

[The twenty-sixth letter of the alphabet; called **هَاءُ**: it is one of the class termed **حَلْقِيَّةٌ** [or guttural], and is a radical letter, except when written with two dots, *ه*; for which, and for the pronominal values of *ه*, &c., see the Supplement. — As a numeral it denotes *five*.]

هَأَ

R. Q. 1. **هَأَاهَا بِالْإِبِلِ**, (El-Umawee, §, K.) inf. n. **هَأَاهَا** and **هَأَاهَا**, (K.) the latter extr., (TA,) [see **هَأَاهَا**] *He called the camels to food, or provender, by the cry هِي هِي* (S, K:) or he *chid* them, (زَجَرَهَا), by the cry **هَأَاهَا**. (K.) [See also arts. **جَاءَ** and **جَأَ**.] — **هَأَاهَا**, inf. n. **هَأَاهَا**, *He chid a dog.* (TA.) — **هَأَاهَا**, inf. n. **هَأَاهَا**, *He laughed loud and long*: [a word imitative of the sound]. (K, TA.)

هَأَاهَا, subst. from **هَأَاهَا**, [A call to camels to food, or provender]. (S, K.) **هِي هِي** and **جِي جِي** are said to be thus written by Az's own hand, with *kesr*: and are thus written in the *Jáme'* [of Kz]. (L.) [See arts. **جَاءَ** and **جَأَ**.]

هَأَاهَا and **هَأَاهَا** One who laughs loud and long. (K, TA.) — **جَارِيَةٌ هَأَاهَا** A damsel who laughs loud and long. (Lh, TA.)

هَبَ

1. **هَبَّتِ الرِّيحُ** (S, &c.) aor. **تَهَبَّتْ**, (M, &c.) contr. to analogy; for all reduplicate trilateral verbs that are intrans. have *kesr* in the aor., except twenty-eight, of which this is one; (Lb;) inf. n. **هَبُّوْبٌ** and **هَبِيْبٌ** (S, K) and **هَبُّ**; (K:) but this last is not of high repute; (IDrd;) *The wind blew; rose; was in a state of commotion.* (S, K, &c.) — It is also said of a foul, or stinking, odour. (Msb, in art. قوح.) — **يَوْمٌ تَهَبَّتْهُ النَّكْبَاءُ** is for **يَوْمٌ تَهَبَّتْ فِيهِ** [A day in which the wind called *blows*]. (TA, art. حص.) — **هَبَّتْ** + **It** (a star) *rose*: (TA:) [and in like manner, the dawn:

see **عَطَّاسٌ**.] — **هَبَّتْ إِلَى الصَّلَاةِ** *He arose, or went, or betook himself, to prayer.* (ISh, from a trad.) — **هَبَّتْ**, inf. n. **هَبُّ**, † *He was brisk; lively; sprightly.* (TA.) — **هَبَّتْ**, inf. n. **هَبُّ** and **هَبُّوْبٌ** and **هَبِيْبٌ**, *He (any person or animal marching or journeying) was brisk, lively, or sprightly, and quick*: (K:) or **هَبَّتْ**, aor. **يَهَبُّ**, with *kesr*, inf. n. **هَبُّ** and **هَبُّوْبٌ**, *he (any such person or animal) was brisk, lively, or sprightly*: and **هَبَّتْ**, [aor. **يَهَبُّ**] inf. n. **هَبُّوْبٌ** and **هَبِيْبٌ**, *he (the same) was quick, and brisk, &c.*: ex. **هَبَّتِ النَّاقَةُ**, aor. **تَهَبُّ**, with *dam*, inf. n. **هَبَابٌ**, *The she-camel was quick in her march, or pace*: (TA:) and **هَبَّتِ البَعِيرُ**, inf. n. **هَبَابٌ**, *The camel was brisk, lively, or sprightly, in his march, or pace.* (Lh, S, TA.) See also R. Q. 1. — **هَبَّتْ**, aor. **يَهَبُّ**, (S,) inf. n. **هَبُّ** and **هَبُّوْبٌ** (K) and **هَبِيْبٌ**; (TA;) and † **هَبَّبَ**, inf. n. **هَبْبَةٌ**; (K;) † *He awoke, or became roused, from his sleep.* (S, K.) — **هَبَّتْ يَفْعَلُ كَذَا** † *He began to do so; set about doing so; i. q.* **مِنْ أَيْنَ هَبَبْتَ** (S, K.) — [You say] **هَبَبْتَ** (S, K.) — **مِنْ أَيْنَ هَبَبْتَ لَنَا**; i. e., **مِنْ أَيْنَ جِئْتَ** † *Whence hast thou come?* (K;) as though you said **مِنْ أَيْنَ آتَيْتَ لَنَا**; i. e., **مِنْ أَيْنَ آتَيْتَ لَنَا** *Whence hast thou been roused [to come] to us.* (S.) [And] **أَيْنَ هَبَبْتَ عَنَّا**, with *kesr*, (in some copies of the K, *حَتَّى* is put for *عَنَّا*; but this is a mistake; TA;) *Where hast thou absented, or hidden, thyself, from us?* or, rather, *where hast thou been absent, or hidden, from us?* (Yoo, K.) — **هَبَّتْ** † *He was absent a long time.* (Yoo, K.) — **هَبَّتْ**, (S, K,) aor. **يَهَبُّ**, (Msb,) or **يَهَبُّ**, (Az, TA,) inf. n. **هَبَّةٌ** (S) [and, app., **هَبَّةٌ**,] and **هَبُّ**, (TA,) *It (a sword, S, K, and a spear, S,) shook, or quivered, (S, K,) and penetrated into the thing struck with it.* (S, Msb.) — **هَبَّتْ**, (aor. **يَهَبُّ**, TA,) inf. n. **هَبُّ** and **هَبَّةٌ** and **هَبَّةٌ**; and † **اهْتَبَّتْ**; (Sh, * K;) *It (a sword, Sh,) cut him, or it; or cut it off.* (Sh, K.) — **هَبَّتْ** *He was routed, or put to flight, in battle.* (IAqr, K.) — **هَبَّتْ**, aor. **يَهَبُّ** (S, K) and **يَهَبُّ** (K,) the latter dev. from

rule, and not found in other lexicons, but see what is cited above from Lb, that **هَبَّتْ** is one of the twenty-eight verbs which thus deviate from rule, (TA,) inf. n. **هَبِيْبٌ** and **هَبَابٌ** and **هَبَّةٌ**; and † **اهْتَبَّتْ**; (S, K;) and † **هَبَّبَ**, (K,) inf. n. **هَبْبَةٌ**; (TA;) † *He (a goat) was excited with lust*: (TA;) or *uttered a sound, or cry, [or rattled,] and was excited by desire of the female*; or *uttered a sound, or cry, [or rattled,] when so excited, or at rutting-time*: (S, K:) or **هَبَّبَ** signifies *he uttered a sound, or cry, [or rattled,] at rutting-time*: (TA:) or **هَبَّتْ**, inf. n. **هَبَابٌ** and **هَبِيْبٌ**; and † **اهْتَبَّتْ**; *He (a stallion-camel, &c.) desired copulation.* (M.) — **هَبَبْتُ بِهِ** *I called him (a goat, TA) ad ininitum; ut femellam conscenderet.* (K.) [F observes, that J's giving **هَبَبْتُ** in this sense is a mistake: but MF remarks, that what J says is † **هَبْبَةٌ**, he (MF) having examined many copies of the S and found them all alike in this case, and that this is correct; and this is the reading that I find in both of M. Fresnel's copies of the S: see also **تَهَبَّبَ**, given in the S as quasi-passive of **هَبْبَةٌ**: SM, however, states in the TA, that the reading found by him in a copy of the S in the handwriting of Yaḳoot, the author of the Mojam, collated with the copy of Aboo-Zekereeya Et-Tebreezee and that of Aboo-Sahl El-Harawee, is **هَبَبْتُ بِهِ**, as in the K; and this, he says, is the genuine reading.]

2. **هَبَّتْ** *He tore it, or rent it, much.* (K.)

4. **اهْتَبَّتِ الرِّيحُ**, and † **اهْتَبَّتِهَا**, [*He (God) caused the wind to blow; to rise; to be in a state of commotion*]. (A.) — **اهْتَبَّتْ** † *He awoke him, or roused him, from his sleep.* (S.) † **هَبَّتْ** is said to signify the same; and in proof thereof is adduced a reading in the Kur, deviating from that which is universally received as correct; **مَنْ هَبَّتَا مِنْ مَرَقَدِنَا**, instead of **مَنْ بَعَثْنَا**, *Who hath roused us from our sleeping-place?* [ch. xxxvi., v. 52;] but IJ rejects this reading, unless it be elliptical, for **هَبَّتْ بِنَا**. (TA.) — **اهْتَبَّتِ السَّيْفُ** *He shook the sword; or made it to quiver.* (Lh, Sh.)

5. **تَهَب** † *It (a garment) became worn out, or ragged.* (S, K, TA.)

8: see 1.

10: see 4.

R. Q. 1. **هَبَّ**: see **هَبَّتْ بِهِ**. — **هَبَّ**, inf. n. **هَبَّ**, *He was quick, or swift.* (K.) See also 1. = **هَبَّ**, inf. n. **هَبَّ**, *It (the سَرَاب, or mirage,) glistened, or shone; syn. تَرَقَّرَقَ; (K;) i.e., لَمَعَ. (TA.) = هَبَّ, inf. n. هَبَّ, He urged, or checked, [app. the former,] with his voice; syn. زَجَرَ; (K;) by saying هَبَّ, (R, as cited by MF,) or هَبَّ هَبَّ: [so I understand from the TA, where it is said والفعل منه هَبَّ هَبَّ; for which it is evident that we should read وَأَسْرَعَ الْفِعْلُ وَأَسْرَعَ الْفِعْلُ; meaning "its" (imperative) verbal n. &c.:] accord. to some, used specially with reference to a horse: see هَاب [in art. هَب]. (TA.) You also say هَبَّ بِهِ. (TA.) = **هَبَّ**, inf. n. **هَبَّ**, *He slaughtered [a beast].* (K.)*

R. Q. 2. **تَهَبَّ** *He (a goat, TA, called ad initum, S) shook himself; syn. تَزَعَزَعَ. (S, K.)* See **هَبَّتْ بِهِ**. = **هَبَّتْ** *An army of which one part presses upon another.* (TA, art. جَعَب.)

هَبَّ, pl. of **هَبَّة**: see **هَبَّاتٌ**.

هَبَّة *The wind.* (TA, voce كَبَّة.)

هَبَّة (S) and **هَبَّة** (K), both of which forms are correct, (TA,) † *The penetration of a sword, (S, K,) or spear, into the thing that is struck with it, and its shaking, or quivering.* (S.) — **هَبَّة** *A sword that shakes, or quivers, and penetrates into the thing struck with it: (S:) and, that falls with vehemence.* (TA.) — **هَبَّة** (S, K) and **هَبَّة** (K), or the latter only, (TA,) † *An hour, or a short time, (ساعة,) remaining before dawn.* (As, S, K.) — **هَبَّة** (S, K) and **هَبَّة** (K), or the latter only, (TA,) † *An indefinite period of time; syn. حَقْبَةٌ: (S, K:) a long time; syn. دَهْرٌ. (Az.)* Ex. **عَشْنَا بِذَلِكَ هَبَّةً مِنَ الدَّهْرِ**. (Az.) *We lived therein, or in that [state], some time, [or a long time]: like the saying سَبَّهَ. (AZ, S.)* — [You say] **رَأَيْتُهُ هَبَّةً** *I saw him once (K) in life.* (TA.) — **هَبَّةً** *He has come [in] to me once.* Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) i. q. **وَقَعَةَ**. (Msb.) See art. **عَسَل** in the Mgh.

هَبَّة: see **هَبَّة** throughout. — *A state, or condition: [or perhaps the meaning intended is the state of being brisk, lively, or sprightly, and quick].* (K.) Ex. **إِنَّهُ لَحَسَنُ الْهَبَّةِ** *Verily he is in a good state, or condition, &c.* (TA.) — **هَبَّة** *The state*

of a stallion when excited by desire of the female. (S.) See 1. = **هَبَّة** *A piece of a garment, or the like: (K:) pl. هَبَّاتٌ: (S, K:) a piece of rag.* (TA.) — See **هَبَّاتٌ**.

هَبِّي mentioned in the Nawádir of Th, and said to be from **هَبَّوْبُ الرِّيحِ**, but not of established authority: [unexplained]. (TA.)

هَبَّيْبٌ *A wolf that is light, or active, and quick, or swift, of pace.* (K.) See **هَبَّيْبِي**. — *A certain valley of hell, the place of abode of tyrants, oppressors, and the like.* (TA, from a trad.)

هَبَّيْبِي *Quick, or swift: as also هَبَّيْبٌ and هَبَّيْبٌ. (K.)* — *A light, or active, camel: fem. with ة. (K.)* — *One who serves well; a good servant. (K.)* — *Any one who does well a small thing: accord. to some, specially, a cook, and a roaster of meat.* (TA.) — *A butcher; syn. قَصَابٌ: [from هَبَّيْبٌ "he slaughtered"].* (IAar, K.) — *One who sings well to camels, to urge, or excite, them.* (K.) — **هَبَّيْبِي** *A pastor: (S:) or a pastor of sheep or goats: or the he-goat of a flock.* (K.)

هَبَّابٌ i. q. **هَبَّاءٌ** [*Dust, &c.: see هَبَّوْبٌ*]. (K.)

هَبَّوْبٌ and **هَبَّوْبَةٌ** and **هَبَّيْبٌ** *A wind that [blows violently, and] raises the dust.* (S, K.)

هَبَّوْبَةٌ: } see **هَبَّوْبٌ**.
هَبَّيْبِي: }

هَبَّابٌ: see **هَبَّيْبِي** = *Clamorous; a banler.* (K.) = **هَبَّابٌ** *The سَرَاب, or mirage.* (M, K.) — **هَبَّابٌ** *A certain game of children, (K,) of the children of El-'Irak, (TA,) or of the children of the Arabs of the desert.* (T.)

هَبَّابٌ, **هَبَّابٌ**, (As, S, K,) as also **هَبَّابٌ**, (As, S,) and **هَبَّابٌ**, and **هَبَّابٌ**, (K,) † *A garment rent in pieces, ragged, or tattered.* (As, S, K.)

هَبَّابَةٌ [*A wind blowing; rising; in a state of commotion.*] (A.)

هَبَّابٌ: see **هَبَّابٌ**.

هَبَّابٌ *A place of blowing of the wind.*

هَبَّابٌ (S, L, K) and **هَبَّابٌ** (S) and **هَبَّابٌ**, of the same measure as **مُعْظَمٌ**, (L,) † *A he-goat that is much excited with lust: or that rattles much, and is much excited by desire of the female: or that rattles much when so excited: see 1.* (S, K.)

هَبَّابٌ and **هَبَّابٌ**: see **هَبَّابٌ**.

هبت

1- **هَبَّتْ**, aor. -, (inf. n. **هَبَّتْ**, TA.) *He beat,*

struck, or smote, him (A, 'Obeyd, S, K) with a sword. (Sh.) Ex. **هَبَّتُوهُمَا حَتَّى قَرَعُوا مِنْهُمَا** *They smote them both with swords until they slew them.*

(TA, from trad.) — **هَبَّتَهُ**, aor. -, *He, or it, lowered him, syn. هَبَّطَهُ and طَأَطَأَهُ and حَطَّطَهُ, (K,) with respect to station, rank, or dignity: (TA:) and abased him; debased him; rendered him abject, vile, despicable, or ignominious. (L.)* Ex. **هَبَّتَهُ الْمَوْتُ عِنْدِي مَنْزِلَةً** *Death lowered him in my estimation with respect to rank, or dignity, because he died upon his bed, and did not die a martyr. From a trad. (Fr.)* — **هَبَّتْ** *He was lowered with respect to rank, station, or dignity. (Fr.)* — **هَبَّتْ** (like **عَبَّتْ**, [i.e. pass. in form, but neut. in signification,] (K,) *He (a man) was cowardly, and his intellect quitted him: (S, K:) he was without intellect.* (TA.) — **هَبَّتْ**, aor. -: see **هَبَّيْتٌ**.

هَبَّتٌ *Softness; laxity. (L.)* — *Stupidity, foolishness, stupefaction.* (TA.)

هَبَّةٌ *Weakness (S, K) in intellect. (S.)* Ex. **هَبَّةٌ فِي عَقْلِهِ هَبَّةٌ** *There is a weakness in his intellect.*

(S.) **هَبَّةٌ فِيهِ هَبَّةٌ** *There is a stroke of stupidity in him: or there is in him what resembles heedlessness, and unsoundness of intellect: (TA:) or هَبَّةٌ signifies loss of reason. (TA in art. خَلَعَ.)*

هَبَّتْ *What a question! about a man, whose sleep is that of a sick person, or of one far advanced in years, or whose sleep is light, (TA, art. سَبَّ) [and whose night is one of languor].* From a trad. **هَبَّتْ**, here, is from **هَبَّتٌ**, as signifying "softness, and laxity." (TA.)

