

last being a variation of that immediately preceding,] and استماز (S, A, K,) *It was, or became, put, or set, apart, away, or aside; or removed; or separated;* (S, A, * Mṣb, * K;) from another thing, or other things: (Mṣb:) and the last, استماز, *he went, or withdrew, aside, or to a distance,* (K, TA,) *عن الشيء من الشيء.* (TA.) All these forms are syn.; but in the phrase *مِرْتَهُ فَلَمْ يَمُزْ* [as though signifying *I put it, or set it, apart, &c., but it did not remain so*] Lh allows the verbs to be only in these two forms: (TA:) [though انماز is used in other cases; for] you say *انماز عن مصلته* *He shifted from his place of prayer; or quitted it for another.* (TA.) [See also 1, last signification.] You say also, امٲار القوم, meaning, *or became, put, or set, apart, &c., one from another*: (S, TA:) and, as also *تمازوا*, *they became on one side: or they became alone, or separate: and the former, they withdrew, in a company or troop, aside; as also استمازوا: (TA:) and [in like manner] تمازوا they became separated: (A:) and they formed themselves into separate companies, or troops, and went away, one from another.* (TA. [التمايز being there said to signify *التحزب والتنافر*].) — [امتاز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was, or became, distinguished, or discriminated, or discerned: in which sense, تمايز is the most common.* You say also, *تمايز فلان بالكرم* *Such a one was, or became, distinguished by generosity.* And *تمايزت* and *تمايزت* *الاشياء* *The things were, or became, distinguished, or discriminated, one from another; or distinct.*]

10: see 8, throughout.

مِيٲ inf. n. of 1, q.v. — Also, *High or elevated rank or condition or state [by which one is distinguished from others].* (TA.)

مِيٲ [The act of putting, or setting, apart, away, or aside; of removing, or separating]: a subst. from مَازَه. (TA.) — [Discrimination, or discernment: and hence,] *understanding.* (TA.)

مِيٲ, and مِيٲ, [A man of much discrimination or discernment.] (A.)

مِيٲ [Distinguishing, or discriminating: and hence, a rational animal]. *رجل مميٲ*: see مِيٲ.

ميٲ

1. مَاس, aor. يميٲ, inf. n. مِيٲ and مِيٲ, *He walked with an elegant and a proud and self-conceited gait; or so walked with an affected inclining of the body from side to side;* (S, M, A, K;) excepting that in the A the fem. forms

of the pret. and aor. are given; as also *تميٲ*: (S, A, * K:) accord. to the Lth, مِيٲ signifies a kind of مِيٲ, [app. a mistranscription for مِيٲ, or inclining,] *with, or in, the gait and motion above described, like that of the bride, and of the camel; for he sometimes does this in going along with his هودج [or litter which serves as a vehicle for women].* (TA.)

4. *أماست جسمها* [She (a woman) made her body to incline from side to side in walking in the manner above described.] (M.)

5: see 1.

مِيٲ A kind of tree, (AHn, S, M, K,) of great size, (A, Hn, M, K,) resembling in its growth and its leaves the [kind of willow called] *عرب*: *when young, it is white within; but when it grows old, it becomes black, like انبوس [or ebony], and so thick that wide tables are made of it;* (AHn, M;) and camels' saddles (رحال) are made of it. (AHn, S, M.) — Hence, *A camel's saddle (رحل), as being made of the kind of tree above described.* (TA.) — Also, *A species of grape-vine, that rises somewhat upon a trunk, (AHn, M, K,*) not all of it spreading out into branches: (AHn, M:) AHn adds, its native place is the district of El-Jezeereh called Sarooa (سروع), and it is related, of a person of knowledge, that he saw it at Et-Tüif: and hence the name of the raisins called مِيٲ: (TA:) [but ISd says, in continuation of AHn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Et-Tüif, and hence, he said, the raisins called مِيٲ [not مِيٲ] are thus named: (M:) [and F says,] مِيٲ signifies a kind of raisins; as well as a species of grape-vine &c. (K.) — Also, [The pole of a plough:] the long piece of wood that is between the two bulls. (AHn, M.)*

مِيٲ: see مِيٲ.

مِيٲ: see مِيٲ.

مِيٲ: see مِيٲ. — Also, *A boy beautiful in stature and face.* (K.)

مِيٲ: see مِيٲ.

مِيٲ (S, A, K) and مِيٲ (Ibn-'Abbád, A, K) and مِيٲ and مِيٲ (K) *One who walks with an elegant and a proud and self-conceited gait; or who so walks with an affected inclining of the body from side to side:* (S, A, K;) [or the first and second and third, one who does so much, or often, or habitually: and the last, being a simple act. part. n., one so walking:] fem. of the first and second, with ة: (A, TA:)

and مِيٲ signifies the same as مِيٲ, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زِيٲون; or it is from مَسَن, and therefore of the measure فَيَعول; but more probably from مِيٲ. (M.) — Also, مِيٲ The lion that so walks; (K, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or the lion: (Sgh, TA:) and, (accord. to IDrd, TA,) the wolf; (K;) because he so walks. (TA.) — Also, مِيٲ An inclining, or a bending, branch. (M.)

مِيٲ: see مِيٲ.

[ميش,

See Supplement.]

ميٲ

1. مَاط, (S, Mṣb, K, &c.), aor. يميٲ, inf. n. مِيٲ (Mṣb, K) and مِيٲ, (K,) *He removed; retired, or went, to a distance; or became remote;* (Aṣ, IAṣ, * A'Obeyd, S, Mṣb, K;) *عنه* *from him;* (IAṣ, A'Obeyd, S, K;) as also *استماط*; (TA;) and *اماط*; (IAṣ, A'Obeyd, S, K;) but Aṣ disallows the last in this sense; (S, * Mṣb;) it occurs, however, in a trad.: (TA:) also, *he went away;* (S, TA;) and so *اماط*: (TA:) and *it (a thing) went away.* (TA.) — *He, or it, inclined to one side; or declined; i. q., مَاد, and حَاد.* (TA.) — Also, aor. as above, inf. n. مِيٲ, *He declined, or deviated, from the right course; or acted unjustly;* (AZ, Ks, S, K;) *في حكمه* *in his judgment.* (AZ, Ks, S.) — [See also مِيٲ, below: and see 3.] — Also, (A'Obeyd, S, Mṣb, K,) inf. n. مِيٲ; (TA;) and *اماط*, (A'Obeyd, S, Mṣb, K,) inf. n. مِيٲ; (S, Mṣb;) or the latter only, accord. to Aṣ; (S, * Mṣb, TA;) *He removed, put away, or put at a distance,* (A'Obeyd, S, Mṣb, K,) *him, or it;* (A'Obeyd, S, Mṣb;) and *اماط به* signifies the same as *اماطه*; (Mṣb;) and some say *به* مِيٲ [if this be not a mistranscription for مِيٲ in the sense of *اماطته*.] (TA.) You say, *اماط الادي عن الطريق*, (Mgh, TA,) inf. n. مِيٲ, (S, Mṣb,) *He removed, or put away, or put at a distance, what was hurtful from the road, or way;* (S, Mgh, Mṣb, TA;) and [some say] *اماطه*, inf. n. مِيٲ. (TA.) And it is said in a trad., *امط عتا يدك* *Remove thou from us thy hand.* (TA.) And *اماط به* and *اماطه* signify *He took away him, or it;* syn. *أذهب به* and *أذهب به*. (TA.) — مِيٲ also signifies *The act of repelling, impelling, pushing, or thrusting;* (S;) and so *مِيٲ*: (S, K;) and both signify the act of *chiding*: (S, K:) the former