

and  $\text{حيس}$ , inf. n.  $\text{تَحْيِيس}$ , he mixed and prepared what is so called. (TA.)

2: see above.

$\text{حيس}$ , originally an inf. n., (Mṣb,) Dates mixed with clarified butter and [the preparation of dried curd called]  $\text{اقط}$ , (S, A, Mgh, K,) and kneaded (A, K) vehemently, (A,) or rubbed and pressed with the hand until they mingle together, (Mgh,) whereupon their stones come forth; (K;) and sometimes  $\text{سويق}$  [or meal of parched barley or wheat] is put into it; (A, K;) and a little crumbled bread instead of the  $\text{اقط}$ : (TA:) or dates, of the kind called  $\text{برنّي}$ , and  $\text{اقط}$ , bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like  $\text{ثريد}$ : it is the same as  $\text{وطبة}$ , except that  $\text{حيس}$  sometimes has  $\text{سويق}$  put in it, but  $\text{وطبة}$  has not: (L:) or dates of which the stones have been taken out, bruised with  $\text{اقط}$ , and then kneaded, and rubbed and pressed with the hand until the whole becomes like  $\text{ثريد}$ ; and sometimes  $\text{سويق}$  is put with it: (Mṣb:) accord. to Ibn-Waddāh El-Andalusee, dates of which the stones have been taken out, mixed with  $\text{سويق}$ ; but this is not known, (MF, TA,) because of the deficiency of the ingredients: (TA:) Hr is related to have described it as a  $\text{ثريدة}$  composed of  $\text{أخلط}$  [or various mixtures]. (TA.) A rājiz says,

- \*  $\text{التَّمْرُ وَالسَّمْنُ مَعًا تَمْرُ الْأَقْطِ}$  \*  
\*  $\text{الْحَيْسُ إِلَّا أَنَّهُ لَمْ يَخْتَلَطْ}$  \*

[Dates and clarified butter together, then  $\text{اقط}$ , are  $\text{حيس}$ , except that it is not yet mixed]: (S, MF, TA:) from which it might be understood, that these components, when mixed, are not  $\text{حيس}$ : but this is the contrary of what is meant: (MF:) the meaning seems to be, that these three things, when brought, are virtually  $\text{حيس}$ , as being the materials thereof, though not mixed. (TA.)

### حيس

1.  $\text{حيس}$ , aor.  $\text{يَحْيِص}$ , inf. n.  $\text{حَيْص}$  and  $\text{مَحَاص}$  and  $\text{مَحْيِص}$  and  $\text{مَحَاص}$  (S, Mṣb, K) and  $\text{حَيْصَان}$  (S, K) and  $\text{حَيْصَوَةٌ}$  (TA) and  $\text{حَيْصَةٌ}$  (K,) [or the last is an inf. n. of un.,] He turned away from him, or it: (S, A, Mṣb, K:) and he returned, or went back, and fled, from him, or it: (TA:) and  $\text{انحاص}$  signifies the same; (S, K, TA;) and so does  $\text{تحايص}$ : (TA:) or (K) one says of friends, (S, K,)  $\text{حاصوا}$ , (K,) or  $\text{حاصوا عن العدو}$  [they turned away from the enemy]; (S;) [and in like manner,  $\text{انحازوا}$ ]; and of enemies,  $\text{انهمزوا}$ ; (S, K;) [and in like manner,  $\text{وتلوا مدبرين}$ .] You say also,  $\text{حاص عن القتال}$  He turned away from the fight. (A.) And  $\text{حاص عن الحق}$  He turned away from the truth; he deviated from it. (Mṣb.) And  $\text{حاص عن الشيء}$  He turned away from the thing, and became safe from it. (TA.) And it is said in a trad. respecting the battle of Ohod,  $\text{فحاص المسلمون}$  And the Muslims made a wheel away,

desiring flight: or, accord. to one relation,  $\text{فحاصي}$ , which means the same. (TA.)  $\text{حيس}$  also signifies The retiring, or going back, from a thing. (S, TA.) [See also  $\text{محيص}$ , below.]

3.  $\text{حايصه}$ , (K,) inf. n.  $\text{مُحَايِصَةٌ}$ , (TA,) He acted towards him with artifice, or guile; (K;) vied with him; (TA;) and strove to overcome him. (K.) Hence the saying of Mutarrif, related in a trad., when he was asked respecting his going forth from the pestilence,  $\text{هُوَ الْمَوْتُ نَحَايِصُهُ}$ ,  $\text{وَلَا بَدَّ مِنْهُ}$ , may be interpreted as meaning, [It is death:] we are eager to flee from it [though there is no avoiding it]. (AO, TA.)

6: see 1.

7: see 1.

وَقَعَ فِي حَاصٍ بَاصٍ: see what next follows.