هَبَّيْتٌ *One in whom is sudden fright, or terror, and a shrinking (تَلَبُّدٌ) [by reason of fear]. (L.)* — **هَبَّيْتٌ** and **هَبَّيْتٌ** *A cowardly man, whose intellect is quitting him: (S, K:) a man without intellect. (TA.)* — In the saying of a poet, **نَشَوْتُهَا هَبَّيْتٌ**, quoted, but not expl., by Th, **هَبَّيْتٌ** is thought by ISd to be of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**.

and to signify, **شَيْءٌ يَهَبْتُ**, i.e. *A thing that stupefies, or renders foolish, and confounds, perplexes, or amazes, and thus stills, or quiets and causes to sleep.* The poet says,

* **تُرِيكَ قَدَىٰ بِهَا إِنْ كَانَ فِيهَا** *
* **بُعَيْدَ النَّوْمِ نَشَوْتُهَا هَبَّيْتٌ** *

[he is app. describing clear and strong wine, and says, *It will show thee a mote in it, if it be therein: a little after sleep, (even,) the intoxication (which is the result) thereof is a thing that stupefies, &c.*] (TA.)

مَهْبُوتٌ *Confounded; perplexed; amazed; i. q.* (TA, art. هفت.) **مَهْبُوتُ الْفُؤَادِ** A man of a cowardly heart, without intellect. (S.) See **هَيْبَتٌ** — **مَهْبُوتٌ** Lowered with respect to rank, station, or dignity. (Fr.) — **مَهْبُوتُ التَّرَاقِي** Having depressed, deficient, collar-bones, or clavicles. (Fr.) = **مَهْبُوتٌ** A bird that is sent forth at random; without being rightly directed; [without being let fly at some other particular bird]. Thought by IDrd to be a post-classical word in this sense. (TA.)

هبت

1. **هَبَّتْ مَالَهُ**, aor. هَبَّ, inf. n. هَبْتٌ, *He scattered, or squandered, his property.* (L.)

Q. Q. 1. **هَبَّتْ**: see **هَبَّتَتْ**.

هَبَّتَةٌ A severe, difficult, or afflictive, affair: (S, K:) pl. **هَبَاتٌ**: the ن is an augmentative letter. (TA.) The pl. also signifies calamities: and confused affairs and news. (TA.) — Also, *Confusion in speech, or, in what is said:* (S, K:) [probably an inf. n., of which the verb is **هَبَّتْ**].

هيج

1. **هَجَّ**, aor. هَجَّ, inf. n. هَجَجٌ; (L;) and **هَجَّجَ** *He, or it [a camel's udder], became swollen; or had a tumour [or هَجَج].* (S, L, K.) — **هَجَّجَ** *It (a man's face) became swollen, and contracted:* (L:) [and so **هَجَّجَ**, in the K, art. رهل: see its part. n.] — **هَجَّجَهُ**, (S, K,) aor. هَجَّجَ, (K,) or هَجَّجَ, [which is more probably right,] (L,) inf. n. هَجَّجٌ, (S, L,) *He beat him, or struck him, (S, K,) with a staff, or stick: like هَجَّجَهُ* (S) [and **هَجَّجَهُ**]: or, *with uninterrupted blows, but not violently: or, with a piece of wood, like as one beats a dog in killing him: or he beat him in any part of him that he saw.* (TA.)

2. **هَجَّجَهُ**, inf. n. هَجَّجٌ, *It caused him, or it, [a camel's udder], to become swollen; or to have a tumour [or هَجَج].* (S, K.) — **هَجَّجَ وَجْهَهُ** [It rendered his face swollen: see هَجَّجَ:] said of much sleep. (TA, in art. رهل.) — **هَجَّجَ** *He killed a dog, [app. by beating].* (L.)

5: see 1.

هَجَجٌ A thing like a tumour, in a she-camel's udder: (S, K:) it is a tumour, or swelling, of the slightest kind. (TA.)

هَجَّجَ: see what follows.

هَجَّجٌ A man swollen; or affected with a tumour. (TA.) A swollen face of a man; (A;)

as also **هَجَّجَ**, (L,) and **هَجَّجَ**. (A.) — A man heavy, or dull, in spirit; syn. **ثَقِيلُ النَّفْسِ**. (S, K.)

هَجَّجَ: see **هَجَّجَ**.

هبد

1. **هَبَّدَ**, aor. هَبَّدَ, (L, K,) inf. n. هَبْدٌ, (L,) *He broke هَبِيد*, (Lth, L, K,) i. e. *colocynths:* (Lth, L:) or (in the K, and) *he cooked هَبِيد* [i. e., *colocynths or their seeds*]: (L, K:) or (in the K, and) *he gathered هَبِيد* [i. e. *colocynths*]; (L, K;) as also **هَبَّدَهُ** and **هَبَّدَهُ**; (K;) or **هَبَّدَهُ** and **هَبَّدَهُ**; which are said of an ostrich and of a man: and these two verbs signify *he (an ostrich or a man) extracted هَبِيد* [or *colocynth-seeds*] *to eat:* (L:) you say of an ostrich **هَبَّدَهُ** *he extracts the seeds of the colocynth to eat them:* and **هَبَّدَهُ** signifies *he took a colocynth, or colocynths, and broke it, or them:* (S, L:) or *he (an ostrich) broke a colocynth, or colocynths, and ate its, or their seeds:* (A:) and *he gathered colocynths and macerated them in water:* (L:) and **هَبَّدَهُ** *he [an ostrich] pierced colocynths with his beak, and ate their seeds:* (T, L:) and *he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised, or brayed, and cooked:* (S, L:) or *he prepared for food (عَالَجَ) the pulp of colocynths.* (AHeyth, L. [See an ex. in a verse cited voce راجلة.]) — Also **هَبَّدَهُ**, (aor. as above, L,) *He fed him (namely a man, K) with هَبِيد.* (L, K.)

5 and 8: see 1.

هَبَّدَ: see **هَبَّدَ**.

هَبِيدٌ The colocynth; as also **هَبْدٌ**: (L, K:) or the seeds of the colocynth; (S, A, L, K;) as also **هَبْدٌ**: (L, K:) n. un. of the former, [which is a coll. gen. n.] with ه: (L:) or the pulp of the colocynth. (AHeyth, L.) — [See **هَبْوَقٌ**] — Also, *A certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them:* (Nh, L:) or *colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes عَصِيدَةٌ is made of it:* (AA, L:) or *a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped.* (L.)

رَجُلٌ هَابِدٌ A man who gathers colocynths: (TA:) and **هَوَائِدٌ** [pl. of **هَابِدَةٌ**] *women who gather colocynths.* (K.)

[**هَبَّدَ**: see **هَبَّدَ**.]

هبر

[1. **هَبَّرَ**, &c.: see Supplement.]

صَرَبَ هَبْرٌ: see **سَعَّرٌ**.

هَبْرِيَّةٌ (S, K) and **هَبْرِيَّةٌ** (TA) [*Scurf on the head;*] *what is in the hair of the head, resembling bran;* (S;) *the dirt of the head, that clings to the lower part of the hair, resembling bran;* (K;) as also **هَبْرِيَّةٌ** (TA) and **هَبْرِيَّةٌ**. (AO, S, K, in art. تبر.) — Also, [both words,] *What flies about, of, or from, feathers,* (K, TA,) and *the like:* (TA:) and the former, *what flies about, of, or from, the down of cotton:* (K:) or *the fine down that flies about from cotton:* (L:) and *what becomes scattered about, and compacted, of, or from, canes, or reeds, and the بَرْدِيُّ [or papyrus]:* (Yaakooob:) pl. of the former, **هَبْرِيَّاتٌ**. (TA.)

هَبْرِيَّةٌ: see above, in two places.

هَبْرٌ Barley growing, or growing forth; in the Nabathæan language. (Sa'eed ibn Jubeyr, TA, art. عصف.)

هيش

1. **هَيْشَ**, aor. هَيْشَ, (S, TA,) inf. n. هَيْشٌ, (S, A, K,) *He collected a thing;* (TA;) as also **هَيْشَ**, aor. هَيْشَ: (ISk, ISd:) *he collected; and gained or earned, or sought sustenance;* (S, A, K;) as also **هَيْشَ**: (S, A:) or *he practised some art or trade, to procure sustenance; and he exercised art, craft, cunning, or skill, in the management of his affairs:* (TA:) and **هَيْشَ** and **هَيْشَ** and **هَيْشَ** *he gained or earned, or sought sustenance; and collected; and exercised art, craft, cunning, or skill, in the management of his affairs:* (ISd, TA:) and **هَيْشَ**, inf. n. هَيْشٌ, *he collected much; syn. جَمَعَ.* (K.) You say, **هَيْشَ لِعِيَالِهِ**, *He collects; and gains or earns, or seeks sustenance; for his family, or household;* (S;) as also **هَيْشَ**: (S, A:) or *practises some art or trade, to procure sustenance for them; exercises art, craft, cunning, or skill, in the management of his affairs, for them.* (TA.) [See also **هَيْشَ**.] — **هَيْشَتُهُ**, (K,) inf. n. as above, (TA,) *I obtained it, (K, TA,) by collecting and gaining or earning.* (TA.) And **هَيْشَ مِنْهُ عَطَاءٌ** *He obtained from him a gift.* (K.) — **هَيْشَ الْغَنَمِ**, inf. n. as above, [app. meaning *He roused and scared the sheep or goats, and drove and collected them to some*

person or place,] is like نَجَشَ الصَّيْدَ (Ibn-'Abbād.)

2: see 1.

5. تَهَبَّشَ: see 1, in three places. = Also, and † اهْتَبَّشَ, *It became collected; or it collected itself: or the former, it became collected, or it collected itself, from several places: syns. تَجَمَّعَ and اجْتَمَعَ* (K.). And تَهَبَّشَ الْقَوْمُ *The company of men became collected as an army, or a military force; or collected itself into an army, or a military force.* (TA.)

8: see 1, in two places: = and see 5.

هَبَّاشَةٌ *i. q. حَبَّاشَةٌ*; (S, K;) *i. e., What is collected, of men, and of property: (S, TA:) a company, or body, of men, not of one tribe: (TA, in art. حَبَّاشَ:) and what one gains or earns, and collects, of property: pl. هَبَّاشَاتٌ.* (TA.)

هَبَّاشٌ *One who collects; and who gains, or earns, or seeks sustenance: (S:) or who does so much; (Lth, K, TA;) and who exercises art, craft, cunning, or skill, in the management of his affairs, for his family, or household.* (Lth, TA.)

مَهْبُوشٌ *Collected; and gained or earned.* (S,* TA.)

هبط

1. هَبَطَ (S, Mṣb, K,) aor. ʔ and ʔ, (Mṣb, K,) but the latter is of rare occurrence, (Mṣb,) inf. n. هَبُوطٌ (S, K,) of that whereof the aor. is ʔ, and of that whereof the aor. is ʔ; (TA;) or of the latter only, that of the former being هَبَّطَ; (Mṣb;) *He, or it, (said of water &c., Mṣb,) descended: (S, Mṣb, K:) and † تَهَبَّطَ he descended, or went down, or went down a declivity; and it sloped down; syn. اِنْحَدَرَ; (TA;) and † انْهَبَطَ signifies the same as this last; or † he became lowered, or degraded; syn. اِنْحَطَّ; (K;) being quasi-pass. of † اَهْبَطَهُ (S, TA,) and it may be also of هَبَّطَهُ, as is said in the M. (TA.) You say, هَبَّطْنَا فِي حَدُورِ صَعْبَةٍ [We descended a difficult declivity]. (A, in art. حُدْر.) And هَبَّطَ الْوَادِي (Bd, ii. 58, and Mṣb,) [as though it were trans., for فِي الْوَادِي,] inf. n. هَبُوطٌ (Mṣb,) *We descended into the valley.* (Bd, Mṣb.) And هَبَّطَ مِنْهُ *He came forth from it.* (Bd, ubi supra.) It is said in the Kṣur, ii. 58, اِهْبَطُوا مِصْرًا *Descend ye into Misr:* (Bd:) accord. to one reading, اِهْبَطُوا (Bd, TA.) You say also هَبَّطَ بَلَدًا *He entered such a town or country.* (K.) And هَبَّطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ *I removed him from a place to a place.* (Mṣb.) — هَبَّطٌ also signifies † *The falling into evil: (K, TA:) and † the being, or becoming, low, abject, mean, or vile: (TA:) and † the suffering loss, or diminution.* (K, TA.)*

You say, هَبَّطَ مِنْ مَنَزَلَتِهِ † *He fell from his honourable station.* (TA.) [See also 7, mentioned above.] And هَبَّطَ فُلَانٌ † *Such a one became low, abject, mean, or vile.* (TA.) And هَبَّطَ مِنَ الْخَشْيَةِ † *He became mean, or abject, and lowly, or submissive, from fear.* (TA.) [See Kṣur, ii. 69.] And هَبَّطَ الْقَوْمُ, aor. ʔ, † *The people, or company of men, became in a state of abasement and diminution.* (TA.) Whence the trad., (TA,) اللَّهُمَّ غَيِّبْ لَّا هَبَّطًا (S, TA,) *i. e. نَسَأَلُكَ [O God, we ask of Thee a good state, or condition, and we put our trust in Thee for preservation that we may not become brought down from our state]: (S:) mentioned [and explained] before, in art. هَبَّطَ, q. v. (TA.) [But in this instance, هَبَّطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَّطْتُ إِيْلَى وَغَنَمِي, aor. ʔ, inf. n. هَبُوطٌ, † *My camels, and my sheep, or goats, suffered loss, or diminution: and in the same sense هَبَّطَ is said of flesh, and of fat, and of fatness.* (TA.) And هَبَّطَ ثَمَنَ السَّلْعَةِ † *The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Mṣb, K, TA,) below its former full rate; (Mṣb;) became lowered, or abated.* (TA.) And هَبَّطَ الْعَدْلُ † *The counterpoising portion of the load became adjusted or arranged, made even, or made easy, upon the camel.* (TA.) = هَبَّطَهُ (S, Mṣb, K,) aor. ʔ, (K,) inf. n. هَبَّطٌ (S,) *He made him, or it, (namely water, &c., Mṣb,) to descend; (S, Mṣb, K;) [he sent, or cast, him, or it, down;] as also † اِهْبَطَهُ. (K.) You say, اِهْبَطْتُمْ السَّنَةَ إِلَى الْأَمْصَارِ [The year of dearth, or drought, caused them to go down to the cities, or great towns]. (A, in art. حَسْر.) And هَبَّطَهُ بَلَدًا *He, or it, caused him to enter such a town or country.* (K.) [And هَبَّطَ بِهِ عَلَى مَكَانٍ *He, or it, made him to alight upon a place: see an ex. voce زَحَّحَ — † He lowered him, or degraded him, from his state, or condition; (Fr;) as also † اِهْبَطَهُ; (Fr, S;) i. e., God did so; (Fr;) or a man: (S:) it (time, or fortune,) caused his wealth, and his goodness or beneficence, to go away, after he had abounded therein.* (TA.) — هَبَّطَ الْمَرَضَ لَحْمَهُ † *The disease rendered him lean; emaciated him: (S, K;) or diminished his flesh.* (TA.) — هَبَّطَ (S, K,) or a man, S) *diminished, or lessened, the price of the commodity, or article of merchandise; (S, K;) he lowered, or abated, it; (TA;) as also † اِهْبَطَهُ, said of a man: (A'Obeyd, S, M:) or † هَبَّطَ مِنَ الثَّمَنِ † he diminished somewhat from the price; and sometimes † اِهْبَطَهُ is used in this sense. (Mṣb.) — هَبَّطَ الْعَدْلُ † *He adjusted or arranged, made even, or made easy, the counter-****

poising portion of the load upon the camel. (TA.) — هَبَّطَ فُلَانًا *He beat, or struck, such a one.* (K.)

4: see هَبَّطَهُ, in five places.

5: } see هَبَّطَ, first sentence.
7: }

هَبَّطَةٌ *A low, or depressed, piece of land or ground; (Mgh, K;) contr. of صَعْدَةٌ. (Mgh.)*

هَبُوطٌ *A declivity, or declinal place: a place of descent, or by which one descends; (S, Mṣb, K;) a place which brings one down from a higher to a lower place.* (Az, TA.)

هَبِيْطٌ † *Lean, or emaciated, by reason of disease; as also † مَهْبُوطٌ: (K:) both are applied to a camel, signifying whose fatness has become diminished; as also † هَابِطٌ: (TA:) and the first, to a she-camel, signifying lean, and lank in the belly; (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness: (IB:) and † the second signifies rendered lean, or emaciated, by disease, so that his flesh quivers.* (TA.)

هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rājiz says,

• مَا رَاعَنِي إِلَّا جَنَاحُ هَابِطًا •
• عَلَى الْبُيُوتِ قُوْطَهُ الْعَلَابِطًا •

[Nothing surprised me but the wolf sending down upon the tents his flock of sheep, or goats, fifty or more in number]: he means مَهْبُوطَهُ: so says ISd: or he may mean هَابِطًا عَلَى قُوْطِهِ [descending upon his flock, &c.]; making هَابِطًا trans. by ellipsis: (TA:) جَنَاح, in this verse, is the name of a wolf. (TA, in art. جَنَح) — See also هَبِيْطٌ.

مَهْبُوطٌ [The place of descent of revelation;] a name of Mekkah. (Mṣb, TA.)

مَهْبُوطٌ † *A man whose state, or condition has become unsound.* (TA.) — See also هَبِيْطٌ, in two places.

[جمع, &c.]

See Supplement.]

