

made the dust to go to and fro: or raised the dust. (M, K.) — **أَمَارَ الدَّمِ** *He made the blood to run or flow*; (T, S, * IKtt, Mṣb;) as also **مَارَهُ** (IKtt, Mṣb,) inf. n. **مَرَّ**. (IKtt, [as in the TA; but this seems to be a mistake for **مَوَّر**].)

5: see 1, in two places.

مَوَّر A road: (T, S;) or a trodden and even road: (M, K:) an inf. n. used as a subst.: because people come and go upon it. (TA.)

مَوَّر Dust moving to and fro (M, K) in the air: (TA:) or raised by the wind: (M, K:) or carried to and fro by the wind. (T, S.) — See also **مَوَّار**.

مَوَّار (TA,) or **مَوَّارِ اللَّيْلِط** (S, TA,) A camel that moves the upper bones of his two arms from side to side; (S, TA;) and **مَوَّارِ الشَّبْعَيْنِ** [signifies the same]. (A.) — **مَوَّارَةٌ** (M, K,) or **مَوَّارَةُ الْيَدِ** (S, Mṣb,) A she-camel quick in her pace: (S, Mṣb;) or easy in her pace, and quick. (M, K.) — **رِيحٌ مَوَّارَةٌ** Wind that blows the dust to and fro: or that raises the dust: pl. **مَوَّارٍ**, which is extr. [with respect to rule]. (M.)

مَوَّارَاتُ Bloods [flowing, and running hither and thither]. So in the following verse (of Rusheyd Ibn-Rumeyd El-'Anazee, TA; not of El-Aqshā; [as it is said to be in the S in art. عوض;] Sgh, in TA, art. عوض:)

- **حَلَفْتُ بِبَوَائِرَاتِ حَوْلِ عَوْضٍ**
- **وَأَنْصَابِ تَرْكُنَ لَدَى الشَّعِيرِ**

[or **الشَّعِيرِ**, i.e., I swore, or I swear, by bloods flowing and running hither and thither, around 'Owd, and stones set up to be worshipped, left by Es-Sa'eer or Es-So'eyr]. 'Owd and Es-Sa'eer [or Es-So'eyr] were two idols. (S, TA.) [See also another verse, cited in art. عز.]

موز

مَوْز A certain kind of tree, (Mgh,) or fruit, (Mṣb, K,) well known; (S, Mgh, Mṣb, K;) [the fruit of the banana-tree, or *musa paradisiaca*;] i. q. **طَلْح** [in one of the acceptations of this latter word]: (Mṣb:) it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive, (K,) for it is slow of digestion: (TA:) the tree grows in the manner of the **بَرْدِي**, [i.e., papyrus, or perhaps other rushes,] and has a long and broad leaf, which may be three cubits by two cubits, (AHn, Mgh, TA,) the **مَوْز** [i.e., the fruit] is found, where it grows, throughout the whole year, (AHn, as cited by 'Abd-El-Lateef,) and there may be on one of its racemes from thirty to five hundred fruits; (AHn,

Mgh, K, TA;) this is seen in the districts of Maḳdishoo [between Abyssinia and the country of the Zenj]; (TA;) and when this is the case, the raceme is propped up; (AHn, Mgh;) it rises to the height of the stature of a man, [and higher,] and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues: whence the saying of Ash'ab, to his son, as related by As, Wherefore dost thou not become like me? to which he answered, Such as I is like the **مَوْزَة**, which does not attain to a good state until its mother dies. (AHn, TA.) **مَوْزَة** is the n. un. (S, Mṣb.)

مَوَّاز A seller of **مَوْز** [or fruit of the banana-tree]. (K.)

موس

1. **مَاس**, aor. **يَمُوسُ**, (Mṣb,) inf. n. **مَوَّس**, (Sgh, Mṣb, K,) *He shaved* (Sgh, Mṣb, K) the head, (Sgh, Mṣb,) or the hair: (K:) but Sgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See **مَوْسَى**, below.

