

desiring, a gift. (K.) And Asked, or desired, to give; one of whom a gift is asked, or desired. (S, L, K.) — مِمْتَادٌ A man [asking, or desiring, and —] asked, or desired, to bring wheat or food. (S, L.)

## ميز

1. مَارَ أَهْلَهُ (T, S, A, Mshb,\*) and عِيَالَهُ (M, K,) aor. يَمِيرُ (T, S, A, &c.) inf. n. مِيرَ (T, S, M, Mshb, K,) He brought, or conveyed, or purveyed, طَعَامَ, [here meaning wheat, or other corn, and food, victuals, or provision, of any kind, (see مِيرَةٌ)] (T, S, M, A, K) to, or for, his family, (T, S, A,) or his household: (M, K:) or he brought to them مِيرَةً, i.e. طَعَامَ: (A) [accord. to whom, as I find in the TA, the aor. is يَمُورُ, but this I suppose to be a mistranscription,] T, Mgh, Mshb:) or he gave them مِيرَةً: (TA:) and مَارَهُمْ signifies the same as مِيرَهُ: (K:) and so امْتَارَ لَهُمْ: (S, M, K:) or you say, هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ they bring, or convey, or purvey, طَعَامَ for themselves; (T:) and امْتَارَ لِنَفْسِهِ (A,) or امْتَارَ الْجِيرَةَ لِنَفْسِهِ (Mgh, Mshb,) he brought, (A, Mgh, Mshb,) or conveyed, or purveyed, (A,) طَعَامَ for himself. (A, Mgh, Mshb.) See مِيرَةٌ.

4: } see 1.  
8: }

مِيرَ: see مِيرَةٌ.

مِيرَةٌ: i.q. طَعَامَ [here meaning Wheat, or other corn, and food, victuals, or provision, of any kind,] (T, S, A, Mgh, Mshb, K,\*) which a man brings, or conveys or purveys (يَمْتَارُهُ) [to be laid up in store for himself or his family or household, or for sale]; (S, TA:) and مِيرَ signifies the same as مِيرَةٌ [in these senses, as will be seen from what follows], and is applied to victuals, or food, or aliment, syn. قُوت. (TA.) Ex. جَالِبُ المِيرَةِ (K,) or المِيرِ (M,) [The bringer, or conveyer, or purveyor, of wheat, &c.] And أَتَاهُ بِمِيرَةٍ He brought him. طَعَامَ. (T.) And جَاؤُوا بِالْمِيرَةِ [They brought, or conveyed, or purveyed, the wheat, &c.] (A.) And مَا عِنْدَهُ خَيْرٌ وَلَا مِيرٌ [He has not wealth, nor wheat, &c.] (T, S, A.) — Also, (T,) The bringing, or conveying, or purveyance, of طَعَامَ [here meaning as explained above] from another place (T, M, A, K,) [for one's self or family or household, (see 1,) or] for sale: (T:) pl. مِيرَ. (M, arts. دَفَا and صَيْف, &c.) The first مِيرَةٌ is the رُبْعِيَّةُ (M, arts. دَفَا and صَيْف,) which is the مِيرَةٌ in the beginning of [the season called] the شَتَاءُ [or winter, i.e., in the latter part of December or in January, during the season of rains called

الرَّبِيعِ, about which time, the species of millet called ذُرَّةُ, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen طَعَامَ, is gathered in]: (S, K, art. ربيع:) the second, the صَيْفِيَّةُ (M, arts. دَفَا and صَيْف,) also called the صَائِفَةُ (S, M, K, art. صيف,) which is the مِيرَةٌ in [the season called] the صَيْف [or spring], (S, M, art. صيف,) in the first part of the صَيْف [i.e., in the latter part of March, about which time, wheat, and a second crop of millet (ذُرَّةُ), and barley, are gathered in]: (M, art. صيف:) the third, the دَفَاتِيَّةُ (M, arts. دَفَا and صَيْف,) which is [also] in the first part of [the season called] the صَيْف [or spring, and consequently immediately after the صَيْفِيَّةُ, commencing in the season of the دَفَاتِيَّ rains, and app. continuing during part of April, when the same grains are gathered in; or by the صَيْف in this instance may be meant summer, but the more proper meaning is spring, and the term دَفَاتِيَّةُ seems already to point to the season of the دَفَاتِيَّ rains]: (M, art. دَفَا:) and the fourth, the رَمَضِيَّةُ (M, arts. دَفَا and صَيْف,) which is the مِيرَةٌ coming when the earth becomes burnt [by the sun, about July, when the month of رَمَضَانَ began at the period when the calendar by the months was fixed by Kilāb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of ذُرَّةُ is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. دَفَا.)

