

and حيس , inf. n. تَحْيِيس , he mixed and prepared what is so called. (TA.)

2: see above.

حيس , originally an inf. n., (Mṣb,) Dates mixed with clarified butter and [the preparation of dried curd called] أقط , (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 سويق [or meal of parched barley or wheat] is put into it; (A, K;) and a little crumbled bread instead of the أقط : (TA:) or dates, of the kind called برنتي , and أقط , bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like ثريد : it is the same as وطبة , except that حيس sometimes has سويق put in it, but وطبة has not: (L:) or dates of which the stones have been taken out, bruised with أقط , and then kneaded, and rubbed and pressed with the hand until the whole becomes like ثريد ; and sometimes سويق is put with it: (Mṣb:) accord. to Ibn-Waddāh El-Andalusee, dates of which the stones have been taken out, mixed with 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 أخلط أخلط [or various mixtures]. (TA.) A rājiz says,

* التَّمْرُ وَالسَّمْنُ مَعًا تَرِ الْأَقْطُ *
* الْحَيْسُ إِلَّا أَنَّهُ لَرِيخْتَلُطُ *

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

حيض

1. حَيْض , inf. n. يَحْيِض , aor. حَاضَ عَنْهُ and مَاضَ and مَحْيِض and مَحَاض (S, Mṣb, K) and حَيْضَان (S, K) and حَيْضَوَات (TA) and حَيْضَةٌ (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 عنه signifies the same; (S, K, TA;) and so does تَحَايَصَ عَنْهُ : (TA:) or (K) one says of friends, (S, K,) حَاضُوا , or $\text{حَاضُوا عَنِ الْعَدُوِّ}$ [they turned away from the enemy]; (S;) [and in like manner, أَنحَازُوا]; and of enemies, أَنهَزُوا ; (S, K;) [and in like manner, $\text{وَلَّوْا مُدْبِرِينَ}$.] You say also, $\text{حَاضَ عَنِ الْقِتَالِ}$ He turned away from the fight. (A.) And $\text{حَاضَ عَنِ الْحَقِّ}$ He turned away from the truth; he deviated from it. (Mṣb.) And $\text{حَاضَ عَنِ الشَّيْءِ}$ He turned away from the thing, and became safe from it. (TA.) And it is said in a trad. respecting the battle of Ohod, $\text{فَحَاضَ الْمُسْلِمُونَ}$ And the Muslims made a wheel away,

desiring flight: or, accord. to one relation, فَحَاضَ حَيْضَةً , which means the same. (TA.) حَيْض also signifies The retiring, or going back, from a thing. (S, TA.) [See also مَحْيِض , below.]

3. حَايَصَهُ (K,) inf. n. مُحَايَصَةٌ , (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, $\text{هُوَ الْهَوْتُ نُحَايَصُهُ}$, $\text{وَلَا يَدُّ مِنْهُ}$, 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 and بَيْض , (AA, S, A, and K in art. بَيْض ,) and بَيْض , (S, A, and K ubi suprā,) and بَيْض , (S in this art. and in art. بَيْض ; 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 بَيْض , (K ubi suprā, accord. to some copies, and so in the TA,) and بَيْض , (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. بَيْض ,) 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, بَيْض and بَيْض ,] is made perfectly decl. in the second [word], (K ubi suprā,) [so that you say also بَيْض , and بَيْض , and بَيْض ; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written بَيْض , and one adding بَيْض ; 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 بَيْض , and بَيْض ,] but this he may have inferred from what will be afterwards mentioned on the authority of ISk, (TA in art. بَيْض ,) and بَاصٍ (K ubi suprā,) indecl., with kesr for the termination, the l being [originally] 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:) بَيْض and بَيْض are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of بَيْتَ بَيْتَ : or, as some assert, they are two nouns, from بَيْض meaning the “turning away,” and “retiring,” or “going back,” and بَوْض meaning the “outstripping,” and “fleeing;” and بَوْض is altered to assimilate it to بَيْض ; 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, $\text{جَعَلْتُمُ الْأَرْضَ عَلَيْهِ حَيْضَ بَيْض}$, (S and K, both in art. بَيْض ,) or بَيْض , (S ubi suprā,)

and حَيْضًا بَيْضًا , (ISk, and K ubi suprā,) with fet-h to each, and حَيْضًا بَيْضًا , 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 $\text{إِنَّكَ لَتَحْسِبُ عَلَى الْأَرْضِ حَيْضًا بَيْضًا}$, or, as some say, حَيْضَ بَيْض , [i. e., حَيْضَ بَيْض or بَيْضَ بَيْض , meaning, Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein: &c.] (S.) — حَيْضَ بَيْض also signifies The hole of the rat or mouse. (TA in art. بَيْض .)

حَيْضَةٌ : see 1, in two places.

حَيْضُ A beast (دَابَّة) that takes fright, and runs away at random; (K;) turning away from that which its master desires: (TA:) a mule evil in disposition. (TA.)

مَحْيِض [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. مَحْيِض (S, K) and مَعْدِل (Mṣb, K) and مَهْيِل (K) and مَهْرَب . (S, K.) You say, $\text{مَا عَنْهُ مَحْيِض}$ [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)

حيض

1. تَحْيِض , inf. n. حَاضَتْ , (S, A, Mṣb, K,) aor. حَاضَتْ , (S, Mṣb, K) and مَحَاض , (Aboo-Is-hāk, 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 تَحْيِضَتْ : or this latter signifies she likened herself to the حَائِض . (TA.) — Also She attained the age of menstruation. (TA.) [See حَائِض .] — $\text{حَاضَتْ السَّمْرَةُ}$ (S, A, Mṣb,) aor. as above, (Mṣb,) inf. n. حَاضَتْ , (S, Mṣb,) The سَمْرَةُ [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 دُودِر ; 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, السَّمْرَةُ is put in the place of السَّمْرَةُ , 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.] — حَاضَ السَّيْلُ + $\text{The torrent overflowed; or poured out, or forth, from fulness; or ran; syn. فَاضَ}$. (TA.)

2. $\text{حَيْضُ الْمَرْأَةِ}$ He attributed حَيْض [or menstruation] to the woman. (Mṣb.) — $\text{حَيْضُ جَارِيَتِهِ}$, (Mṣb,) inf. n. تَحْيِضُ , (Sgh, K,) Tempore men-