هت

1. هَتَّ, aor. ʔ, inf. n. هَتَّتٌ, *He (a بَكْر, or young camel,) uttered a sound resembling a squeezing of the voice (شبه العصر للصوت): you say, of a بَكْر, observes Az, يَهْتُّ, inf. n. as above; then, يَكْتَشُ, inf. n. كَشَيْشٌ; then يَهْدُرُ, inf. n. هَدِيرٌ. (L.) — هَتَّ الْهَمْزَةَ, aor. ʔ, inf. n. هَتَّتٌ, He uttered the letter hemzeh. (L.) [See مَهْتُوتٌ] —*

هت, aor. هَت, inf. n. هَتِّ, *He uttered, recited, or repeated, a speech or the like, with uninterrupted fluency; syn. سَرَدَ (S, L, K) and تَابَعَ (L).* — [Hence] هَتَّتْ غَزْلَهَا, aor. هَتَّتْ, inf. n. هَتِّ, *She spun her thread one part immediately after another: (TA:) she spun her thread continuously: (Az:) هَتِّ signifies a woman's spinning thread continuously. (K.) = هَتَّتْ, aor. هَتَّتْ, inf. n. هَتِّ; and هَتَّتْ, inf. n. هَتِّ; هَتَّتْ, He broke a thing, (K,) so that it became reduced to small fragments, or particles: (TA:) he stamped upon a thing vehemently, so that he broke it. (TA.) — هَتَّتْ, aor. هَتَّتْ, inf. n. هَتَّتْ, He rent clothes. (IAar, K.) — Also, † He rent the reputation of another. (IAar, K.) = هَتَّتْ, aor. هَتَّتْ, inf. n. هَتَّتْ, He removed the leaves of a tree [by rubbing or scraping the branches]; syn. حَتَّتْ; (K [in the CK, هَتَّتْ, is put for حَتَّتْ;]) i. e. he took them. (TA.) = هَتَّتْ, aor. هَتَّتْ, inf. n. هَتَّتْ, He poured out, or forth, [water, &c.] (K.) — هَتَّتْ المَزَادَةَ He poured out, or forth, [the contents of] the مَزَادَةَ. (TA.) — هَتَّتْ شَيْئًا He poured out, or forth, one part or portion of a thing immediately after another. (TA.) — السَّحَابَةُ تَحْتُ المَطَرِ The cloud pours forth the rain continuously. (TA.) = هَتَّتْ, aor. هَتَّتْ, inf. n. هَتَّتْ, he lowered (حَطَّ) a person with respect to rank, or dignity, in [the manner of] paying honour [to him]. (IAar, K.) [Comp. هَبَّتْ.]*

R. Q. 1. هَتَّتْ He urged a camel (زَجَرَهُ) on the occasion of drinking, by the cry هَتُّ هَتُّ. (AHeyth, K.) See هَتُّ, below. — هَتَّتْ, inf. n. هَتِّ; as also تَهَّتْ; He twisted, or distorted, his tongue in speaking. (Az.) — Also هَتَّتْ; (and هَتَّتْ, TA, [aor. هَتَّتْ?]) He was quick, or rapid, in his speech. (K.) — See هَتُّ.

هَتُّ, (TA,) or هَتَّتْ, (K,) A cry by which a camel is urged (يُزَجَرُ) on the occasion of drinking. (K.) — إِذَا وَقَفْتَ البَعِيرَ عَلَى الرِّدْهَةِ فَلَا هَتُّ; or, as some say, فَلَا تَهْتِ بِه; or, as some say, فَلَا تَهْتِ بِه; [When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him هَتُّ]. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) — هَتُّ قَوَائِرِ البَعِيرِ The sound of the falling of the camel's feet [upon the ground]. (L.) = تَرَكَهُمْ هَتًّا بَتًّا [He left them routed, or broken asunder, and cut off;] he broke them asunder: or he cut them in pieces. (L.)

هَتِّتْ A sound. Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) = هَتِّتْ and مَهْتَوْتُ A thing broken so as to be reduced to small frag-

ments, or particles: stamped upon vehemently, so as to be broken. (TA.)

هَتَّتَات: see مِهْتَات.

هَتَّتَات, and هَتَّتَات, A man quick and voluble in speech; (S, K;) incorrectly, and vainly, or frivolously, loquacious; a great babler. (TA.)

الهَزَّةُ صَوْتُ مَهْتَوْتٍ فِي — هَتِّتْ. هَتِّتْ مَهْتَوْتُ [Henzel is a sound uttered (after a suppression of the breath) in the most remote part of the throat]. (Kh, L.) Sb applied the term مَهْتَوْتُ to the letter ه, because of its weakness and lowness. (L.) — أَسْرَعُ مِنَ المَهْتَبَةِ Quicker than the quick-speaking woman. (IAar.)

هتا

1. هَتَّأ, aor. هَتَّأ, (K,) inf. n. هَتِّئْ, (TA,) He beat a person (K) with a staff or stick. (TA.) — هَتَّئِي, aor. هَتَّئِي, He was bent, or crooked. (K.)

5. هَتَّأ It (a garment) became ragged, and worn out. (S, K.)

هَتَّأ, and مَضَى مِنَ اللَّيْلِ هَتَّأ, (ISk, K,) and هَتَّئِي, (Lh, K,) and هَتَّئِي, (Lh,) and هَتَّأ, and هَتَّئِي (same measure as هَتَّأ, as in the TA), or هَتَّئِي, (as in the CK and a MS. copy) and هَتَّأ, (K,) and هَتَّأ, (AHeyth, K,) A portion of the night elapsed (K, &c.) — مَا بَقِيَ مِنْ غَنَمِهِمْ إِلَّا هَتُّ There remained not, of their sheep, or goats, save a part, less than the part that had gone away. (TA.)

هَتُّ: see هَتُّ.

هَتُّ and هَتُّوهُ A rent. (K.) — A smelling: syn. تَوُّ, (TA.)

هَتَّأ: }
هَتَّأ: } see هَتُّ.
هَتَّئِي: }
هَتَّئِي: }

هَتُّوهُ: see هَتُّوهُ.

هَتَّئِي: }
هَتَّئِي: } see هَتُّ.
هَتَّئِي: }

هَتُّهُ Humpbacked. (K.)

هتر

1. هَتَّرَهُ, aor. هَتَّرَهُ, (K, TA,) like يَضْرِبُ, (TA [in the CK, -, but this is evidently a mistake,]) It (old age, K, TA, and disease and grief, TA),

made him to be such as is called مُهْتَرٌ; [i.e., made him to lose his reason, or intellect: or to be addicted to, or fond of, speaking of a thing: which latter signification seems to be particularly indicated in the lexicon from which this is taken; but the former seems the more appropriate.] (K.)

3. هَتَّرَهُ, [inf. n. مُهْتَرَةٌ and هَتَّارٌ,] He encountered him with mutual reviling, saying what was false: (K,* TA:) so says IAMB, on the authority of AZ; but, says Th, accord. to others, هَتَّارَةٌ signifies the saying [that] whereof one part contradicts, or annuls, another: and hence one says, دَعِ الهِتَّارَ [leave the saying that whereof one part contradicts another]. (TA.)

4. هَتَّرَهُ He became disordered in his intellect: (A, TA:) or he became so by reason of old age: (S:) or he lost his reason from old age, (AZ, A'Obeyd, K,) as also اسْتَهْتَرَ, (AZ, TA,) or from disease, or grief; as also اهْتَرَّ. (K.) See also 10, in two places.

5. هَتَّرَهُ He was, or became, stupid, and ignorant. (K: but only the inf. n. is there mentioned.)

6. هَتَّارًا They accused each other falsely. (S, A, Mgh, Mṣb, K.) — And hence, هَتَّارَتِ البَيِّنَاتِ, (Mṣb,) and الشَّهَادَاتُ, (A, Mgh,) The testimonies, or evidences, became null: (Mgh, Mṣb:) or belied one another. (A.)

10. اسْتَهْتَرَ: see 4 — He was, or became, much given to false, or vain, sayings, or actions. (TA [but this seems rather to be اسْتَهْتَرَ: see its part. n., below.]) — † He followed his own natural desire, not caring what he did. (Mṣb [but this also seems to be in the pass. form.]) — اسْتَهْتَرَ بِكَذَا † He became addicted to, or fond of, such a thing, (K, TA,) not talking of any other thing, (TA,) nor caring what was done to him, (K, TA,) nor how he was reviled: (K:) he became addicted to, or fond of, such a thing, not talking of, nor doing, any other thing: and he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it. (TA.) — اهْتَرَّ, [or اهْتَرَّ بِهَا], [or اسْتَهْتَرَ بِهَا], [or اسْتَهْتَرَ بِفُلَانَةٍ] † He [became attached, or devoted, to such a woman so that he] cared not what was said of him on her account, nor how he was reviled: (A, TA:) and اهْتَرَّ also signifies † he became addicted or given to, or fond of, speaking of a thing. (K.)

هَتَّرَهُ The loss of reason from old age or disease or grief. (K.)

هَتَّرَهُ An error in speech. (S, A, Mgh, Mṣb, K.) You say, جَاءَ بِهْتَرٍ مِنَ القَوْلِ He uttered

an error of speech. (A.) And هُنْرُ هَاتِرٍ A great error of speech. (S, K,*) — A falsehood; a lie. (K.) You say, قَوْلُ هِتْرٍ A false saying. (TA.)

هَاتِرٌ: see هِتْرٌ

تَهَاتِرٌ Testimonies, or evidences, that belie one another: as though pl. of تَهْتَرُ: (K:) or any evidences, or testimonies, that are not legal proofs. (Mgh [but in my copy of that work written تَهَاتِرٌ.])

مُهْتَرٌ Disordered in his intellect, (S,) or having lost his reason, (AZ, A'Obeyd, K,) from old age, (AZ, A'Obeyd, S, K,) or from disease, or grief: (K:) if from أَهْتَرُ, it is anomalous, (K, TA,) like مُخْصَنٌ, &c. (TA.) — † Addicted or given to, or fond of, speaking of a thing. (K.) See also مُسْتَهْتَرٌ.

مُهْتَرٌ Erring in his speech. (TA.)

مُسْتَهْتَرٌ Much given to false, or vain, sayings, or actions: (K:) or one who says what is false, or erroneous: or one who cares not what is said of him, nor how he is reviled: or † attached, or devoted, (مُسْتَهْتَرٌ,) to the world. (IAth, TA.) — † Addicted to, or fond of, a thing, (K, TA,) or fascinated by it, (A,) not talking of any other thing, (TA,) nor caring what is done to him, (A, K, TA,) nor how he is reviled, (K,) having lost his reason; (A;) as also مُهْتَرٌ. (A.) You say, مُسْتَهْتَرٌ بِالشَّرَابِ † Such a one is addicted to, or fond of, drink, not caring what is said of him. (S.)

[هتس, &c.]

See Supplement.]

هت

1. هَتَّ, aor. ٤, inf. n. هَتُّ, He mixed a thing, one part with another. (M.) — هَتَّ, [aor. ٤,] inf. n. هَتُّ, He lied. (IAth, K.)

R. Q. 1. هَتَّهْتُ, inf. n. هَتِّهْتُ, He mixed, or confounded; like مَتَمَّتْ. (TA.) هَتَّهْتُ أَمْرَهُ He confounded his affair. (TA.) — هَتَّهْتُ, inf. n. هَتِّهْتُ, It was mixed, or confounded. (S, K.) — هَتَّهْتُ, (inf. n. هَتِّهْتُ, K,) He (a magistrate, S) acted unjustly, injuriously, or tyrannically. (S, K.) — هَتَّهْتُ النَّاسَ He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.) — هَتَّهْتُ, inf. n. هَتِّهْتُ, It sent forth quickly: (K:) [ex.] هَتَّهْتُ السَّحَابَ بِقَطْرِهَا وتَلَجَّهَا The cloud sent forth quickly its rain and its snow. (S.) — هَتَّهْتُ, inf. n. هَتِّهْتُ (and هَتَّهْتُ, TA) He trod, or trampled, vehemently. (K.) — It (a pasturing herd or flock) trod the

fresh green pasture until it was destroyed, حتى [حتى يُوْتَى] يوتى. [So in the L: app. حتى يُوْتَى.]

هَتَّ and هَتِّهْتُ and هَتَّهْتُ A confusion of sounds, noises, or voices, in war: or a raising of a loud cry, or clamour, or confused noise. (M.)

[App. inf. n., of which the verbs are هَتَّ and هَتِّهْتُ.]

هَتَّهْتُ and هَتَّهْتُ A word imitative of somewhat of the speech of him who has the vitious kind of pronunciation termed تُغَّة. (TA.) See هَتَّ.

هَتَّهْتُ Quick (K) rain. (TA.) — هَتَّهْتُ Confused; confounded: (K:) an epithet applied to a man. (TA.) — See هَتَّ. — And see هَتَّهْتُ and هَتِّهْتُ. — هَتَّهْتُ A town, or district, abounding with dust. (K.)

هَتَّهْتُ: see هَتَّ.

هَتَّهْتُ and هَتَّهْتُ A liar. (K.) — Also, the latter, A man who tells unmixed lies. (TA.)

[هتر, &c.]

See Supplement.]

هج

1. هَجَّ النَّارَ, aor. ٤, inf. n. هَجِّجْ and هَجِّجْ; (L:) The fire burned fiercely, or intensely; or flamed, or blazed, or burned without smoke, fiercely, or intensely: or, made a noise, or sound: هَجِّجْ النَّارَ being the same as أَجَجَّهَا, (S, L, K,) like as هَرَّقَ is the same as أَرَّاقَ: (S, L:) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) — See art. عَجَّ, last para.

2. هَجَّ النَّارَ He made the fire to burn fiercely, or intensely; or to flame, or blaze, or burn without smoke, fiercely, or intensely: or, to make a noise, or sound, or to burn so as to cause a sound, or noise, to be heard by its burning. (L.) — هَجَّ He (a camel) had his eyes sunk in his head by reason of hunger or thirst or fatigue; not by their natural formation. (Lth, Aṣ.) — هَجَّجْتُ عَيْنَهُ [so in three copies of the S, and in the L; not هَجَّجْتُ, as Golius seems to have found it written in a copy of the S;] His eye became sunk in its socket. (Aṣ, S.) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, أَرَى الْعَيْنَ هَاجَّ وَالسَّامِرَ رَاجَّ وَتَمَشَى قَتَاجَّ [I see the eye to have become sunk, and the hump to have shaken, or moved to and fro, and she walks, and straddles in doing so], هَاجَّ may be [an act. part. n.] formed from هَجَّجْتُ, although this form of the verb be not used; and she makes العين masc., meaning thereby العَضُو or الطَّرْفُ; for properly she should have said

هَاجَّة: or هَاجَّ is used [instead of هَجَّجْتُ] in imitation of رَاجَّ [and قَتَاجَّ]. (L.)

3. هَاجَّ فِي هَدِيرِهِ He (a camel) made his braying to reciprocate. (L.)

4: see عَجَّ, last paragraph.

8. هَاجَّ فِيهِ He persevered (تَمَادَى) in it, (K,) i.e., in his judgment, not listening to the counsel of any one. (TA.)

10. اسْتَهَجَّ He followed his own judgment, (K,) whether erring or taking a right course, without consulting any one. (TA.)

R. Q. 1. هَجَّجَ بِالسَّبْعِ, (S, K,) and السَّبْعِ, (L,) He cried out to the lion or other beast of prey, (S, K,) and chid him, in order that he might refrain, forbear, or abstain. (S.) [See هَجَّجَ.] — هَجَّجَ بِالْجَمَلِ He chid the camel, saying to him هِجَّ; (K; [in the CK هِجَّ: see art. هِجَّ:] or هِجَّ; (accord. to the TA;) [but it occurs in a verse written هِجَّ:] and in like manner بِالنَّاقَةِ, the she-camel. (L.) — هَجَّجَ فِي هَدِيرِهِ, said of a stallion-camel, (S,) He made a vehement noise in his braying. (L.)

هَجَّ and هَجَّجَ, (S, K,) like as one says نَجَّ and هَجَّجَ, (S,) or هَجَّجَى, as related by Lh, (L,) and هَجَّجَا, (K,) or هَجَّجْ هَجَّجْ and هَجَّجْ هَجَّجْ, (Az,) Cries by which one chides a dog, (S, K,) and a lion, and a wolf, &c., to quiet him: (Az:) and sometimes one says هَجَّجَا, (ISd,) and, if he please, هَجَّجَا, once, (Az,) to chide camels: (ISd, Az:) and هَجَّجْ, or هَجَّجْ at the end of a verse, is a cry by which a she-camel is chidden. (L.) For هَجَّجْ هَجَّجْ, one also says جَهَّ جَهَّ, by transposition. (L.)

هَجَّجَ, (K,) and هَجَّجَ, (S,) but the latter is only used by poetic licence, (K,) A cry by which sheep or goats (and a dog, Az,) are chidden, or checked, or urged, (S, K.)

هَجَّجَةُ A word imitative of the cry of a man when he cries out to a lion. (Lth.) [See هَجَّجَ.]

هَجَّجَ One in whom is no good. (L, art. عَجَّجَ.)

هَجَّجَيْكَ, (Aṣ, S, K,) as also هَدَاؤَيْكَ, (Aṣ, S,) in the dual number, like دَوَائِيكَ and حَوَائِيكَ, (TA,) supposing [it to be addressed to] two [persons], (Aṣ, S, K,) or هَجَّجِيكَ هَجَّجِيكَ, i.e., Refrain thou! or forbear thou! or abstain thou! (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (Aṣ, S, K:) and to a lion, and a wolf, &c., to quiet him. (Lh.)

رَكِبَ هَجَاجٌ, (indecl., S,) and هَجَاجٌ, [in form], like قَطَامٌ, (S, K,) or رَكِبَ مِنْ أَمْرِهِ هَجَاجٌ, and رَكِبَ هَجَاجِيَهُ, in the dual form, (TA,) *He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course.* (S, K.)

هَجِيحٌ (S, K) and هَجِيحٌ (K) *A deep valley:* (S, K:) or *deep*, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هَجَانٌ. (TA.)

