

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* from the thing. (TA.) All these forms are syn.; but in the phrase *مَزَتْهُ 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 *عَنْ انماز* *مُضَلَّه* *He shifted from his place of prayer; or quitted it for another.* (TA.) [See also 1, last signification.] You say also, *امتا القوم*, meaning, *تميز بعضهم من بعض* [The people were, or became, put, or set, apart, &c., one from another]: (S, TA:) and, as also *تميزوا*, 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] *تمايزوا* 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 *التشاور والتشاور*] — 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, تميز is the most common. You say also, *فلان تميز بالكرم* *Such a one was, or became, distinguished by generosity.* And *الاشياء تميزت* and *تمايزت* *The things were, or became, distinguished, or discriminated, one from another; or distinct.*

10: see 8, throughout.

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

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

رجل مياز, and مميّز, [A man of much discrimination or discernment.] (A.)

ميّز [Distinguishing, or discriminating: and hence, a rational animal]. رجل مميّز: see مياز.

ميس

1. ماس, aor. يميّس, inf. n. ميس, and ميسان, *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 تميّس: (S, A,* K:) accord. to the Lth, ميس signifies a kind of ميسان, [app. a mistranscription for ميلان, 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.

ميس 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] غروب: when young, it is white within; but when it grows old, it becomes black, like آبنوس [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 Sarooq (سروغ), and it is related, of a person of knowledge, that he saw it at Et-Tāif: and hence the name of the raisins called ميسبي: (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-Tāif, and hence, he said, the raisins called ميس [not ميسبي] are thus named: (M:) [and F says,] ميس 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.)

ميسبي: see ميسبي.

ميسان: see ميسان.

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

ميسان: see ميسان.

ميسان (S, A, K) and ميسان (Ibn-'Abbād, A, K) and ميسان and ميسان (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 ميسان signifies the same as ميسان, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زيتون; or it is from مَسَن, and therefore of the measure فيقول; but more probably from الميس. (M.) — Also, الميس 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, غصن ميسان An inclining, or a bending, branch. (M.)

ميسان: see ميسان.

[ميس]

See Supplement.]

ميّط

1. ماط (S, Mṣb, K, &c.,) aor. يميّط, inf. n. ميّط (Mṣb, K) and ميّطان (K,) *He removed; retired, or went, to a distance; or became remote;* (Aṣ, IAqr,* A'Obeyd, S, Mṣb, K;) *عنّه* from him; (IAqr, A'Obeyd, S, K;) as also استماط; (TA;) and اماط; (IAqr, 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. ميّط, *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 ميّط, below: and see 3.] — Also, (A'Obeyd, S, Mṣb, K,) inf. n. ميّط; (TA;) and اماط, (A'Obeyd, S, Mṣb, K,) inf. n. إمطة; (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 signifies the same as اماطه; (Mṣb;) and some say *ميّطت به* [if this be not a mistranscription for *ميّطت به* in the sense of *أَمَطْتُهُ*] (TA.) You say, *الأيّ عن الطريق* (Mgh, TA,) inf. n. إمطة, (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] *ماطه*, inf. n. ميّط. (TA.) And it is said in a trad., *أَمَطْ عَنْ يَدِكَ* *Remove thou from us thy hand.* (TA.) And *ماط به* and *اميّط* signify *He took away him, or it;* syn. *أَذْهَبَهُ* and *ذَهَبَ بِهِ*. (TA.) — *ميّط* also signifies *The act of repelling, impelling, pushing, or thrusting;* (S;) and so مياط: (S, K:) and both signify the act of chiding: (S, K:) the former