أَلْتَّاس, not **أَلْتَّاس**, (K,) i.e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (K,) of the vulgar, as Sgh and others have plainly asserted; but I Ath says, I think that the hemzeh and lám in it are radical letters, as they are in **الْيَاس**, [i.e., **إِلْيَاس** or **أَلْيَاس**,] and it is not Arabic; and if so, its place is under the letter hemzeh, because they say **أَلْتَّاس**; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [The diamond;] a certain precious stone, (K, * TA,) reckoned among jewels, like the **يَاقُوت** and the **زُمُرُود**, (TA,) the largest of which is like the walnut, (K, TA,) or the egg of the pigeon, (TA,) and this is rare, or very rare, (K, TA,) the only instance being said to be the one called **الدَّرِّي**, which is suspended at the tomb of the Prophet: (TA:) it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it, [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] after which it is taken [in the state of powder] upon drills, and pearls &c. are drilled with it. (K.)

مَوْسَى [A razor;] a certain instrument of iron, (M, Mṣb, TA,) with which one shaves: (Lth, L, K, TA:) of the measure **فُعْلَى**, (Ks, M, Mṣb, K,) from **المَوْسُ**, [inf. n. of **مَاس**,] so that the **م** is a radical letter, (K,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) **المَوْسَى** is the

root (**تَأْسِيس** [lit. foundation]) of **المَوْسَى**, (L, K, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, Mṣb, K,) it is imperfectly decl., because of the short fem. **ا** [written **ي**], (Mṣb,) without tenween; (Az, K;) and Fr cites a verse [of obscene meaning] in which it is made fem.: (TA:) or it is from **رَأَسَهُ**, meaning "I shaved his head," (ISk, M, * Mṣb, K,) of the measure **مُفْعَل**, (ISk, Mṣb, TA,) so that the **ي** is a radical letter, as El-Umawee and Yz say, and Aboo-Amr Ibn-el-Alā inclined to think it so, (TA,) and therefore it is perfectly decl., (Mṣb,) with tenween, (Mṣb, K,) when indeterminate; (Mṣb;) or it is of the measure **مُفْعَل** because this measure is more common than **فُعْلَى**, and because it is perfectly decl. when indeterminate, whereas **فُعْلَى** is not so when indeterminate and when determinate: (Ibn-Es-Sarrāj, TA:) but I Amb says, that it is masc. and fem., and perfectly decl. and imperfectly decl.: ISk says, that the approved way is to make it perfectly decl.: (Mṣb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeid, in the Bāri', that he said he had not heard it made masc. except by El-Umawee; (Mṣb;) who asserted it to be masc. only: (TA:) the pl., accord. to him who makes it imperfectly decl., is **مَوْسَات**; and accord. to him who makes it perfectly decl., **مَوَاسٍ**. (Mṣb.) The dim. of **مَوْسَى**, in the sense above explained, [not as a proper name, in which case it is **مَوْسَى** only, without tenween, and has no relation to the same word signifying a razor,] is **مَوْسِيَّة**, [but by rule it should be **مَوْسِي**, like **حَبِيَّتَى**,] accord. to him who says **هَذِهِ مَوْسَى**; and **مَوْسِي** accord. to him who says **هَذَا مَوْسَى**. (ISk, TA.)

موش

مَاش [Indian peas;] a certain grain, well known, (S in art. **مِيش**, and K,) round, smaller than the **حَبَّس** [or chick-pea], of a tawny colour inclining to greenness; it is in Syria and India; and is sown; (TA;) also called **مَج** and **خَلَر** and **زَن**: (TA, art. **مَج**;) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (K:) the word is arabicized [from the Persian **مَاش**], or post-classical. (S.) — **Utensils and furniture, of the meaner sort, of a house or tent.** (IAar, K.) Hence the saying, **الْبَاشُ خَيْرٌ مِنْ لَاش**, [in one copy of the K I find **لَاش**], but the former seems to be the right reading,] meaning, *Mean house-*