هَجَاجَةٌ, (K,) without the art. ال, (TA,) or رَجُلٌ هَجَاجَةٌ, (S,) and هَجَاجٌ and هَجَاجَةٌ, (K,) *A stupid, or foolish, man; one of little sense:* (S, K:) and the first, *one who consults not any one, but follows his own judgment whether he err or take a right course:* (Sh:) or *without heart and without intellect or intelligence:* (AA in TA, art. رَج:) and the second, *a rude, coarse, or churlish, and stupid, or foolish, man:* (K:) and the third, *a man of much evil, or mischief, and of little understanding:* or, accord. to AZ, *of no understanding, and of no judgment.* (TA.)

هَجَاجٌ *A camel that brays vehemently.* (K.) A word imitative of the sound which a stallion-camel makes in his braying. (TA.) — هَجَاجٌ *Went to take fright, and to run away.* (S, K.) — See هَجَاجَةٌ.

هَجَاجَةٌ: see هَجَاجَةٌ.

عَيْنٌ هَاجَةٌ, (S, L,) and مَهَجَةٌ, (L,) *An eye sunk in its socket.* (S, L.) [See 2.]

مُهَجِّجٌ and مَهَجِّجَةٌ *A person chiding a lion by a cry.* (L.) [See هَج:]

هَاجَةٌ: see هَاجَةٌ.

هَجَأٌ

1. هَجَأٌ, (S, K,) aor. ٤, inf. n. هَجَّ and هَجُّوا, (K,) *It (his hunger) became appeased, (S, K,) and departed, or ceased.* (K.) — هَجَأٌ *He ate food.* (K.) — هَجَأٌ, (K,) inf. n. هَجَّ, (TA,) *He filled his belly.* (K.) — هَجَأٌ and هَجَأٌ *He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture.* (K, TA.) هَجِيءٌ, aor. ٤, *He had raging hunger.* (K.)

4: see 1. — اهْجَأُ جُوعَهُ, inf. n. اهْجَأُ, *It (food) appeased his hunger; or caused it to depart, or cease.* (S, K.) — اهْجَأُ حَقَّهُ, (K,) and اهْجَى, (TA,) *He paid him his due.* (K.) — اهْجَأَهُ شَيْئًا *He gave him a thing to eat.* (K.)

5. تَهَجَّى تَهَجَّى العَرَفَ: i. q. تَهَجَّى, (K.)

هَجَأٌ *Any state, or case, in which one has been,*

and which has ceased. (K.) It also occurs without ء, هَجَأٌ. (TA.)

هَجَاةٌ *Foolish; stupid.* (K.)

هَجَبٌ

1. هَجَبٌ, aor. ٤, inf. n. هَجَّبٌ, *He drove, or urged along.* (K.) — Also, *He beat with a stick, or staff.* (K.) — Also, هَجَبٌ, inf. n. as above, *He was quick, or swift, (K,) in his pace &c.* (TA.) — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)

هَجْدٌ

1. هَجْدٌ, (S, A, L, Mṣb,) aor. ٤, (L, Mṣb,) inf. n. هَجَّدٌ; (L, Mṣb, K;) and تَهَجَّدٌ, (S, A, L, Mṣb, K,) and اهْجَدُ, (L, K,) and هَجَّدٌ; (IAar, L;) *He (a man, L) slept:* (L, Mṣb, K:) or *slept in the night:* (IAar, S, A, L:) or, in the latter part of the night. (L.) — Also هَجَّدٌ and تَهَجَّدٌ (S, A, L, Mṣb, K) [in some copies, of the last of which the former verb is written هَجَّدٌ and so in the TA] *He remained awake, or was sleepless or wakeful in the night:* (S, A, L:) and hence the *praying in the night* is called تَهَجَّدٌ: (S, L:) or *he awoke from sleep (K) to pray, or for some other purpose:* (TA:) or *he prayed in the night;* (Mṣb;) as also هَجَّدٌ: (IAar, L:) thus these verbs bear two contr. significations: (S, A, L, Mṣb, K:) and تَهَجَّدٌ *he relinquished sleep for prayer:* (A:) so in the Kṛur, xvii., 81. (Beyd.)

2: see 1, in three places. — Also هَجَّدَهُ, inf. n. تَهَجَّدٌ, *He made him, or caused him, to sleep;* (S, L, K;) as also اهْجَدُهُ. (Ibn-Buzurj, L, K.) — Also, *He awoke him from sleep.* (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) — See also 4.

4: see 1: and 2. — Also اهْجَدُهُ *He found him (namely a man, K) sleeping.* (L, K.) — And اهْجَدُ *He (a camel) laid the fore-part of his neck (the part called جَرَانٌ) upon the ground;* (ISk, S, L, K;) as also هَجَّدُ, (IKṭt, El-Baṣā'ir, K, TA, [in the CK هَجَّدُ]) inf. n. تَهَجَّدٌ. (IKṭt, El-Baṣā'ir, TA.)

5: see 1, in three places.

هَجْدٌ, (as in some copies of the K,) or هَجْدٌ, (accord. to others and the TA,) *A cry by which a horse is chidden.* (K.)

هَجَّدٌ: see هَجَّدٌ.

هَجَّدٌ *Sleeping:* (T, L, Mṣb:) pl. هَجُّودٌ and هَجَّدٌ. (Mṣb.) [See an ex. in a verse cited voce هَجُّودٌ, in art. رَم.] — Also, (L,) and هَجُّودٌ (L,

K) and مَتَهَجَّدٌ (T, L) *Praying in the night:* (T, L, K:) pl. of the first, (L,) or second, (L, K,) هَجَّدٌ and هَجُّودٌ. (L, K.) هَجَّدٌ and هَجُّودٌ are also fem. pls. [app. in both of the above senses]. (A.)

هَجَّادٌ: see مَتَهَجَّدٌ.

هَجْرٌ

1. هَجَّرَهُ, (S, A, &c.,) aor. ٤, (Mṣb,) inf. n. هَجَّرٌ (S, A, Mgh, Mṣb, K) and هَجْرَانٌ (S, A, Mgh, K,) or the latter is a simple subst., (Mṣb,) *He cut him off from friendly or loving, communion or intercourse; contr. of وَصَلَهُ:* (S, Mgh:) *he forsook, or abandoned, him; syn. قَطَعَهُ:* (Mṣb, TA:) *he cut him; meaning, he ceased to speak to him, or to associate with him; syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ* (Mgh.) It is said in the Kṛur, [iv. 38,] وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ, i. e., [And cut ye them off from loving intercourse] in the sleeping-places, in order to obtain their obedience. (Mṣb.) See also 3. — *He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned or avoided it; was averse from it: syn. تَرَكَهُ:* (A, Mṣb, K, TA;) and رَفَضَهُ; (Mṣb;) and فَارَقَهُ: (B:) and أَغْفَلَهُ: and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also أَهْجَرَهُ; (K;) which latter is of the dial. of Hudheyl: (TA:) and هَجَّرَ *he, or it, was left; &c.* (IKṭt.) هَجْرَانٌ may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kṛur cited above: it may be with any of the three in the Kṛur, [lxxiii. 10,] وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا, [And avoid thou them, i. e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind]: and it is with all the three in the following ex. in the Kṛur, [lxxiv. 5,] وَالرَّجَزُ فَاهْجُرْ [And idolatry avoid thou]. (B.) You say also, هَجَرَ التَّرْكَ, inf. n. هَجْرٌ and هَجْرَانٌ, [He abstained from, or avoided, polytheism, or the associating of others with God,] هَجْرَةً حَسَنَةً [with a good manner of abstaining, or avoiding]. (Lh, K.) And it is said in a trad., وَلَا يَسْمَعُونَ الْقُرْآنَ إِلَّا هَجْرًا, meaning, [And they hear not the Kṛur-an save] with neglect of it, and aversion from it: the reading هَجْرًا, mentioned by IKṭ, and his explanation of it, *save with foul speech*, are both said by El-Khattābee to be erroneous. (TA.) — هَجَّرَ, [aor. ٤,] inf. n. هَجَّرٌ, *He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off.* (TA.) —

هَجَرَ فِي الصَّوْمِ (K.) aor. ٢, inf. n. هَجْرَانٌ (TA.) *He abstained from sexual intercourse in fasting.* (K.) = هَجَرَ (Lth, Fr, S, A, K, &c.) or هَجَرَ فِي كَلَامِهِ (Mṣb.) aor. ٢, (Lth, Fr, S, &c.) inf. n. هَجْرٌ (Lth, S, A, Mgh, Mṣb.) with fet-h, (Mgh.) or هَجْرٌ with damm, (K.) and هَجِيرِي (A, K.) or this is a simple subst., (Lth.) and هَجِيرِي (K.) [or this and that which immediately precedes it are intensive inf. ns.,] *He (a sick man, Lth, S, Mṣb, K, or one having the disease termed بُرْسَامُ, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping, Fr, K) talked nonsense; talked irrationally or foolishly or deliriously, (Lth, Fr, S, A, Mgh, Mṣb, K.) and confusedly: (Mṣb:) or هَجِيرِي signifies the talking much, and saying what is evil. (Sb.) In the Kur, [xxiii. 69,] instead of تَهَجَّرُونَ, in the phrase سَامِرًا تَهَجَّرُونَ, [Holding discourse by night, talking irrationally or foolishly,] I'Ab reads تَهَجَّرُونَ from أَهَجَّرَ [q.v.,] from الهَجْر. (TA.) — See also 4. — هَجَرَ بِهِ, aor. ٢, inf. n. هَجْرٌ, *He dreamed of him or it; or saw him or it in sleep: or he did so and talked foolishly or deliriously. (TA.)**

2. هَجَرَ (Lth, A, K, &c.) inf. n. تَهَجَّرٌ (S, Mṣb, K.) *He journeyed in the time called the هَاجِرَة; (Lth, S, A, Mgh, K;) as also تَهَجَّرٌ; (IAar, S, A, K;) and أَهَجَرَ: (K:) or he went forth in that time: (Az, TA:) or he was (صَارَ) in that time: (Mṣb: [but in my copy of that work, صار is perhaps a mistake for سَار:]) or أَهَجَرَ has this last signification; (Lth, TA;) or signifies he entered upon that time; like اظْهَرَ (A.) — It (the day) attained to the time called he هَاجِرَة. (S, TA.)*

3. هَاجَرَ (A,) inf. n. مَهَاجِرَة; (B;) and أَهَجَّرَهُ; (A;) *He cut him off from friendly, or loving, communion or intercourse, being so cut off by him; or he cut him, or ceased to speak to him, being in like manner cut by him: and he forsook, or abandoned, him, being forsaken, or abandoned, by him: (A, B:) this is the primary signification of the former. (B.) — هَاجَرَ (T, A, Mṣb, K,) inf. n. مَهَاجِرَة (T, S, A, Mṣb) and هَجْرَة (A,) or the latter is a simple subst., (Mgh, Mṣb,) *He (an inhabitant of the desert) went forth from his desert to the cities or towns: this is the primary acceptation, with the Arabs, of the verb [when intrans.]: also, he (any one) left his place of abode, emigrating to another people: (Az:) he departed, or went forth, from one land to another, (S, K,) or from one country, or district, or town, to another: (Mṣb:) and, as used in the Kur, ii. 215, [and in many other instances in the same and other books,] he went forth [or emigrated] from the territory of the unbelievers to the territory of the believers [or**

to any place of safety or refuge on account of religious persecution, &c.] (B.) See an ex. voce تَهَجَّر; and see هَجْرَة.

4. أَهَجَّرَهُ: see هَجْرَة. = أَهَجَّرَهُ (S, * Mgh, Mṣb, K,) or simply أَهَجَرَ (A,) inf. n. أَهَجَارٌ (S, K) and هَجْرٌ (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) *He spoke, or uttered, foul, evil, bad, abominable, or unseemly, language: (S, A, Mgh, K:) or he did so much; beyond what he used to do before; as also هَجَرَ, aor. ٢, (Mṣb,) inf. n. هَجْرٌ: (L, TA:) and in like manner, he talked much of that which was not fit, suitable, meet, or proper. (S.) — أَهَجَرَ بِهِ He mocked, or scoffed, or laughed at him, derided him, or ridiculed him, and said respecting him what was foul, evil, bad, abominable, or unseemly. (Mṣb, K.) = See also 2, in two places.*

5. تَهَجَّرَ *He affected to be like the مَهَاجِرُونَ [or emigrants from the territory of the unbelievers to that of the believers]. (A'Obeyd, S, A, K.) Hence the trad., هَاجِرُوا وَلَا تَهَجَّرُوا (A'Obeyd, S, A,) i.e., Perform ye the هَجْرَة with sincerity towards God, and affect not to be like those who do so without your being really such as do so: said by 'Omar. (A'Obeyd, TA.) = See also 2.*

6. تَهَاجَرُوا [They cut another off from friendly or loving communion or intercourse; or they cut, or ceased to speak to, one another: they forsook, or abandoned, one another: as also أَهَاجَرُوا]. (A.) You say also هَمَّا يَتَهَاجَرَانِ, and يَتَهَاجَرَانِ, i.e., يَتَقَاطِعَانِ [They two cut each other off &c.]: (K:) تَهَاجَرٌ is syn. with تَقَاطَعٌ. (S.)

8: see 3 and 6; the latter in two places. — [He journeyed in the time of the هَاجِرَة: see 8 in art. عَشُو.]

هَجْرٌ: see هَجَرَ = and see also هَاجِرَة.

هَجْرٌ, a subst. from أَهَجَّرَ; (S, Mgh;) or from its syn. هَجَرَ; (Mṣb;) *Foul, evil, bad, abominable, or unseemly, language, or talk; (As, Ks, T, S, A, Mgh, Mṣb, K;) as also هَجْرًا; (Sgh, K;) and هَاجِرَة; of which last the pl. is هَوَاجِرٌ, incorrectly said by IJ to be an irreg. pl. of هَجْرٌ; or هَاجِرَة may be an inf. n., like كَادِبَةٌ &c. (IB.) You say, قَالَ هَجْرًا وَبَجْرًا, and هَجْرًا وَبَجْرًا, [He said] a foul [and a wonderful] thing: هَجْرٌ is an inf. n., and هَجْرٌ is a simple subst. (L, TA.) And رَمَاهُ بِأَلْهَاجِرَاتٍ *He assailed him with foul words: هَاجِرَاتٌ being a word of the same class as لَزِينٌ and تَامِرٌ. (A, Mṣb.) And بِأَلْهَاجِرَاتٍ, and بِمَهَاجِرَاتٍ (S, K,) or بِأَلْهَاجِرَاتٍ (A,) and بِأَلْمَهَاجِرَاتِ (A, Mṣb,) *He accused him of evil things that exposed him to disgrace: (S,***

*K:) or of foul, or evil, actions. (A, Mṣb.) And تَكَلَّمَ بِأَلْمَهَاجِرِ (in the CK بِأَلْمَهَاجِرِ) *He spoke foul, or evil, language. (L, K.)**

هَجْرٌ : }
هَجْرَة : } see هَجْرَة.

هَجْرَة, a subst. from هَجَرَ (S, K,) as also هَجْرَانٌ (Mṣb,) signifying *The cutting another off from friendly or loving communion or intercourse: (S:) cutting one; or ceasing to speak to him: (K:) forsaking, abandoning, deserting, or shunning or avoiding, one. (Mṣb.) It is said in a trad., لَا هَجْرَة بَعْدَ ثَلَاثِ [There shall be no cutting off from friendly communion after three nights with their days,] the meaning is, هَجْرٌ as contr. of وَصَلٌ; i.e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هَجْرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) — [Also, A mode, or manner, of cutting another off from friendly or loving communion or intercourse: &c. See 1, where an ex. occurs.] — Also, A removal from the desert to the towns or villages: this was its [primary] acceptation with the Arabs: and the forsaking of his country, or district, or the like, by an inhabitant of the desert, or by an inhabitant of a town, or village, or cultivated district, and taking up his abode in another country or district, or the like, an emigration; (TA;) the forsaking of one's home and removing to another place; (Mgh;) the forsaking of a country, or district, or the like, and removing to another; (Mṣb;) the going forth from one land to another; as also هَجْرَة: (K:) [and an emigration from the territory of the unbelievers to the territory of the believers, or to any place of safety or refuge on account of religious persecution &c.: see 3, last signification:] a subst. from هَاجَرَ. (Mṣb, TA.) — [الهَجْرَة, peculiarly, The emigration, or flight, (for it was really a flight,) of Mohamamad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence, تَارِيخُ الْهَجْرَة The era of the Hijreh, or Flight. The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his "Essai sur l'Histoire des Arabes," &c., in the places referred to in the index to that*

work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Moḥammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A.D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods.

- 1st. [Mon.] Apr. 19, 622
- 2nd. [Sat.] May 7, 623
- 3rd. [Th.] Apr. 26, 624
- 4th. [Mon.] Apr. 15, 625
- 5th. [Sat.] May 3, 626
- 6th. [Th.] Apr. 23, 627
- 7th. [Tu.] Apr. 12, 628
- 8th. [Mon.] May 1, 629
- 9th. [Fri.] Apr. 20, 630
- 10th. [Tu.] Apr. 9, 631

Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Moḥammad's arrival at Ḳubà, was Monday: therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A.D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year

when the luni-solar reckoning was instituted, see [زَمَنَ]. *الْبِجْرَاتَانِ* means [The two emigrations, or flights; namely,] *الْهَجْرَةَ إِلَى* Abyssinia and *الْهَجْرَةَ إِلَى* El-Medeeneh. (S, K.) And *ذُو الْبِجْرَتَيْنِ* He (of the *صَحَابَةِ* [or Companions of Moḥammad] TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeeneh. (K.)

