing, opining, thinking, or judying;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; ( $\mathbf{K}, \mathrm{TA}$;) an opinion in, or respecting, religion ; and, accord. to Es-Sarakustee, an inno-
 the same. (JK, TA.) [The pl. is مَكَاهِنُ Hence, ذَوْ مَذَاهِشَ + + Persuasions, as meáning persons holding particular tenets in religion or the like.] Also + Origin: (Ks, Lb, $\mathbf{K}$ :) so in the savings, لَّ مَذْهُنْ, i. e. + It is not knonn nhence is his origin. (Ks, Lh, TA.)

مُنْشَ Gill, or done over with gold; (S, A,
 K.) - Also sing. of Shins gilt, (ISk, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISk, TA:) or gill straps or thongs: (S, TA :) and variegated, or figured, [garments
of the kind called] : ترُود: (JK, TA:) [or it is applied as an epithet to such garments ; for] you
 is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) - A $\mu$ plied to a horse, Of a red colour tinged over with yellow ; (TA;) and so كُمْمْتُ مَذْهَ [i. e. of a gilded bay colour]: (S,TA:) fem. with B : the mare thus termed is of a clearer colour and thinner skin. (TA.) $=$ = المُنْهُبُ is also a name of The Kaabeh. (K, TA.) $=$ See also the next paragraph, in three places.
 by Lth as the name of $+A$ certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-an in the performance of [the ablution termed] الوْضُوْ (K,", TA,) and on other occasions, (TA,) is [said to be] correctly [المُذْهُهُ, kesr to the 0 : ( $\mathbf{K}:$ ) applied to the devil, (TA in art. renders goodly in appearance, acts of disobedience [to God], as also الُمْهِّبُ, (Fr, TA in art. مذبَ, IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the $\mathbf{S}$ and El-Kurtubee and many others, " بِه مُذْهَبْ means + [In him is] a vain suggestion [of the devil] respecting the nater, and [respecting] the using nuch thereof in the ${ }^{\text {وُ: }}$ : [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the $\mathbf{K}$, it is correctly المُلْهِبُ (TA.) Az says that the people of Baghdád apply the appellation مُنْبِ to $+\mathbf{A}$ man who inspires vain suggestions; and that the vulgar among them pronounce it مُذْهَبُّ (TA.)
مَذْشَبْة [A cause, or means, of doing anay with, removing, dispelling, or banishing]. Fasting is
 or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. ( T and $\mathbf{S}$ voce的 q. v.)
مُمْْهَبْ : مُذَهَبْ

## las




 he nas, or became, unmindful of it ; (S., M@̣b:) or he neglected it intentionally; (JK, T, M, K,* TA; عَلْى عَهْ
 in consequence of his being diverted by something: ( $\mathrm{T}, \mathrm{K}:$ :) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Mṣb:) (he is the neglecting a thing, dismissing it from the mind: (Ham p. 31 :) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as ariess from fear \&cc.: (Ksh and Bd in xxii. 2 :) or the being diverted from one's constant companion, or familiar, so

