

and **حيس**, inf. n. **تَحْيِيس**, 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] **اقط**, (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 **اقط**: (TA:) or dates, of the kind called **برني**, and **اقط**, 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 **اقط**, 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-Waddāh El-Andalusee, 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 **أخلط** [or various mixtures]. (TA.) A rājiz says,

* التمر والسمن معا تمر الأقط *
* الحيس إلا أنه لم يختلط *

[Dates and clarified butter together, then **اقط**, 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.)

حيس

1. **حيس**, inf. n. **يَحْيِص**, aor. **حَاصَ عَنْهُ**, and **مَاحِص** and **مَحْيِص** (S, Mṣb, K) and **حَيَصَان** (S, K) and **حَيَصَوَة** (TA) and **حَيَصَة** (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 **انحاص** signifies the same; (S, K, TA;) and so does **تحايص**: (TA:) or (K) one says of friends, (S, K,) **حاصوا**, (K,) or **حاصوا عن العدو** [they turned away from the enemy]; (S;) [and in like manner, **انحازوا**]; and of enemies, **انهمزوا**; (S, K;) [and in like manner, **ولوا مدبرين**]. You say also, **حاص عن القتال** *He turned away from the fight*. (A.) And **حاص عن الحق** *He turned away from the truth; he deviated from it*. (Mṣb.) And **حاص عن الشيء** *He turned away from the thing, and became safe from it*. (TA.) And it is said in a trad. respecting the battle of Ohod, **فحاص المسلمون** *And the Muslims made a wheel away,*

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

3. **حايصه**, (K,) inf. n. **مُحَايِصَة**, (TA,) *He acted towards him with artifice, or guile*; (K;) *vied with him*; (TA;) and *strove to overcome him*. (K.) Hence the saying of Mutarrif, related in a trad., when he was asked respecting his going forth from the pestilence, **هو الموت نحايصه**, **ولا بد منه**, 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.

وقع في حاص باص: see what next follows.

وقعوا, (AA, S, A, and K in art. **بيص**), and **وقع**, (S, A, and K ubi suprā), and **في حيص بيص**, (S, A, and K ubi suprā), and **حيص بيص**, (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 **حيص بيص**, (K ubi suprā, accord. to some copies, and so in the TA,) and **حيص بيص**, (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, **حيص بيص** and **حيص بيص**], is made perfectly decl. in the second [word], (K ubi suprā), [so that you say also **حيص بيص**, and **حيص بيص**, and **حيص بيص**; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written **حيص بيص**, and one adding **بيص**;) 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 **حيص بيص**, and **حيص بيص**], but this he may have inferred from what will be afterwards mentioned on the authority of ISK, (TA in art. **بيص**), and **في حاص باص**, (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:) **حيص بيص** and **حيص بيص** are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of **جاري بيت بيت**: or, as some assert, they are two nouns, from **حيص** meaning the “turning away,” and “retiring,” or “going back,” and **بوص** meaning the “outstripping,” and “fleeing;” and **بوص** is altered to assimilate it to **حيص**; 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, **جعلت الأرض عليه حيص بيص**, (S and K, both in art. **بيص**), or **حيص بيص**, (S ubi suprā),

and **حيصا بيصا**, (ISK, and K ubi suprā,) with fet-h to each, and **حيصا بيصا**, 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 **إنك لتحصب على الأرض حيصا بيصا**, or, as some say, **حيص بيص**, [i. e., **حيص بيص** or **حيص بيص**, meaning, *Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein*: &c.] (S.) — **حيص بيص** also signifies *The hole of the rat or mouse*. (TA in art. **بيص**.)

حيصة: see 1, in two places.

حيص 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.)

محيص [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. **محيص** (S, K) and **معدل** (Mṣb, K) and **مميل** (K) and **مهرب**. (S, K.) You say, **ما عنه محيص** [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)

حيض

1. **حيض**, inf. n. **تَحْيِض**, aor. **حَاضَتْ**, (S, A, Mṣb, K,) and **مَاحِض** and **مَحْيِض** (S, Mṣb, K) and **حَيَصَان**, (Abou-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 **تحيضت**: or this latter signifies *she likened herself to the حائض*. (TA.) — Also *She attained the age of menstruation*. (TA.) [See **حائض**.] — **حاضت السمرة**, (S, A, Mṣb,) aor. as above, (Mṣb,) inf. n. **حَيْض**, (S, Mṣb,) *The [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 **دودم**; 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, **الشجرة** is put in the place of **السمرة**, 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.] — **حاض السيل** *The torrent overflowed; or poured out, or forth, from fulness; or ran*; syn. **فاض**. (TA.)

2. **حيض المرأة** *He attributed [or menstruation] to the woman*. (Mṣb.) — **حيض جاريتها**, (TK,) inf. n. **تَحْيِض**, (Sgh, K,) *Tempore men-*