هَجْرَاءَ: see *هَجْرًا*.

هَجْرَانِ: see *هَجْرَةَ*.

هَجْرِيًّا: see *هَجِيرًا*.

هَجِيرٌ Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) = See also *هَاجِرَةٌ*, in three places.

هَاجِرَةٌ: see *هَاجِرَةٌ*.

هَجِيرٌ Custom; manner; habit; wont: state; condition; case; syn. *دَأْبٌ*, (T, S, A, K,) and *عَادَةٌ*, (S, TA,) and *دَيْدَنٌ*, (TA,) and *شَأْنٌ*: (T, A, K:) and the speech, or language, of a man; [or what one is accustomed to say;] syn. *كَلَامٌ*: (T, TA:) as also *هَجِيرِيٌّ*, (T, S, A, K,) and *هَجِيرِيٌّ*, (S, K,) and *هَجِيرِيَّةٌ*, and *هَجِيرِيَّةٌ*, and *هَجِيرِيَّةٌ*, (S.) You say, *مَا زَالَ ذَلِكَ هَجِيرَةً*, (A, K,* TA [in the CK, *هَذَا هَجِيرَتُهُ*,]) and *هَجِيرَاهُ*, (S, A, K,) and *هَجِيرَاهُ*, &c., (K,) *That ceased not to be his custom, &c.* (S, A, K,*) And *مَا لَهُ هَجِيرِيٌّ* *غَيْرَهَا* He has no custom, &c., other than it. (TA, from a trad.)

هَجِيرِيٌّ: see *هَجِيرًا*.

هَاجِرٌ, act. part. n. of 1, q. v. — Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one.

هَاجِرَةٌ: see *هَجْرًا*, in four places. = *الْهَاجِرَةُ*, (S, A, Mgh, Mṣb, K,) and *هَجِيرَةٌ*, (S, Mṣb, K,) and *هَجِيرَةٌ*, (A, K,) and *هَجْرَةٌ*, (S, K,) *Midday when the heat is vehement*: (S:) or *midday in summer, or in the hot season*: (Mgh, Mṣb:) or *the period from a little before noon to a little after noon in summer, or in the hot season, only*: (En-Nadr, ISk:) or *from the time when the sun declines from the meridian*: (Aboo-Sa'eed:) or *midday, when the sun declines from the meridian, at the *ظَهْرُ*: or from its declining until the *عَصْرُ**: because people [then] shelter themselves in their tents or houses; as though they forsook one another (*تَهَاجَرُوا*): (K:) or *the vehemence of the heat* (K, TA) therein: (TA:) and *الْهَوَاجِرَةُ* [dim. of

الْهَاجِرَةُ] *the period a little after the *هَاجِرَةُ**: (Es-Sukkaree:) [pl. of the first, *هَوَاجِرٌ*.] You say, *طَبَخَتْهُ الْهَوَاجِرُ* [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And *صَلَاةُ الْهَجِيرِ* The prayer of noon; as also *الْهَجِيرُ*, elliptically. (TA.) See also *ظَهْرَةٌ*.

أَهْجُورَةٌ: }
أَهْجِيرِيٌّ: } see *هَجِيرًا*.
أَهْجِيرَاءَ: }

أَتَيْنَا أَهْلَنَا مَهْجِرِينَ We came to our family in the time of the *هَاجِرَةَ*. (S.) — *مَهْجِرَاتٌ* and *مَهَاجِرٌ*: see *هَجْرًا*.

هَلْ مَهْجِرٌ كَمَنْ قَالَ Is one who journeys in the *هَاجِرَةَ* like him who stays during the time of midday? (TA, from a trad.)

مَهْجُورٌ Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Mṣb.) In like manner *مَهْجُورًا* is used in the *Ḳur*, [xxv. 32,] signifying *avoided, or forsaken, with the tongue, or with the heart or mind*. (B.) [But see what here follows.] = Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Aboo-'Obeyd, on the authority of Ibráheem, that the words of the *Ḳur*, *إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا*, [xxv. 32,] mean, *Verily my people have made this *Ḳur-án* a thing of which they have said what is not true*: because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (S.)

مَهَاجِرٌ A place to which one emigrates. (Mṣb.)

مَهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptance of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence *المَهَاجِرُونَ* applied to *The emigrants* to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.)

هَجَس

1. *فِي صَدْرِهِ*, (A,) or *هَجَسَ الشَّيْءُ فِي قَلْبِهِ*, (K,) or *بِالْقَلْبِ*, (Mṣb,) aor. ٢, (S, K, Mṣ, TA,) or ٢, (Mṣb,) inf. n. *هَجَسٌ*, (Mṣb, TA,) *The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been for-*

gotten; syn. وَقَعَ and خَطَرَ; (Mṣb;) or, of the phrase in the A and that in the K, خَطَرَ بِبَالِهِ, (A, K,) and وَقَعَ فِي خَلْدِهِ: (TA:) or هَجَسٌ signifies [the thing's] *talking, or suggesting something, to the person's mind, in his bosom*; expl. by the words وَأَنْ يُحَدِّثَ نَفْسَهُ فِي صَدْرِهِ وَسَوَاسٍ: (K, TA:) and hence the phrase in a trad., وَمَا يَهْجَسُ فِي الصَّائِرِ, meaning, *and what falls into, or occurs in, and bestirs itself in, the minds, (يَخْطُرُ بِهَا) and revolves therein, of matters of discourse, and of thoughts*: (TA:) or هَجَسَ فِي صَدْرِي شَيْءٌ signifies *i.q. حَدَسَ* [app. meaning *a thing came at random into my mind*]: (S, L:) and you say also, هَجَسَ فِي نَفْسِي [it fell into, or occurred to, my mind; &c.]. (TA.)

5. أَقَامَ I.q. تَهَجَسَ (T, art. عرص.)

هَجَسٌ *A low voice, or sound, (نَبَأٌ) which one hears but does not understand.* (S.) — See also هَاجَسَ.

هَاجَسٌ *A thing, or an idea, or object of thought, or an opinion, coming at random into, falling into, occurring to, or bestirring itself in, the mind*; (S, A, * Mṣb;) syn. خَاطَرَ: (S, TA:) an epithet in which the quality of a subst. predominates: (TA:) and هَجَسَ also signifies *anything falling into, or occurring to, the mind*: (Lth, K:) pl. of the former, هَوَاجَسَ. (A, TA.)

[&c. هَجَسَ]

See Supplement.]

هد

1. هَدَّ, aor. ٔ, (S, L, Mṣb,) inf. n. هَدُّ (S, L, Mṣb, K) and هَدَوْتُ, (L, K,) *He demolished a building*; (Aṣ, S, A, L, K:*) *threw it down*; (TA:) *pulled it down to the ground*: (Aṣ, S, A, L:) *demolished it with violence*: (L, K:*) *demolished it at once, with a vehement noise.* (Mṣb.) = [Hence you say,] مَا هَدَّهُ كَذَا + *Such a thing did not break him, or it.* (S, L.) — هَدَّنِي الْأَمْرُ, and هَدَّنِي رُكْنِي, + *The thing distressed, and broke, or crushed, me.* And [in like manner] مَا هَدَّنِي مَوْتُ أَحَدٍ + *[The death of any one has not distressed, nor broken, or crushed, me].* (L.) And هَدَّنَهُ الْمُصِيبَةُ *The calamity debilitated, or enervated, him.* (S, A, L.) — هَدَّ, aor. ٔ, and ٔ, inf. n. هَدُّ, *He (a man) was, or became, weak, (L, K,) in body*; (L;) *became extremely aged, or decrepit.* (TK.) — See 7. — هَدَّ, aor. ٔ, inf. n. هَدِيدٌ, *It (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) made a noise*; (S;) or, *a violent noise.* (L.) — هَدَّتْ *It (the sky) sent forth a noise, or*

sound, occasioned by the falling of rain. (L.) — هَدَّ, aor. ٔ, (L,) inf. n. هَدِيدٌ, (S, L,) *It (the sound called هَادٌّ, from the sea,) made a murmuring.* (S, * L.) — هَدَّ, aor. ٔ, inf. n. هَدُّ, *He (a camel) brayed.* (TK.) See also R. Q. 1. — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ *I passed by a man who is sufficient for thee as a man*; (L, K;) as also هَدَّكَ: (K:) an expression of praise: (L:) or it means, *the description of whose good qualities would be burdensome to thee*: there are two dial. forms used in this case: some use هَدَّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدَّكَ,] in which case, it has no fem. nor dual. nor pl. form; (S, L;) the sing. and dual and pl. are the same: (K:) and some make it a verb, and give it [a fem. and] a dual and a pl., and say, مَرَرْتُ بِرَجُلٍ هَدَّكَ, as above, (S, L,) and بِأَمْرَةٍ هَدَّتْكَ مِنْ أَمْرَةٍ, (S, L, K,) like as you say هَدَّتْكَ مِنْ أَمْرَةٍ, and كَفَّتْكَ, and كَفَّتْكَ, and بِسُوءَةٍ هَدَّتْكَ, and بِأَمْرَتَيْنِ هَدَّتْكَ, and بِرَجَالٍ هَدُّوكَ. (S, L, K.) — IAṣ also cites the following ex. [by El-Kattál El-Kilábee, (marginal note in a copy of the S.)]

• وَلِي صَاحِبٌ فِي الْغَارِ هَدَّكَ صَاحِبًا •

as meaning, [And I have a companion in the cave:] *of how great estimation, and how ingenious, and how knowing, is he [as a companion]!* describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem.: but some read هَدَّكَ, making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) — هَدَّ الرَّجُلُ also signifies *Excellent is the man*: (ISd, L:) and هَدَّ الرَّجُلُ *Verily, excellent is the man* (L, K) *in hardiness and strength*: (L:) and هَدَّ الرَّجُلُ *How hardy is the man!* (L.) — In a trad., Aboo-Lahab is related to have said, هَدَّ مَا سَحَرَكُمُ صَاحِبِكُمْ, [meaning *How greatly hath your companion enchanted you!*]: هَدَّ is an expression of wonder. (L.) — فَلَانٌ يَهْدُ *Such a one is praiseworthy for hardiness* (S, L, K) *and strength.* (S, L.)

2. هَدَدَهُ, (Mṣb, K,) inf. n. تَهْدِيدٌ (S, L) and تَهْدِيدٌ; (L;) and تَهْدَدَهُ; (S, L, Mṣb;) *He threatened him*; (L;) *threatened him with punishment*; (Mṣb;) *frightened, or terrified, him.* (S, L, K.)

5: see 2.

7. اِهْدَ *It (a building) [fell down: or] became demolished at once, with a vehement noise*: (Mṣb:) and هَدَّ, aor. ٔ, *it (a wall) fell down*; mentioned by AḤei; and also by Es-Semeen,

who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) — *It (a mountain) broke down.* (S, L.)

10. اسْتَهَدَّهُ *He regarded him as weak.* (L.)

R. Q. 1. هَدَّهْدَهُ, (S, L, K,) inf. n. هَدَّهْدَةٌ, (S, L,) *He (a bird) cooed*; syn. قَرَقَرَ: (L, K, TA [in the CK, قَرَقَرَ]:) *he (a pigeon) cooed*; syn. هَدَّرَ, and هَدَّلَ: (TA:) or *made a murmuring or confused noise in cooing*: (S, L, accord. to the explanation of هَدَّهْدَةٌ:) and *he (a camel, S, L) brayed*; syn. هَدَّرَ: (K:) or *made a murmuring or confused noise in braying.* (S, L.) See also 1. — هَدَّهْدَتْ, (inf. n. هَدَّهْدَةٌ, L,) *She (a woman, S, L) shook, or rocked, a child* (S, L, K) *in its cradle, (L,) in order that it might sleep.* (S, L, K.) — هَدَّهْدَ *He sent, or threw, a thing down, from a high place to a low one.* (L, K.)

هَدُّ *A weak man*; (Aṣ, S, L, K;) i.e., *weak in body*; (L;) as also هَدُّ: (K:) or, accord. to IAṣ, the latter only, meaning *cowardly and weak*: (S, L:) or هَدُّ (Sh, L) and هَدُّ (L, K) and هَدَّادَةٌ (Sh, L, K) signify a *cowardly (and weak, TA) man*: (Sh, L, K:) and قَوْمٌ هَدَّادٌ *a cowardly people*: (Sh, L:) pl. of هَدُّ, هَدُّونَ: (L, K:) it has no broken pl.: (L:) and of هَدُّونَ, هَدُّونَ. (K.) *A man says to another, in threatening him, اِنِّى لَعَبْرٌ هَدِّى Verily I am not weak.* (S, L.) — هَدُّ *Extreme old age; decrepitude.* (K, TA.) See 1. — هَدُّ *A rough, or harsh, sound*; as also هَدُّ. (L, K.) — هَدُّ *The braying of a camel.* (Lh, L, K.) See 1. — هَدُّ *A generous, liberal, bountiful man.* (IAṣ, S, L, K:*) — *A strong man.* (IAṣ, L.) — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ لِي صَاحِبٌ هَدَّكَ صَاحِبًا, and لِي صَاحِبٌ هَدَّكَ مِنْ رَجُلٍ: see 1.

هَدُّ and هَدَّرَ: see هَدُّ.

هَدَّةٌ *The sound of the fall of a wall or the like*: (S:) or *a violent sound occasioned thereby, or by the fall of a part of a mountain.* (L.) — *The sound of rain falling from the sky.* (L.) — *A sinking, and falling in, of the ground.* (L.)

هَدَّهْدٌ *The voices, or cries, of jinn, or geni:* without a singular. (L, K.)

هَدَّهْدٌ *A certain bird, (S, L, Mṣb, K,) well known*; (L, Mṣb, K;) [namely, the hoopoe, or upupa of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kṣur, xxvii. 20:] as also هَدَّهْدٌ (K) and هَدَّهْدٌ: (S, L, K:) or the last, *a certain bird resembling the pigeon*: (Lth, Az, L:) or (in the K, and) هَدَّهْدٌ signifies *a pigeon that cooes much*; (IDrd in explanation

of v. 20 of ch. xxvii. of the Kur., and AHn, L, K;) as also هُدَاهِدُ: (IDrd, AHn, L:) and any bird that cooes; that utters the cry called قَرْقَرَةٌ; (L, K, TA [in the CK, يُقْرِقِرُ is put for يُقَرِّقِرُ]) as also هُدَاهِدُ: (Aq, L:) pl. (of all, K) هُدَاهِدُ (S, L, K) and هُدَاهِدٌ: (Kr, L, K:) but ISd says of the latter, I know not how this is, unless the sing. be هُدَاهِدٌ. (L.) Er-Rá'ee says,

* كَهْدَاهِدٍ كَسَرَ الرَّمَاةَ جَنَاحَهُ *

[Like a هُدَاهِدٌ whose wing the shooters have broken]: (S, L:) Aq says, he means the فَاحِشَةٌ, or the دُبْسِيَّةُ, or the وَرْثَانُ, or the هُدْهُدُ, or a man, or camels: and Lh says, that Ks asserts him to mean, by هُدَاهِدُ, the dim. of هُدْهُدٌ: but Aq disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هُدَيْدٌ; as some of the Arabs say دَوَابَّةٌ and شَوَابَّةٌ for دَوَيْبَةٌ and شَوَيْبَةٌ; though they are only known to change the ي into ا before a double consonant. (L.)

هُدْهُدَةٌ [an inf. n. used as a simple subst.] The murmuring or confused sound of the cooing of pigeons, and of the braying of a camel [and of thunder (see زَمْزَمَةٌ)]: pl. هُدَاهِدُ. (S, L.)

هُدْهُدٌ and هُدَاةٌ: see هُدْهُدٌ.

هُدَاهِدٌ A stallion-camel that brays much among the she-camels but does not cover them. (L.) — See هُدْهُدٌ.

هُدَيْدٌ A voice, cry, sound, or noise. (L.) See also 1. — A threatening from behind one. (Aq, L.)

هُدَادٌ A certain murmuring sound from the sea; (K;) a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake. (S, L.)

مَا سَمِعْنَا الْعَامَ هَادَةً Thunder. (L, K.) Ex. هَادَةً هَادَةً. (L.) We have not heard this year thunder. (L.)

هُدْهُدٌ: see هُدْهُدٌ.

هدأ

1. هَدَأَ, aor. ʾ, inf. n. هَدَأٌ and هَدُوٌّ, He, or it, was quiet, or still, calm, or unruffled; (S, K;) was motionless; was silent: (TA:) [and so, app., هَدَأٌ: see هَدَيْدٌ.] — هَدَأَ and هَدَأٌ occur for هَدَأَ and هَدَأِي. (TA.) — هَدَأَ عَنْهُ It [pain or the like] became appeased, and quitted him. (TA.) — See 4. — هَدَأَ مَا هَدَأَتِ الرَّجُلُ † He came to us when the foot (of the passenger by night) had become still. (S.) — هَدَأَ مَا هَدَأَتِ الرَّجُلُ † He came to us after the foot (of the pas-

senger by night), and the eye, were at rest. (S, TA.) — هَدَأَ بِالْمَكَانِ † He stayed, abode, or dwelt, in the place. (K.) — هَدَأَ, (inf. n. هَدُوٌّ, TA,) † He died. (K.) = هَدَيْءٌ, aor. ʾ, (K,) inf. n. هَدَأٌ, (TA,) i. q. جَبِيءٌ, He had a curving back, &c.: (K:) or he had depressed and even shoulders, inclining towards the breast; not erect, or elevated: (Lth, and others:) or he was humpbacked. (S, TA.) — هَدَيْءٌ It (a camel's hump) was bent by much lading, (K,) and had its soft hair (وَبْرٌ) sticking upon it, without its being wounded. (TA.)

