

made the dust to go to and fro: or raised the dust. (M, K.) — امار الدم *He made the blood to run or flow*; (T, S, \*IKṭṭ, Mṣb); as also مارة *مارة*, (IKṭṭ, Mṣb,) inf. n. ممر. (IKṭṭ, [as in the TA; but this seems to be a mistake for موز.])

5: see 1, in two places.

موز *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.)

موز *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 موار.

موار, (TA,) or موار اليلاط, (S, TA,) *A camel that moves the upper bones of his two arms from side to side*; (S, TA;) and موار الضبعين [signifies the same]. (A.) — مواراة, (M, K,) or مواراة اليد, (S, Mṣb,) *A she-camel quick in her pace*: (S, Mṣb:) or *easy in her pace, and quick*. (M, K.) — ريح مواراة *Wind that blows the dust to and fro*: or *that raises the dust*: pl. رباح موز, which is extr. [with respect to rule]. (M.)

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

\* حَلَفْتُ بِمَائِرَاتِ حَوْلِ عَوْضٍ \*  
\* وَأَنْصَابِ تُرْكُنِ 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

موز *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. طنج [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 بَرْدِيّ*, [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 موز [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 Maqdishoo [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 Aḡ, *Wherefore dost thou not become like me? to which he answered, Such as I is like the موزة, which does not attain to a good state until its mother dies*. (AHn, TA.) موزة is the n. un. (S, Mṣb.)

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

### موس

1. ماس, aor. يموس, (Mṣb,) inf. n. مونس, (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 موسى, below.

الماس, not الماس, (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 الماس, [i. e., الماس or الماس], and it is not Arabic; and if so, its place is under the letter hemzeh, because they say الماس; 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 ياقوت and the زمرد*, (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 الكوكب الدرّيّ, 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.)

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

root (تأسيس [lit. foundation]) of الموسى, (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 أوسيت رأسه, meaning "I shaved his head," (ISk, M, \* Mṣb, K,) of the measure مفعّل, (ISk, Mṣb, TA,) so that the ي is a radical letter, as El-Umawee and Yz say, and Aboo-Amr Ibn-el-Alà 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 مفعّل because this measure is more common than فعلى, and because it is perfectly decl. when indeterminate, whereas فعلى is not so when indeterminate and when determinate: (Ibn-Es-Sarráj, TA:) but IAmb 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'Obeyd, in the Bári', 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 موسيات; and accord. to him who makes it perfectly decl., موابس. (Mṣb.) The dim. of موسى, in the sense above explained, [not as a proper name, in which case it is موسى only, without tenween, and has no relation to the same word signifying a razor,] is مويبة, [but by rule it should be مويبي, like حبيبي] accord. to him who says هذه موسى; and مويبي accord. to him who says هذا موسى. (ISk, TA.)

### موش

ماش [Indian peas;] *a certain grain, well known*, (S in art. ميش, and K,) *round, smaller than the حمص [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 زِن: (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 ماش], or post-classical. (S.) = *Utensils and furniture, of the meaner sort, of a house or tent*. (IAar, K.) Hence the saying, الماش خير من لاش, [in one copy of the K I find لاش, but the former seems to be the right reading,] meaning, *Mean house-*