وَقَعُوا, (AA, S, A, and K in art.  $\text{بيص}$ ), and  $\text{وَقَعَ فِي حَاصٍ بَاصٍ}$ , (S, A, and K ubi suprā,) and  $\text{حيس بيص}$  (S in this art. and in art.  $\text{بيص}$ ; and so in the CK ubi suprā, and in a MS. copy of the K, [though app. contradicted by what follows in that work, as will be seen below,] or  $\text{حيس بيص}$ , (K ubi suprā, accord. to some copies, and so in the TA,) and  $\text{حيس بيص}$ , (K ubi suprā,) with fet-h to the first [letter] of each and to the last of each, (K ubi suprā,) and with kesr to the first of each, (S in art.  $\text{بيص}$ ), or to both, and with fet-h to the first of each and kesr to the last of each; and sometimes each of the two [vars., namely,  $\text{حيس بيص}$  and  $\text{حيس بيص}$ ,] is made perfectly decl. in the second [word], (K ubi suprā,) [so that you say also  $\text{حيس بيص}$ , and  $\text{حيس بيص}$ , and  $\text{حيس بيص}$ ; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written  $\text{حيس بيص}$ , and one adding  $\text{حيس بيص}$ ; for it is said,] the whole make six dial. vars.; and, accord. to MF, each of the two [vars.] is sometimes made perfectly decl. in the first [word] also, [so that you say  $\text{حيس بيص}$ , and  $\text{حيس بيص}$ ,] but this he may have inferred from what will be afterwards mentioned on the authority of ISK, (TA in art.  $\text{بيص}$ ), and  $\text{حاص باص}$ , (K ubi suprā,) indecl., with kesr for the termination, the l being [originally]  $\text{ي}$ ; (TA ubi suprā;) He fell, (S, K,) and they fell, (S,) into confusion in respect of their case, or affair, from which there was no escape for them: (S and K ubi suprā:) or into straitness and difficulty: (S:)  $\text{حيس بيص}$  and  $\text{حيس بيص}$  are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of  $\text{جاري بيت بيت}$ : or, as some assert, they are two nouns, from  $\text{حيس}$  meaning the “turning away,” and “retiring,” or “going back,” and  $\text{بوص}$  meaning the “outstripping,” and “fleeing;” and  $\text{بوص}$  is altered to assimilate it to  $\text{حيس}$ ; and the meaning is, an affair, or a case, of any kind, from which one retires, or goes back, and flees. (S.) You say also,  $\text{جعلت الأرض عليه حيص بيص}$ , (S and K, both in art.  $\text{بيص}$ ), or  $\text{حيص بيص}$ , (S ubi suprā,)

and  $\text{حيصا بيصا}$ , (ISK, and K ubi suprā,) with fet-h to each, and  $\text{حيصا بيصا}$ , with kesr to each, not compounded, (ISK, and TA ubi suprā,) Ye have straitened [the earth, or land,] to him, (S and K ubi suprā,) so that he may not act as he pleases therein: (K:) or so that he may not travel therein in search of sustenance, nor employ himself as he would to make gain. (Nh.) And  $\text{إنك لتحصب على الأرض حيصا بيصا}$ , or, as some say,  $\text{حيص بيص}$ , [i. e.,  $\text{حيس بيص}$  or  $\text{حيص بيص}$ , meaning, Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein: &c.] (S.) —  $\text{حيس بيص}$  also signifies The hole of the rat or mouse. (TA in art.  $\text{بيص}$ .)

$\text{حَيْصَةٌ}$ : see 1, in two places.

$\text{حَيْصُ}$  A beast (دابة) that takes fright, and runs away at random; (K;) turning away from that which its master desires: (TA:) a mule evil in disposition. (TA.)

$\text{محيص}$  [an inf. n.: (see 1:) and also a n. of place, signifying A place to which one turns away, or aside; to which one flees; a place of refuge:] syn.  $\text{محيص}$  (S, K) and  $\text{معدل}$  (Mṣb, K) and  $\text{مميل}$  (K) and  $\text{مهرب}$ . (S, K.) You say,  $\text{ما عنه محيص}$  [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)

### حيض

1.  $\text{حاضت}$ , (S, A, Mṣb, K,) aor.  $\text{تَحْيِصُ}$ , inf. n.  $\text{مَحَاض}$  and  $\text{مَحْيِص}$  (S, Mṣb, K) and  $\text{مَحَاض}$ , (Aboo-Is-hāq, K,) said of a woman, (S, A, Mṣb, K,) She menstruated; i. e. her blood flowed; (A;) or [rather] blood came forth from her womb; (Mgh;) [not in consequence of disease nor of childbirth, nor before she had attained to puberty; as explained in the law-books of the Muslims;] as also  $\text{تحيصت}$ : or this latter signifies she likened herself to the  $\text{حائض}$ . (TA.) — Also She attained the age of menstruation. (TA.) [See  $\text{حائض}$ .] —  $\text{حاضت السمرة}$ , (S, A, Mṣb,) aor. as above, (Mṣb,) inf. n.  $\text{حَيْص}$ , (S, Mṣb,) †The [or gum-acacia-tree] flowed with, (S,) or emitted, (A,) a matter resembling blood; (S, A;) flowed with its gum: (Mṣb:) the matter which it emits is called  $\text{دودم}$ ; and is applied to the head of a new-born infant to scare away the jānn, or genii. (A, TA: [but in a copy of the A, and in one instance in the TA,  $\text{الشجرة}$  is put in the place of  $\text{السمرة}$ , app. by mistake.]) [I have marked this signification as tropical on the authority of the A and TA; but the author of the Mṣb has commenced the art. with it; and shows that he held the opinion, which some others have shared with him, that it is the primary signification.] —  $\text{حاض السيل}$  †The torrent overflowed; or poured out, or forth, from fulness; or ran; syn.  $\text{فاض}$ . (TA.)

2.  $\text{حيض المرأة}$  He attributed  $\text{حيض}$  [or menstruation] to the woman. (Mṣb.) —  $\text{حيض جاريتها}$ , (TK,) inf. n.  $\text{تَحْيِصُ}$ , (Sgh, K,) Tempore men-