4. اهدأ He rendered quiet, still, motionless, silent. (K, TA.) — لَا اَهْدَاةَ لِلَّهِ May God not give him rest from his labour, or fatigue! (K.) — هَدَأَ الصَّبِيءُ †, and اهدأه, [the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA:] He patted the child with his hand, and quieted him, that he might sleep: (S, TA:) or, accord. to Az, اهدأت صبيها signifies She spoke soothingly to her child, and quieted him, that he might sleep: and هَدَأٌ is a child thus soothed. (T.) — Accord. to IAq, مهْدَأٌ in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,]

* شَتِيزُ جَنْبِي كَأَنِّي مَهْدَأٌ *
* جَعَلَ الْقَيْنَ عَلَى الدِّقِّ اِبْرَ *

signifies a child soothed in order that he may go to sleep. Others read it as an inf. n. (TA.) = اهدأ † He wore out a garment. (A.) — اهدأه الله † God made it (a shoulder) to be in the state described in the explanation of the word اهدأ. (K.) — اهدأه It (old age, K, or beating, TA) rendered him what is termed اهدأ. (K.)

هُدْهُدٌ: see 1. — اَتَانَا بَعْدَ هَدْءٍ مِنَ اللَّيْلِ (S, K,) and هَدُوٌّ, (K,) and هَدَاةٌ, (S, K,) and هَدَأٌ, and هَدَيْدٌ, and هَدُوٌّ, (K; the last is also an inf. n. and a pl.; TA,) † He came to us after a period, or portion, of the night; (S, TA;) or after about a third or fourth part of the night had elapsed, (S, TA,) when men were asleep, (S,) or at rest, and the night, and the foot of the passenger, were still: (Sb, K;) or هَدْهُدٌ is the first third part of the night; from the commencement to the third, (K,) when it begins to be still. (TA.) = هَدْهُدٌ and هَدَيْدٌ (in which the ي is said to be substituted for ʾ, TA) Way, or manner, of life. (AHeyth, K.) = مَرَزَتْ بِرَجُلٍ هَدَيْدٌ مِنْ رَجُلٍ (see art. هد) the latter is that which is commonly known and approved. (Ez-Zejjájee.)

هُدْهُدٌ: see هُدْهُدٌ.

هُدَأٌ Smallness of a camel's hump, occasioned by his being much laden. (K.) It is less than what

is termed حَنْبٌ [a word app. incorrectly written, but which I am unable to correct]. (TA.)

هُدَاةٌ Quiet; stillness; rest from motion; silence. (Lh.) = See هَدْهُدٌ, and اهدأ.

مَا لَهُ هِدَاةٌ لَيْلَةٌ (K,) mentioned by Lh, but not explained by him: thought by ISd to mean He has not a night's food: (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.)

هُدَاةٌ A kind of run. (K.)

اَتَانَا هَدُوًّا † He came to us after a sleep: (S:) after men were at rest, and sleeping. (TA.) = See هَدْهُدٌ.

هُدَيْدٌ: see هُدْهُدٌ.

هُدَاةٌ A slender horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.)

هُوَ اَهْدَاؤٌ مِمَّا كَانَ † He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Aboo-Talhah, respecting her son, to comfort the heart of his father. (TA.) = اُجِنَأُ i. q. اهدأ, Having a curving back, &c.: (K:) humpbacked: (S:) or a person having the shoulders depressed, and even, and inclining towards the breast; not erect or elevated: fem. هَدَاةٌ: you also say مَنَكِبٌ اهدأٌ a shoulder such as is described immediately above: and اهدأٌ a crooked man: (Lth, and others:) also a shoulder of which the upper part is smollen, or filled with fat and flesh, and its strength relaxed. (K: in some copies of which we read استرخى حميله: in others, حميله: [the former is the reading that I adopt].) — هَدَاةٌ (so in the CK and a MS. copy: in the TA, هَدَاةٌ, [which seems to be an error];) A she-camel having her hump bent by much lading, (K,) and the soft hair (وَبْرٌ) sticking upon it, without its being wounded. (TA.)

هُدْهُدٌ: see هُدْهُدٌ.

هُدْهُدٌ: see 4.

هُدَيْدٌ Still; motionless. (TA, in art. حَمْد.)

هُدَاةٌ State, or condition. (S.)

تَرَكْتُهُ عَلَى مَهْدَيْدِيَّةٍ I left him in the state, or condition, wherein he was: (Aq, S, K:) dim. of هَدَاةٌ. (S.)

هدب

1. هَدَبَهُ, aor. ʾ, He cut it; or cut it off. (K, TA.) See also هَدَبَ. — هَدَبَ, (aor. ʾ, inf. n. هَدْبٌ, S,) He milked a camel: (ISk, S, K:) or he milked any animal with the ends of his fingers.

(IKtt.) — هَدَبٌ (S, K,) aor. ʾ; or هَدَّبٌ, inf. n. تَهْدِيبٌ; and هَدَّبٌ; (TA;) *He plucked, or gathered, fruit, (S, K,) or [the kind of leaves called] هَدَّبٌ. (TA.)* — هَدَّبٌ, (inf. n. هَدَّبٌ, TA;) and هَدَّبٌ; *It (a tree) had long and pendulous branches, or twigs. (K.)* The latter verb is explained by IKtt as signifying *It (a tree) had numerous branches. (TA.)* This is not derived from the هَدَّبٌ of the أَرْطَى and the like. (AHn.) — هَدَّبَتِ الْعَيْنُ, aor. ʾ, (inf. n. هَدَّبٌ, TA,) *The eye had long lashes. (K.)*

2: see 1. — هَدَّبَ السَّوْطُ [ʔ] *i.q.* عَدَّبَ, q.v. (A, in TA, voce عَدَّبَ. q.v.)

4: see 1. — اهدب *It (a tree) produced, or put forth, its هَدَّبٌ. (TA.)*

5. تهذب [It (a part of a cloud) hung down like the unwoven end, or extremity, of a garment]. (S.) See هَيْدَبٌ.

8: see 1.

هَدَّبٌ and هَدَّبٌ (K,) the latter a dial. form of the former, (TA,) coll. gen. ns., and هَيْدَبٌ (K,) also a coll. gen. n., (TA,) and هَدَّبٌ, [likewise a coll. gen. n.,] and هَدَّبَةٌ, [which is rather the n. un. of هَدَّبٌ,] (TA,) of a garment, or piece of cloth, *i.q.* خَمَلٌ: (K: in like manner, هَدَّبَةٌ and هَدَّبَةٌ are explained in the S by هَدَّبَةٌ:) or rather, The [fringe, or] unwoven end, or extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the the garment, &c.: (whereas خَمَلٌ signifies the “nap, or villous substance,” of a garment, &c.: [such is the meaning of the words كَالزَّرْبِيرِ كَلَهُ مَا يَتَخَلَّلُ التَّوْبُ كَلَهُ الزَّرْبِيرِ] and this is what is generally meant by خَمَلٌ:] and this is mostly in what are called قَطَائِفٌ: MF:) or the extremity of a garment, &c. next [the part called] the طَرَّةُ: (TA:) or the هدبة of a garment, &c., is the same as the طَرَّةُ: (Msb:) n. un. of the first word, (هَدَّبٌ or هَدَّبٌ) with ʾ: (K:) so too of هَيْدَبٌ, (TA,) [and of هَدَّبٌ]. The pl. of هَدَّبَةٌ is هَدَّبٌ. (Msb.) — هَدَّبٌ, (K,) or هَدَّبٌ (S,) and هَدَّبٌ (K,) which is a dial. form of هَدَّبٌ, (TA,) coll. gen. ns., The eye-lashes; the hairs that grow upon the edges of the eyelids: (S, K:) n. un. with ʾ: (K:) pl. أَهْدَابٌ. (Msb.)

هَدَّبٌ [generally signifies slender sprigs, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish: see عَيْلٌ:] the branches, or twigs, of the أَرْطَى and similar trees (K) that

have no leaves: a coll. gen. n., of which the n. un. is with ʾ; and the pl., أَهْدَابٌ. (TA.) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle, TA,) as those of the cypress (K) and tamarisk and سَمَرٌ. (TA.) Those parts of a plant that are not وَرَقٌ, but that have the place of وَرَقٌ: (AHn, K:) or any وَرَقٌ that have not width; (S, K;) as those of the أَثْلُ and سَرْوٌ and أَرْطَى and طَرَقًا: (S:) as also هَدَّبٌ, (S, K,) both of which are coll. gen. ns., of which the ns. un. are with ʾ: pl. أَهْدَابٌ, (K,) which is a regular pl. of هَدَّبٌ; (TA;) and هَدَّبٌ: (K,) accord. to the TA: but in a MS. copy, هَدَّبَةٌ; and in the CK, هَدَّبَةٌ: but in the M, هَدَّبٌ is said to be a noun signifying the هَدَّبٌ of a garment, &c., and the هَدَّبٌ of the أَرْطَى. (TA.) Az says, that عَيْلٌ is precisely the same as هَدَّبٌ. (TA.) — هَدَّبٌ is also said to signify *Inclining branches, or twigs. (TA.)* — Also, هَدَّبٌ Palm-branches; syn. سَعْفَةٌ. (S.) — هَدَّبٌ is said to be used by Abou-Dhu-eyb, in the phrase سَيْطُ الْإِهْدَابِ, as signifying The shoulder-blades: but ISḏ, who mentions this, denies its correctness. (TA.)

هَدَّبٌ A horse having a long forelock. The هَدَّبَانُ [pl. of هَدَّبٌ, but whether هَدَّبَانٌ or هَدَّبَانٌ is not shown.] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or houses. (TA.) — الْهَدَّبُ † The lion. (K.) But accord. to Lth, هَدَّبٌ, as an epithet applied to felt and the like, signifies † *Having long nap, or villous substance:* (TA:) and as an epithet applied to a lion, accord. to the A, it signifies † *Having long shag [or shaggy hair]:* (TA:) whence it is seen that the correct word [applied to the lion] is هَدَّبٌ, [q.v.] not هَدَّبٌ. (TA.)

هَدَّبٌ and هَدَّبَةٌ: see هَدَّبٌ.

هَدَّبَةٌ (TA) and هَدَّبَةٌ (K, K) A certain bird: (K:) or a small dust-coloured bird, resembling the هَامَّةُ, except in being smaller than this latter. (L.) El-Jāhīdī says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شَبْكُورٌ [a Persian word, written شَبْكُورٌ], more frequently than هدبة. (A.) = N. un. of هَدَّبٌ, q.v.

هدبة [written without the syll. points; probably هَدَّبَةٌ;] A piece, part, or portion. (TA.)

هَدَّبَةٌ: see هَدَّبَةٌ.

هَيْدَبٌ: see هَيْدَبٌ.

هَيْدَبٌ and هَدَّبٌ and هَدَّبٌ: see هَيْدَبٌ and هَدَّبٌ and هَدَّبٌ.

هَيْدَبٌ (S, K, a word of a rare measure, TA,) and هَيْدَبَةٌ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. un. given below, it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and هَيْدَبِيٌّ (ISk, S, Mṣb) and هَيْدَبِيٌّ and هَيْدَبِيٌّ; (Az, S, K, Mṣb;) but the word which is used by most of the Arabs of the desert is the first: (Az:) IKt only mentions the third form: (Mṣb:) also هَيْدَبَاةٌ (S;) or هَيْدَبَاةٌ and هَيْدَبَاةٌ are coll. gen. ns., and هَيْدَبَاةٌ is a n. un., (AHn, K,) as also هَيْدَبَاةٌ: (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed أَحْرَارٌ; [i.e., of a slender and soft nature, and eaten crude;] (TA;) [lichorium, intybus and endivia; wild and garden-succory, and endive: also called in the present day شَكُورِيَّةُ:] a plant of middling temperament, (مُعْتَدَلَةٌ,) useful for the stomach and the liver and the spleen, when eaten; and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who washes it [and so uses it]. (K.) F mentions the names of this plant in art. هَنْدَبٌ, as though the ن were a radical letter, which no one asserts it to be: J [and others], in art. هَدَّبٌ. (TA.)

هَيْدَبِيٌّ, هَيْدَبِيَّةٌ, and هَيْدَبِيَّةٌ, see هَيْدَبِيٌّ.

هَيْدَبٌ: see هَدَّبٌ. — [Its pl., هَيْدَابٌ, is also applied to Filaments, capillaments, or fringe-like appertences, of a flower.] — هَيْدَبٌ † A cloud, or clouds, hanging down, (K,) approaching [the earth], like the هَدَّبٌ [or unwoven end or extremity,] of a قَطِيفَةٌ: (TA:) or the هَيْدَبٌ of a cloud is its ذَيْلٌ [or skirt]: (K:) or what hangs down, of it, like the unwoven end, or extremity, of a garment, (مَا تَهْدَبُ مِنْهُ,) when it is about to rain, resembling strings. (S.) — هَيْدَبٌ † A pendulous (or flabby, TA,) pubes of a woman: (K:) likened to the هَيْدَبٌ of a cloud. (TA.) — هَيْدَبٌ † Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse:

* بِدَمْعِ ذِي حَرَارَاتٍ *
* عَلَى الْخَدَّيْنِ ذِي هَيْدَبٍ *

[With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L, I have not heard هَيْدَبٌ used as an epithet applied to rain falling continuously, nor as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.) —

هَدَبٌ (S, K) and هَدَبٌ and هَدَابٌ (K) Impotent in speech or actions; syn. عَيْبٌ; (in one copy of the K عَيْبٌ, or unintelligent; TA;) and heavy, or dull: (S, K:) or هيدب signifies impotent in speech or actions; dull of speech and understanding; heavy: and hard, or churlish; heavy, or dull; having much hair: (Az:) or, as some say, one who has upon him dangling strings, or the like, hanging from the suspensory of a sword, or other thing, and resembling the هيدب of a cloud: or, as some say, this word signifies stupid; foolish; of little sense: and هَدَبٌ, weak. (TA.)

هَيْدَبِي A kind of pace of a horse, in which exertion, or energy, is employed; a certain hard pace of a horse. (K.) See also هَيْدَبِي.

رَجُلٌ هَيْدَبِي الْكَلَامِ + A man of much speech, or talk; of many words. (K.) App. from the هَيْدَب of a cloud. (TA.)

أَهْدَبٌ A man having long, or large, eyelashes. (K.) Lth explains it by the words طَوِيلٌ أَشْفَارٌ أُشْفَارٌ; [and J in a similar manner;] but Az disapproves of this expression, because اشفار العين signifies "the edges of the eyelids," whence the eyelashes grow: (TA) أَهْدَبُ الْأَشْفَارِ, and الاشفار, هَدَبٌ, [the same;] having long eyelashes. (TA.) عَيْنٌ هَدْبَاءٌ An eye having long lashes. (TA.) — شَجَرَةٌ هَدْبَاءٌ A tree having long and pendulous branches. (K.) — أُذُنٌ هَدْبَاءٌ † A pendulous, flabby, ear. (TA, from a trad.) — لَحْيَةٌ هَدْبَاءٌ † A lank, not crisp, beard: and so عُنْتُونٌ هَدَبٌ. (TA.) — نَسْرٌ أَهْدَبٌ † A vulture having long feathers which reach to the ground. (TA.) See هَدَبٌ.

مَهْدَبٌ Having an unwoven end, or extremity; syn. دُو هَدَابٌ: occurring as an epithet applied to the kind of stuff called دِمَقْسٌ. (TA.)

هدب

هَدْبٌ and هَدَابٌ Very thick milk: (S, L, K:) sour and thick milk. (L.) The former word is a contraction of the latter. (S.) — Also the former, Smallness of the eyes, and weakness of the sight; or nyctalopia, or the seeing better by night than in the day, and in a cloudy day than in a clear one; syn. حَفْسٌ. (L, K:) or (so in the L, in the K, and) weakness of the eye, (K,) or, of the sight: (L:) or (so in the L; in the K, and) [that weakness of the sight which is termed] عَسًا, [which is a badness of sight by night and day; or the quality of seeing by day but not by night,] (El-Mufaddal, L, K,) also termed شَبْكَةٌ: (El-Mufaddal, L:) or weakness of the sight, with a flowing of the tears at most times; syn. عَمْسٌ: (S, L:) or this is a

mistake: (K:) or any injurious affection of the eye. (M, F.) — Also, Weak-sighted: (L, K:) an epithet applied to a man. (L.) — Also, Black gum (L, K) which flows from trees. (L.)

هَدَابٌ: see هَدَبٌ.

هدج

1. هَدَجٌ, aor. َ, inf. n. هَدَجَانٌ (S, K) and هَدَاَجٌ (K) and هَدَجٌ, (TA,) † He walked gently, in a weak manner: (TA:) or he walked in the manner of an old man; (S, K;) and the like: (TA:) or he (an old man) walked with short steps: or walked hastily, without desiring to do so: (TA:) or he walked with unintermitting steps: (Aṣ:) or he walked in a shaking manner, by reason of old age. (IAṣr.) — هَدَجٌ, (S,) aor. َ, inf. n. هَدَجَانٌ; and † استهدج; (TA;) He (an ostrich) walked, or went, (or ran, TA,) in a tremulous manner. (S, TA.) — هَدَجَتِ الْقِدْرُ † The cooking-pot boiled vehemently. (TA.) — هَدَجَتْ, (S,) inf. n. هَدَجٌ, (L,) She (a camel) yearned towards her young one; وَلَيْهَا; (S, L;) as also † تَهَدَجَتْ; (L;) [and, app., uttered the cry produced by yearning towards her young one: see below:] or the latter signifies she was affectionate to her young one. (S, K.) — Also, inf. n. as above, † It (the wind) made a sound; syn. حَنَّتْ and صَوَّتَتْ; from النَّاقَةُ هَدَجَتْ. (L.)

