

and † *حيس*, inf. n. *تَحْيِيسٌ*, 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 *بروتى*, 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-Waḍḍāḥ El-Andalusī, 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 *ثريدة* composed of *أخلاط* [or various mixtures]. (TA.) A rājiz says,

- التَّمَرُ وَالسَّمْنُ مَعًا ثَمَرُ الْأَقْطِ •
- الْحَيْسُ إِلَّا أَنَّهُ لَمْ يَخْتَلَطْ •

[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. *حَيْضٌ*, aor. *يَحْيِضُ*, inf. n. *حَيْضٌ* and *مَحَاضٍ* (S, Mṣb, K) and *مَحَاضٍ* (S, Mṣb, K) and *حَيْضَةٌ* (S, K) and *حَيْضُوتٌ* (TA) and *حَيْضَانٌ* (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* † *انحاض* signifies the same; (S, K, TA;) and so does *عنه* † *تحايض*: (TA:) or (K) one says of friends, (S, K,) *حَاضُوا*, (K,) or *حَاضُوا عَنِ الْعَدُوِّ* [they turned away from the enemy]; (S;) [and in like manner, *انحازوا*]; and of enemies, *انهمزوا*; (S, K;) [and in like manner, *ولتوا مدبرين*.] You say also, *حَاضَ عَنِ الْقِتَالِ* He turned away from the fight. (A.) And *حَاضَ عَنِ الْحَقِّ* He turned away from the truth; he deviated from it. (Mṣb.) And *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, *نَحَاضَ الْمُسْلِمُونَ* And the Muslims made a wheel away,

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

3. *حَايِضَةٌ*, (K,) inf. n. *مُحَايِضَةٌ*, (TA,) He acted towards him with artifice, or guile; (K;) vied with him; (TA;) and strove to overcome him. (K.) Hence the saying of Muṭarrif, related in a trad., when he was asked respecting his going forth from the pestilence, *هُوَ الْمَوْتُ نَحَايِضُهُ*, *وَلَا بُدَّ 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 حَاضٍ بَاصٍ: see what next follows.

وَقَعُوا, (AA, S, A, and K in art. *بيص*), and *وَقَعَ*, (S, A, and K ubi suprā,) and *فِي حَيْضٍ بَيْضٌ*, (S in this art. and in art. *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 *حَيْضٌ بَيْضٌ*, (K ubi suprā, accord. to some copies, and so in the TA,) and *حَيْضٌ بَيْضٌ*, (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. *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, *حَيْضٌ بَيْضٌ* and *حَيْضٌ بَيْضٌ*] is made perfectly decl. in the second [word], (K ubi suprā,) [so that you say also *حَيْضٌ بَيْضٌ*, and *حَيْضٌ بَيْضٌ*, and *حَيْضٌ بَيْضٌ*; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written *حَيْضٌ بَيْضٌ*, and one adding *بَيْضٌ*;) 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 *حَيْضٌ بَيْضٌ*, and *حَيْضٌ بَيْضٌ*,] but this he may have inferred from what will be afterwards mentioned on the authority of ISk, (TA in art. *بيص*), and *فِي حَاضٍ 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:) *حَيْضٌ بَيْضٌ* and *حَيْضٌ بَيْضٌ* are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of *بَيْتٌ بَيْتٌ*: or, as some assert, they are two nouns, from *حَيْضٌ* meaning the “turning away,” and “retiring,” or “going back,” and *بُوضٌ* meaning the “outstripping,” and “fleeing;” and *بوص* is altered to assimilate it to *حَيْضٌ*; 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, *جَعَلْتُمُ الْأَرْضَ عَلَيْهِ حَيْضٌ بَيْضٌ*, (S and K, both in art. *بيص*), or *حَيْضٌ بَيْضٌ*, (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 *إِنَّكَ لَتَحْسِبُ عَلَى الْأَرْضِ حَيْضًا بَيْضًا*, or, as some say, *حَيْضٌ بَيْضٌ*, [i. e., *حَيْضٌ بَيْضٌ* or *حَيْضٌ بَيْضٌ*, meaning, Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein: &c.] (S.) — *حَيْضٌ بَيْضٌ* also signifies The hole of the rat or mouse. (TA in art. *بيص*.)

حَيْضَةٌ: see 1, in two places.

حَيْضٌ 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.)

مَحْيِضٌ [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. *مَحِيذٌ* (S, K) and *مَعْدِلٌ* (Mṣb, K) and *مَمِيلٌ* (K) and *مَهْرَبٌ*. (S, K.) You say, *مَا عَنْهُ مَحْيِضٌ* [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)

حيض

1. *حَاضَتْ*, (S, A, Mṣb, K,) aor. *تَحْيِضُ*, inf. n. *حَيْضٌ* and *مَحَاضٍ* (S, Mṣb, K) and *مَحَاضٍ*, (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 † *تَحْيِضَتْ*: or this latter signifies she likened herself to the *حَاضِ*. (TA.) — Also She attained the age of menstruation. (TA.) [See *حَائِضٌ*.] *حَاضَتْ الشَّجَرَةُ*, (S, A, Mṣb,) aor. as above, (Mṣb,) inf. n. *حَيْضٌ*, (S, Mṣb,) The *شجرة* [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 *دُورَم*; 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, *الشَّجَرَةُ* is put in the place of *الشَّجَرَةُ*, 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* † The torrent overflowed; or poured out, or forth, from fulness; or ran; syn. *فَاضَ*. (TA.)

2. *حَيْضُ الْمَرْأَةِ* He attributed *حَيْضٌ* [or menstruation] to the woman. (Mṣb.) — *حَيْضُ جَارِيَتِهِ*, (TK,) inf. n. *تَحْيِضُ*, (Sgh, K,) Tempore men-