مَارَ: see مَارَ.

مَارَ (S, M, K) and مَارَ (M, K) One who brings, or conveys, or purveys, مِيرَةً, (S, M, K,) or مِيرَ (M, L:) pl. of the former, مَارَ (S, M, K) and مَارَ, like رَجَالُهُ. (S, K.) You say نَحْنُ مَارَتْنَا, and مَارَتْنَا, [We are expecting our bringers, or conveyers, or purveyors, of wheat, &c.] (S.) The pl. مَارَ is applied to A company of men who go together from the desert to the towns or villages to bring مِيرَةً. (TA.) It is said in a trad. الْحَمُولَةُ الْمَارَةُ لَهُمْ لِأَعْيَةٍ, meaning, The camels that carry مِيرَةً for them for sale and the like are exempt from the eleemosynary taxation, because they are working beasts. (TA.)

## ميز

1. مَارَ, aor. يَمِيرُهُ, inf. n. مِيرَ (S, A, Mshb, K;) and مِيرَ (S, K,) inf. n. تَمِيرَ (S;) or

the latter has an intensive signification; (Mshb;) He put it, or set it, apart, away, or aside; removed it; or separated it; (S, A, Mshb, K;) from another thing, or other things; (Mshb;) as also مَارَهُ (K:) [or the second, rather, he did so much, or greatly, or widely; like زَيْلُهُ.] You say, مَارَ مِنْهُ, and مِيرَهُ. (A.) Ex. مَارَ الْأَذَى مِنَ الطَّرِيقِ He put aside, or removed, what was hurtful from the road. (TA.) And it is said in the Kur, [viii. 38,] لِيَمِيرَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ [That God may separate, or sever, the evil from the good]. (Mshb.) [It seems also, from what is said in the A, that مَا يَزُتُ بَيْنَهُمَا signifies I separated them two: besides having another signification, which see below.] You say also مَارَ الشَّيْءَ, (aor. and inf. n. as above, TA,) meaning, He separated one part of the thing from another; فَصَلَ بَعْضَهُ مِنْ بَعْضٍ (M, TA,) or عَنْ بَعْضٍ: (as in a copy of the A:) expl. in the K as signifying بَعْضُ عَلَى بَعْضٍ [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And الْأَشْيَاءَ مِيرَ He separated the things after knowledge of them. (Mshb.) — [Hence, He distinguished it, or discriminated it, or discerned it. And مَارَ بَيْنَ الْأَشْيَاءَ, and مِيرَ بَيْنَهُمَا, He distinguished, or discriminated, or discerned, between the things. This is what is meant by its being said,] الْمَجِيزُ also signifies التَّمْيِيزُ بَيْنَ الْأَشْيَاءَ. (TA.) You say also, مَا يَزُتُ بَيْنَهُمَا [I distinguished, or discriminated, or discerned, between them two]. (A.) From مِيرَ الْأَشْيَاءَ, meaning as explained above, is [also], app., derived the phrase التَّمْيِيزُ, used by the doctors of practical law, as signifying, [The age of discrimination;] the age at which one knows what things are beneficial to him and what are hurtful to him: or, accord. to some, التَّمْيِيزُ is a faculty in the brain whereby meanings are elicited. (Mshb.) = مَارَ [is also intrans., and signifies] He (a man) removed from one place to another. (IAar, K.) See also 8.

2: see مَارَ, throughout.

3: see مَارَ, in two places.

4: see مَارَ, first signification.

5: see 8, throughout. — You say also, فَلَانٌ يَكَادُ يَتَمِيرُ مِنَ الْغَيْظِ Such a one almost bursts asunder with wrath, or rage. (S, K,\*) The like is said in the Kur, lxvii. 8, tropically, of hell. (A, TA.)

6: } see 8, throughout.  
7: }

8. امْتَارَ, and تَمِيرَ (S, A, Mshb, K,) and امْتَارَ (S, A, K,) and امْتَارَ (Lh, TA,) [the