2. هَدَجَتْ † She (a camel) became high and big in the hump, so that it bore a resemblance to a هَوْدَجٌ. (TA.)

5. تَهَدَجٌ It (the voice, or a sound) became much intercepted, or interrupted, (تَقَطَّعَ) with a tremulous manner. (S, K.) See 1. — تَهَدَجُوا عَلَيْهِ They made apparent, or manifest, his gracious actions, or qualities, or his favours, or kindnesses. (TA.)

10: see 1.

هَدَجَةٌ, (a subst., L) The yearning, or the cry produced by yearning towards her young one, of a camel; حَنِينُ النَّاقَةِ: (K:) or the yearning of a she-camel towards her young one; حَنِينُ النَّاقَةِ عَلَى وَلَيْهَا. (S, L.)

هَدَاَجٌ: see هَدَجٌ.

هَدَاَجٌ: see هَدَاَجٌ. — هَدَاَجٌ † A cooking-pot that boils vehemently: (TA:) or, quickly. (K.)

هَدَاَجٌ and هَدَجْدَجٌ One who walks in the manner termed هَدَجَانٌ: see 1. (K.) — An ostrich that so walks, or runs. (S, TA.) One says هَدَاَجٌ هَدَاَجٌ, and نَعَامٌ هَدَاَجٌ and هَوَادِجٌ:

(TA:) [the last is pl. of هَوَادِجَةٌ, fem. act. part. n. of هَدَاَجٌ]. — Also, the † latter, An ostrich: so called because it so walks, or runs: (TA:) [and so هَوَادِجَةٌ, pl. هَوَادِجٌ, as in the following example.] نَظَرْتُ إِلَى الْهَوَادِجِ عَلَى الْهَوَادِجِ [I looked at the women's camel-litters upon the camels like ostriches]. (A.)

هَدَاَجَةٌ: see هَدَاَجٌ.

هَوْدَجٌ [A kind of camel-vehicle for women;] the vehicle of the Arab women of the desert: (JK:) a kind of vehicle for women, (S, K,) having a dome-like top (مَقْبَبٌ); and one not having such a top: (S:) or [a camel-vehicle for women] made with staves, over which are put pieces of wood, and covered with a dome-like top: (M:) or a camel-vehicle (مَحْمِلٌ) having a dome-like top (قَبَّةٌ), covered with pieces of cloth, in which women ride: (Et-Towsheeh:) pl. هَوَادِجٌ. (TA.) [See مَحْمِلٌ and مَحَارَةٌ.]

مِهْدَاَجٌ A she-camel that yearns, or that utters the cry produced by yearning towards her young one: (K:) or that yearns towards her young one: (S, L:) as also هَدُوَجٌ. (TA.) — Also, † A wind that has a sound; لَهَا حَنِينٌ: (S, L:) from حَنَّتِ النَّاقَةُ. (L.)

مُسْتَهْدَجٌ Haste. (K.)

مُسْتَهْدَجٌ Hasty. (K.)

هدر

1. هَدَرَ, aor. َ (S, A, Mṣb, K) and ُ, (Mṣb, K,) inf. n. هَدْرٌ (S, Mṣb, K) and هَدَرٌ (K,) or the latter is a simple subst., (Mṣb,) It (a man's blood, S, A, Mṣb, K, or another thing, K) went for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct; as shown below, voce هَدَرٌ;] it was, or became, of no account, null, or void; (S, A, Mṣb, K;) as also † اهدر. (Mṣb.) = هَدَرَهُ, (A, Mṣb, K,) aor. ُ, (Mṣb,) He (a man, Mṣb, K, or the Sultán, S, A,) made it (a man's blood) to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] he made it to be of no account; (A, Mṣb, K;) as also † اهدره; (S, A, Mṣb, K;) which means he made it (a man's blood) allowable to be taken, or shed. (S, TA.) Thus these two verbs are trans. as well as intrans. (Mṣb.) It is said in a trad., مَنِ أَطْلَعَ فِي دَارٍ بِغَيْرِ إِذْنٍ فَقَدْ هَدَرْتُ عَيْنَهُ [Whoso looketh into a house without permission, his eye shall be allowed to be put out; or] the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct. (TA.) One says also, هَدَرْتَنِي بِإِسْقَاطِ الْحَدِّ عَنِّي [Thou hast made me (meaning my offence) to pass unnoticed, or hast taken no account of

me, by annulling in respect of me the prescribed castigation]. (K, art. بهرج.) And El-'Ajjāj says,

• وَهَرَّ الْجَدَّ مِنَ النَّاسِ الْهَدَّرَ •

which El-Bāhilee explains as meaning, *And the worthless people have made good fortune to become of no account.* (TA.) = هَدَّرَ (S, K,) aor. = (K) [and app. = also], inf. n. هَدِيرٌ (S, K) and هَدَّرٌ (K) and هَدُورٌ (TA,) said of a camel, (S, K,) that is advanced in age, (S, in art. نقض,) [He brayed; i. e.,] he reiterated his voice in his حَنْجَرَةٌ [or windpipe, or the head of his windpipe]: (S:) or he uttered his voice, not in a شَقِيقَةٌ [q. v.]: (K:) and هَدَّرٌ (S, K,) inf. n. تَهْدِيرٌ (S,) signifies the same: (S, K:) Z mentions also تَهْدَارٌ as an inf. n. of هَدَّرٌ said of a stallion, [meaning a stallion-camel.] (TA.) — Hence the saying, (TA,) [He is sonorous and fluent in his speech, and in his oration:] and هَدَّرَتْ بِشَقِيقَتِهِ † [His utterance was sonorous and fluent.] (A, TA.) — هَدَّرٌ is also said of a calf, [signifying, † He lowed.] (TA, art. كَت, from the Nh.) — Also, of a lion, [signifying, † He roared.] (S, TA, voce قَبَقَب.) — Also هَدَّرَ (S, A, Mṣb, K,) aor. = (Mṣb, K) and = (Mṣb,) inf. n. هَدِيرٌ (S, IḲṫ, Mṣb, TA) and هَدَّرٌ and تَهْدَارٌ (K,) said of a pigeon, † It uttered a cry: (S, K:) or cooed, syn. قَرَقَرٌ (A,) or سَجَعٌ (Mṣb,) and reiterated its voice, or cry, in its حَنْجَرَةٌ [or windpipe, or the head of its windpipe]: (A:) its cry being apparently likened to the هَدِيرٌ of the camel: and هَدَلٌ signifies the same. (TA.) — Also هَدَّرٌ said of a boy, (Aṣ,) when he desires to speak, being young, or little, (Abu-s-Semeyda,) † He uttered a sound, or cry: as also هَدَلٌ. (Aṣ, TA.) — It is also said of thunder; inf. n. هَدِيرٌ; signifying, † It made a [loud, or rumbling,] sound, or noise. (A.) — You say also, of شَرَابٌ [or wine], هَدَّرَ (S, K,) aor. =, inf. n. هَدَّرٌ and تَهْدَارٌ (S, TA,) meaning, † It fermented; syn. غَلَى (S, K.) And هَدَّرَتْ جَرَّةَ التَّبِيدِ (TA,) aor. =, (A, TA,) inf. n. هَدِيرٌ and تَهْدَارٌ (TA,) † [The jar of نَبِيدٌ fermented.] El-Akḥṭal says, describing wine,

• كَمَّتْ ثَلَاثَةَ أَحْوَالٍ بِطِينَتِهَا •

• حَتَّى إِذَا صَرَحَتْ مِنْ بَعْدِ تَهْدَارٍ •

[It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting]. (S, TA.)

2. هَدَّرَ, said of a camel: see 1.

4. اهدر: see هَدَّرَ = اهدره: see هَدَّرَهُ.

6. تَهَادَرُوا They made one another's blood to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] they made it to be of no account. (K, TA.)

• هَادِرٌ: see هَدَّرٌ = and see also هَادِرٌ.

• هَادِرٌ: see هَادِرٌ.

• هَدَّرٌ, a subst. from هَدَّرَ in the first of the senses explained above. (Mṣb.) You say, ذَهَبَ دَمُهُ هَدَّرًا (S, A, Mṣb,) and هَدَّرًا (S, Mṣb,) His blood went for nothing, or as a thing of no account, (S, A, Mṣb,) unretaliated, (S, Mṣb,) and uncompensated by a mulct. (S, TA.) — Also, applied to blood, &c., A thing that goes for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct;] what is of no account, ineffectual, null, or void; (A, K;) [as also جَبَّارٌ.] You say, دِمَاؤُهُمْ هَدَّرَ بَيْنَهُمْ Their blood (lit. bloods) is made to go for nothing, or to be of no account, among them: (K, TA:) is allowed to be taken, or shed. (TA.) — See also هَادِرٌ.

• هَدَّرَةٌ: } see هَادِرٌ; the former, in two places.
• هَدِيرَةٌ: }

• جَرَّةٌ هَدُورٌ † [A jar of wine or نَبِيدٌ fermenting much]. (TA.)

• فَحْلٌ هَدَارٌ [A stallion-camel that brays much]. (TA.) See also هَادِرٌ. — رَعْدٌ هَدَارٌ † [Loud, or rumbling, thunder]. (A.)

• هَادِرٌ, applied to a man, † Low; ignoble; mean; of no account; worthless; (K;) as also هَدَّرٌ (Kr, K,) and هَدِيرَةٌ (S, K;) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هَدِيرَةٌ and هَدِيرَةٌ are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هَدِيرَةٌ and هَدِيرَةٌ; the first of which is the most agreeable with analogy, like كَفِيرَةٌ, pl. of كَافِرٌ; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غَزَاةٌ and قُضَاةٌ, [originally غَزْوَةٌ and قُضْيَةٌ, pls. of غَازٌ and قَاضٍ,] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAḥr who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِلٌ, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of هَدِيرٌ (TA,) which signifies a heavy man, (K, TA,) in whom is no good; analogous with قَرْدَةٌ, pl. of قَرْدٌ: (TA:) and هَدَّرٌ [a quasi-pl. n. of هَادِرٌ, like as خَدَمٌ is of خَادِمٌ,] signifies low, ignoble, or mean, people,

in whom is no good. (TA.) You say, هُمُّ هَدِيرَةٌ (S, A, K,) and هَدِيرَةٌ (IAḥr, TṢ, K,) and هَدِيرَةٌ (IAḥr, ISd, K,) † They are low, ignoble, or mean, people; of no account, or worthless. (IAḥr, S, A, K, &c.) = [A braying camel: fem. with ة: pl. of the latter, هَوَادِرٌ. You say,] إِبِلٌ هَوَادِرٌ [Braying camels;] camels reiterating their voices in their حَنْجَرٍ. (S.) See also مُهَدِّرٌ, and مَبْحَثٌ, and هَدَارٌ. — [Hence the saying,] فُلَانٌ فَحْلٌ هَادِرٌ † [app. Such a one is a vigorous orator of sonorous and fluent speech]. (A.)

• كَالْمُهَدِّرِ فِي الْعِنَةِ [Like the brayer in the enclosure of wood, or canes, or trees]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A,*) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K:) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K.)

[هدف, &c.]

See Supplement.]

هذ

1. هَذٌّ, aor. =, (S, L,) inf. n. هَذٌّ (S, L, K) and هَذًا (L, K) and هَذَا (K, TA,) or هَذَا (CK, [which latter is the correct reading, (see هَذَاذِيكَ,) and, accord. to the JK, is a quasi-inf. n.]) He cut quickly, or cut off quickly; as also هَذَّتْ: (S, L, K:) or he cut anything. (K.) — هَذَّهُ بِالسَّيْفِ, inf. n. هَذٌّ, He cut him, or it, in pieces with the sword. (L.) — هَذٌّ, aor. =, (S, L,) inf. n. هَذٌّ (S, L, K) and هَذَا (L, K) and هَذَا (K, TA,) or هَذَا (CK [see above];) and هَذَّتْ: (K;) † He read, or recited, quickly. (S, L, K.) You say, هَذَّ قِرَاءَتَهُ, aor. =, inf. n. هَذٌّ, † He performed his reading, or recitation, quickly. (Mṣb.) And هَوَّ يَهْدُ الْقُرْآنَ † He reads, or recites, the Kur-ān rapidly and uninterruptedly: (S, A, L:) and in like manner, هَوَّ السَّعْرَ the narrative; (S, L;) and هَوَّ السَّعْرَ the poetry. (L.)

8: see 1.

• هَذٌّ, or هَذٌّ: see هَذٌّ.

• هَذٌّ (S, L, K) and هَذَا (K) and هَذَا (L, CK,) or هَذَا (as in some copies of the K, and in the TA,) and هَذَاذِيكَ and هَذَاذِيكَ (L, K [the last in the CK هَذَاذِيكَ,]) Sharp; quickly cutting: (S, L, K:) the first, which is masc. and fem., and the second, applied to a knife; (S, L;) and the last two, to a sword. (L.)

هَذَاذِيكَ, (as Aṣ says, §) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also هَجَّاجِيكَ; supposing [it to be addressed to] two [persons]; (§, L;) [but it is addressed to one;] meaning *Refrain thou! or forbear thou! or abstain thou!* (TA, art. هج.) 'Abd-Beni-l-Has-ḥās says,

- إِذَا شَقَّ بُرْدٌ شَقَّ بِالْبُرْدِ مِثْلُهُ
- هَذَاذِيكَ حَتَّى تَيْسَ لِبُرْدٍ لَابِيسَ

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd—refrain thou—so that there is no wearer of the burd, it having been rent so as to fall off: but it seems more proper to render it here, with rending after rending, which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence]: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other. (§, L. [This verse is related with several variations: see another reading of it voce دَوَالِيكَ, in art. دول.]) — ضَرْبًا هَذَاذِيكَ With a beating, or striking, with cutting after cutting; (L, K;) هَذَا هَذَا بَعْدَ هَذَا, (L,) i.e., or with a beating, or striking, successively; uninterruptedly; وَلَا تَبَاعًا وَلَا تَبَاعًا. (JK.) — In the saying of the poet,

- فَبَاكَرَ مَخْتُومًا عَلَيْهِ سِيَاعُهُ
- هَذَاذِيكَ حَتَّى أَنْفَدَ الدَّنَّ أَجْمَعًا

[in which, for انفذ, in the L and TA, I substitute انفذ,] AHn says, that it signifies هَذَاذِيكَ, i.e., شَرِبًا بَعْدَ شَرِبٍ; the poet meaning *And he applied himself early to a jar full of wine, [with its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,] and emptied it.* (L.)

قَرَبٌ هَذَاذِيكَ + A long and difficult night journey to water: (L, K;) or quick. (JK, K.) — See هذوذ.

هَذَاذِيكَ: see هذوذ. — Also, +A camel that outstrips others. (K.)

هَذَا

1. هَذَا, aor. -, inf. n. هَذَا, He cut a thing (Aṣ, §, K) [quickly], with a sword, &c. (TA.) It signifies a quicker act than does هَذَا. (K.) — هَذَا He destroyed the enemy. (K, TA.) — هَذَا He hurt, or offended, [or cut,] him with his tongue; (TA;) made him to hear what he disliked. (K.)

— هَذَاذِيكَ The camels fell down, [and, app., died,] one after another: syn. تَسَاقَطَتْ. (K.) — هَذَاذِيكَ مِنَ الْبُرْدِ, [aor. -,] He perished of cold. (K.) — هَذَاذِيكَ الْكَلَامَ He was loquacious, with error. (TA.)

5. تَهَذَا It (a wound, or an ulcer.) became putrid, or rotten, and dissundered, or ragged. (§, K.)

هَذَاذِيكَ i.q. مِسْحَاةٌ [q.v., in arts. سحى and سحو.] (K.)

هَذَاذِيكَ and هَذَاذِيكَ A sharp sword, (TA [but the orthography is not quite clear.]) [See also art. هذى.]

هَذَاذِيكَ: see هَذَاذِيكَ.

هَذَاذِيكَ: see art. هَذَاذِيكَ.

هذب

1. هَذَبَهُ, aor. -, inf. n. هَذَبٌ, He cut it; or cut it off: (A, K;) like هَذَبَهُ. (TA.) — هَذَبَهُ, aor. -, inf. n. هَذَبٌ; (K;) and هَذَبَهُ, inf. n. هَذَبٌ; (§;) He cleansed it; purified it; cleared it. (§, K.) — هَذَبٌ, aor. -, inf. n. هَذَبٌ, It was pure, clear. (K; but only the inf. n. is there mentioned.) — هَذَاذِيكَ مَا فِي مَوَدَّتِهِ هَذَاذِيكَ There is no purity in his love. (TA.) — هَذَبَهُ, aor. -, inf. n. هَذَبٌ; and هَذَبَهُ, (inf. n. هَذَبٌ, TA); He put it into a right, or proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed, or improved, it. (K.) — هَذَاذِيكَ هَذَاذِيكَ He trimmed the palm-tree by clearing it of the fibrous substance called ليف. (K.) — MF says, on the authority of the etymologists, that the original signification of هَذَبٌ and هَذَاذِيكَ is The clearing, or trimming, of trees, by cutting off the extremities of the branches, in order that they may increase in growth and beauty; that they were then used to signify the cleansing, or purifying, of anything; and putting it into a right, or proper, state; trimming it; or adjusting it; and clearing it of any dirty or filthy things, or the like, mixed with it; so that these became their proper meanings by general acceptance: and that they were then used to signify the trimming and embellishing of verse, and clearing it of whatever might vitiate it in the opinion of the chaste in language, and the philologists: but the truth is what is said in the L; that the original signification of هَذَبٌ is the clearing the colocynth of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet. (TA.) — هَذَاذِيكَ, (aor. -, inf. n. هَذَاذِيكَ, TA.) It (a thing) flowed. (K.) — هَذَاذِيكَ, (aor. -, TA,) inf. n. هَذَاذِيكَ and هَذَاذِيكَ; (K;) and هَذَاذِيكَ, (K;) inf. n. هَذَاذِيكَ; (§;) and

هَذَاذِيكَ, (K,) inf. n. هَذَاذِيكَ; (§;) and هَذَاذِيكَ; (K;) He (a man, &c., K, as a horse in his running, and a bird in his flying, TA,) was quick, or swift, (K,) in his pace or course: (TA:) he was quick in flying, in running, and in speech. (§.) — هَذَاذِيكَ He ran vehemently. (Aṣ.) — هَذَاذِيكَ الرَّكُوعَ [app. هَذَاذِيكَ] He makes the inclinations of his head and body [in prayer] in quick succession. (TA, from a trad.) — See also art. هذب. — هَذَاذِيكَ القَوْمُ The people were very noisy, or clamorous, (K,) and loquacious. (TA.)

2: see 1. — هَذَاذِيكَ, inf. n. هَذَاذِيكَ, He trimmed an arrow; or shaped it with nicety, by the second operation: the first operation is called هَذَاذِيكَ. (AHn.) — هَذَاذِيكَ هَذَاذِيكَ i.q. فَرَّقَ, accord. to Es-Sukkaree, who cites the following verse of one of the Hudhalees: (namely Aboo-Khirāsh, L, art. طرد.)

- فَهَذَاذِيكَ عَنَّا مَا يَلِي الْبَطْنَ وَأَنْتَحَى
- طَرِيدَةً مَتْنٍ بَيْنَ عَجَبٍ وَكَاهِلٍ

[app., He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers]. (TA.)

3: see 1.

4. هَذَاذِيكَ السَّحَابَةُ The cloud poured forth its water quickly. (K.) See 1.

5. هَذَاذِيكَ [It became nicely, neatly, or properly, trimmed]: said of a thing from which one has cut off whatever required to be cut off, so that it has become free from everything unseemly. (A, TA, art. حذف.) — هَذَاذِيكَ عَلَى يَدِكَ [I was, or have been, amended, or improved, by thy agency, or means]. (A, TA, art. ثقف.)

هَذَاذِيكَ, after the manner of a rel. n., A rain following vehement heat, that pours down quickly: see 4: syn. هَذَاذِيكَ. (TA.)

هَذَاذِيكَ A kind of pace of a horse; (§;) like هَذَاذِيكَ: (K;) a subst. from هَذَاذِيكَ "he was quick, or swift, in his pace." (TA.) The former is also mentioned by Az, in the T; IDrd only mentions the latter word. (TA.) — A running with a leaning on one side. Ex. مَشَى الْبَيْدِي [He went leaning on one side]. (IAmb.) But for this some read مَشَى الْبَيْدِي, which is equivalent to هَذَاذِيكَ. (TA.)

هَذَاذِيكَ رَجُلٌ مُهَذَّبٌ A man of purified natural dispositions, or manners, or morals; (§, K;) a man of integrity; free from vices, or faults. (L.)

هَذَاذِيكَ Quick, or swift, [in pace, &c.]. (TA.) — هَذَاذِيكَ is also a name of The Devil; who is also called الْمُهَذَّبُ, meaning "he who embellishes,

or gives a goodly appearance to, acts of disobedience [to God]." (Fr.)

إِبِلٌ مَهَادِبٌ Quick, or swift, camels. (K.)

هذر

1. هَذَرَ كَلَامَهُ, aor. َ, (A, K,) inf. n. هَذِرٌ, (TA,) His speech, or talk, was much, or abundant, and erroneous and false or vain or frivolous. (A, K.) — هَذَرَ, aor. َ and ِ, He talked much; babbled; was loquacious, or garrulous: (JK:) [or he talked irrationally:] or هَذَرَ فِي مَنْطِقِهِ, aor. َ and ِ, inf. n. هَذِرٌ (S, Mṣb, K) and تَهَذَرَ, (K,) which latter has an intensive signification, (TA,) he confounded in his speech, and talked what was not fit or meet or proper: (Mṣb:) or he talked much and badly: or erroneously: (K:) or he talked nonsense; he talked irrationally, foolishly, or deliriously: (S;) as also هَذَرَ: (K:) and اهذَرَ فِي كَلَامِهِ he talked much; babbled; was loquacious, or garrulous. (S, TA.)

4: see 1, in two places.

نَزْرٌ وَلَا هَذْرٌ Not little nor much: (TA:) or not scanty, so as to indicate impotence, nor much and corrupt: said of the speech of Moḥammad. (K, art. نزر.) [See هَذَرَ, from which it is altered to assimilate it in form to نَزْرٌ.]

هَذْرٌ, a subst. from هَذَرَ فِي مَنْطِقِهِ (S, Mṣb,) Much talk; babble: (JK:) or nonsense; or irrational, foolish, or delirious, talk: (S:) or confused and improper speech: (Mṣb:) or speech, or talk, that is much and bad: or erroneous: (A, K:) or that is not regarded as of any weight or worth. (TA.) See also هَذْرٌ.

هَذِرٌ: see هَذَرَ.

هَذِرٌ, an epithet from هَذَرَ, applied to a man, [signifying, Loquacious; garrulous; babbling; a great talker; a babbler: or nonsensical, irrational, foolish, or delirious, in his talk: or one who speaks confusedly and improperly: or who speaks, or talks, much and badly: or erroneously:] (JK, S, K:) as also, [but in an intensive sense,] هَذِرٌ (K) and هَذِرَةٌ (S, K) and هَذِرَةٌ (K) and هَذِرٌ (S, K) and هَذِرٌ (K) and هَذِرٌ (JK, A, K) and هَذِرٌ (K) and هَذِرٌ (JK, S, A, Mṣb, K,) [signifying, very loquacious, &c.:] and, [but in a doubly intensive sense,] هَذِرَةٌ (JK, K) and هَذِرَةٌ (JK, A, K,) [signifying very very loquacious, &c.:] fem. هَذِرَةٌ (K) and هَذِرَةٌ (TA) and هَذِرٌ [without ة:] (K:) or هَذِرِيَانٌ signifies one who talks badly, or corruptly, and much: (TA:) or light in speech and in service: (S, TA:) the pl. of هَذِرٌ is مَهَادِرٌ, not مَهَادِرُونَ (ISd, TA.)

- هَذِرَةٌ:
- هَذِرَةٌ:
- هَذِرِيَانٌ:
- هَذِرٌ:
- هَذِرَةٌ:
- هَذِرَةٌ:
- هَذِرَةٌ:
- هَذِرَةٌ:
- هَذِرَةٌ:
- هَذِرَةٌ:
- هَذِرَةٌ:

see هَذِرٌ; the third, in two places.

هذرب

Q. 1. هَذَرَبٌ, inf. n. هَذِرَبَةٌ, He talked much and quickly: (K:) a dial. form of هَذَرَمٌ, or mispronounced for the latter word. (TA.) See also هَذَرَبٌ.

هَذِرِيٌّ (accord. to the TA, هَذِرِيٌّ, and so in Golius's Lex.,) Custom; habit. Ex. هَذِرِيَّاهُ This is his custom; or habit. (K.)

هَذِرِيَانٌ Light, or active, (and quick, TA,) in his speech and in his service. (K.) See also هَذِرِيَانٌ, in art. هذر.

[هذف, &c.]

See Supplement.]

هذلم

Q. 1. هَذَلَمٌ, inf. n. هَذَلَمَةٌ, He was light, or active, and quick. (K.) But IDrd and others assert it to be a word mispronounced for هَذَرَمٌ. (MF.)

هر

1. هَرٌّ, (S, A, Mṣb, K,) aor. هَرَّ, (S, Mṣb, K,) inf. n. هَرِيرٌ, (S, A, &c.,) said of a dog, [He snarled, or howled, or whined;] he uttered a cry less vehement than barking (S, A, Mṣb, K,) by reason of his little patience of cold; (S, K;) إِيَّاهُ at him: (K:) or barked and grinned, displaying his fangs. (L, TA.) It is said in a trad., إِنَّ الْكَلْبَ يَهْرِ مِنْ وَرَاءَ أَهْلِهِ Verily the dog [snarls, or] barks and grins, displaying his fangs, behind his master: meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his fangs, to defend his masters. (L, TA.) — هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى + The sound of the turning of the mill-stone.

(TA.) You say also هَرَّتِ الْقَوْسُ + The bow made a sound. (AHn, K.) And the looking of courageous men, one at another, is likened to هَرِيرٌ. (ISd, Mṣb.) — هَرَّ فِي وَجْهِ السَّائِلِ + He grinned in the face of the beggar, showing his teeth, and looking sternly, austerely, or morosely. (A, TA.) — [Hence, perhaps,] هَرَّه (S, K,) aor. هَرَّرَ and هَرَّرَ, (K,) [the latter irreg., like يَرْمِي as aor. of the trans. v. رَمَى,] inf. n. هَرٌّ (S, K) and هَرِيرٌ, (K,) + He disliked, disapproved of, or hated, him or it. (S, K.) You say, هَرَّه النَّاسُ + The people disliked, &c., his vicinity. (A.) And هَرَّ النَّكَاسُ and هَرَّبَ, (S, A,) inf. n. هَرِيرٌ, (S,) + He disliked, &c., the cup of mine, and war. (S, A.) = هَرَّه الْبُرْدُ, (K,) aor. هَرَّرَهُ, inf. n. هَرٌّ, (TA,) The cold made him (a dog) [to snarl, or howl, or whine; or] to cry [in the manner described above]; as also هَرَّرَهُ, (K,) inf. n. هَرَّرَ. (TA.) It is said in a proverb, (TA,) شَرُّ أَمْرٍ ذَا نَابٍ [It is, or was, an evil thing that made the fanged animal to snarl, &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِيرٌ) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind; meaning, nought but an evil thing made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.)

3. هَرَّ فِي وَجْهِهِ هَارَةً (S, K,) i.e., + He grinned in his face, showing his teeth, and looking sternly, austerely, or morosely, (A,) like a dog. (TA.)

4: see 1, last signification, in two places.

هَرٌّ A male cat; syn. سَنَوْرٌ; (S, A, K;) which latter is uncommon in the language of the Arabs; (IAmb, in Mṣb, art. سنر;) fem. هَرَّةٌ; (S, A, Mṣb, K:) or هَرٌّ is applied to the male and the female; and the latter is sometimes called هَرَّةٌ: (IAmb, Mṣb:) the pl. of هَرٌّ is هَرَرَةٌ; and that of هَرَّةٌ is هَرَرٌ; and the dim. of هَرَّةٌ is هَرِيرَةٌ. (Mṣb.) = Also, a subst. from هَرَّه meaning "he disliked, disapproved of, or hated, him or it." (S) It is said in a proverb, (S,) لَا يَعْرِفُ هَرًّا مِنْ بَرٍّ, (S, A, K,) meaning He knows not him who dislikes or hates him from him who behaves towards him with goodness and affection and gentleness, and regard for his circumstances: (S, TA:) this is the best explanation of it: (TA:) or the action of him who grins in his face, showing his teeth, and looking sternly, austerely, or morosely, from the action of him who holds loving communion with him: (A:) or the calling of sheep or goats, (S,) or the calling of them to water, (K,) from the driving of them: (S:) or the calling of sheep or goats to provender from the calling of them to water: (IAar:) or

the driving of sheep or goats (Yoo, K) from the calling of them. (Yoo, TA.) It has been explained [more fully] in art. بر. (K.)

هَارٌ: see هَارٌ.

هَارٌ A dog [that snarls, or howls, or whines, by reason of his little patience of cold: or] that barks and grins, displaying his fangs: and هَرَّارٌ signifies the same [but in an intensive manner; that snarls, &c., much:] or the latter signifies a dog that grins [much], displaying his fangs: or that barks much: or that barks [much] and grins, displaying his fangs. It is said in a trad., لَا أَعْقِلُ الْكَلْبَ لَا أَهْرَارُ [properly signifying, I will not pay a fine for killing the dog that barks much, is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) — عَادَ لَهَا الْمِطْيُ هَارًا The riding-camels returned to her, or it, one grinning (بهر) in the face of another, showing its teeth, in consequence of fatigue. (TA.)

هرا

1. هَرَّاهُ الْبَرْدُ The cold destroyed him, or, perhaps, debilitated him; i.e., a beast; lit., broke him: syn. كسره. (TA.) [See also هَرَّأٌ — هَرَّى, like عَنَى, [i.e., pass. in form, but neut. in signification,] (incorrectly written in the S هَرَّى, K,) It (a camel or sheep &c., or a man,) perished of cold, or heat. (Ks, K.) — هَرَّاهُ الْبَرْدُ, inf. n. هَرَّاهُ (As, S, K,) and هَرَّاهَةٌ (K); and اهراءه (Fr, S, K); The cold affected him so severely as nearly to kill him: (As, S, K:) or so severely as to kill him. (K.) — هَرَّاتِ الرِّيحِ The wind was, or became, intensely cold. (K.) — هَرَّاهُ, (K,) inf. n. هَرَّاهُ; (TA:) and هَرَّاهُ (K); and اهراءه (Fr, K,) inf. n. اهراءه; (TA;) He cooked flesh-meat thoroughly: (K:) or so that it fell off from the bone. (S, K.) — هَرَّاهُ, aor. -, inf. n. هَرَّاهُ and هَرَّاهُ and هَرَّاهُ; (K;) and تهراءه (S, K;) It (flesh-meat) was thoroughly cooked: (K:) or was cooked so as to fall off from the bone. (S,* TA.) — هَرَّاهُ فِي هَرَّاهُ (S, K,) aor. -, (K,) inf. n. هَرَّاهُ, (TA.) He was loquacious: or he was loquacious, with incorrectness; (TA;) as also هَرَّاهُ الْكَلَامَ (ISk, S;) or he was very foul in his speech: or was very incorrect, or faulty, therein: (K:) or, simply, he was foul, (S,) or incorrect, or faulty, (TA,) in his speech: (S, TA:) also اهراءه he multiplied his words but spake not to the point, or correctly. (K.) — إِنَّ مَنطِقَهُ يَهْرَأُ, inf. n. هَرَّاهُ, [Verily his speech is prolix: or is vitious, and disorderly]. (TA.)

2: see 1.

4: see 1. — اهراءه فِي الرِّوَاغِ He entered upon

the cool time of the evening: (S, K:*) or properly said only of the evening of the hot season. (K.) [See also اهراءه — اَهْرَى عَنْكَ مِنَ الظَّهْرِ Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (TA, in this art.; and IAqr, in TA, art. فَيَح. — اهراءه He slew a person. (K.) = See 1, last sentence but one.

5. تهراءه He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken: syn. تكسر. (TA.) = See 1.

هَرَّى (so in the TA: in one copy of the S, هَرَّى: in another, هَرَّى:) and مَهْرَأٌ (TA) Meat thoroughly cooked: (TA:) or cooked so as to fall off from the bone. (S,* TA.)

هَرَّاهُ: see هَرَّاهُ.

هَرَّاهُ, or مَنطِقُ هَرَّاهُ, (S, K,) Loquacity: or vitious, disorderly, speech: (K:) or loquacity with incorrectness. (S.) — هَرَّاهُ, (K,) fem. with ه, pl. with و; (TA;) and هَرَّاهُ; (K;) A great talker of nonsense. (K.)

هَرَّاهُ A young shoot of a palm-tree, (AHn, K,) when first plucked from the mother-tree. (As) — هَرَّاهُ A certain devil whose office it is to suggest foul dreams. (K.)

قَرَّةٌ لَهَا هَرِّيَّةٌ Cold that occasions injury and death to men and to cattle &c. (El-Fezàree, ISk, S.) — Also, هَرِّيَّةٌ The time in which cold thus affects them. (TA.)

مَهْرَأٌ, from هَرَّى, pl. with و, [in the CK, for مَهْرَوْنٌ is put مَهْرَوْنٌ] Perishing of cold, or heat. (Ks, K.) — Explained by AHn [in his book on plants] by the words اَنْضَجَهُ الْبَرْدُ [meaning, What is nipped, shrunk, shrivelled, or blasted, by the cold: see art. نَضَج]. (TA.)

هَرَّى: see هَرَّى.

هرب

1. هَرَّبَ (S, K,) aor. -; not -, as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرَّبَ; nor - with the pret. هَرَّبَ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor -, as some have thought; (TA;) inf. n. هَرَّبَ (S, K) and مَهْرَبٌ and هَرَبَانٌ (K;) He (a man, or any animal, TA) fled; ran away. (S, K.) — إِلَيْكَ مِنْكَ الْمَهْرَبُ [To Thee I flee for refuge from Thee; i.e., from thy punishment: addressed to God]. (TA.) — هَرَّبَ مِنَ الْوَتْدِ Half of the wooden pin, peg, or stake, disappeared [in the ground]. (K.) — هَرَّبَ, aor. -, He became extremely aged, old and weak, or de-

crepit; i.q. هَرَمَ; (K;) of which it is a dial. form. (TA.)

2. هَرَّبَهُ, inf. n. تَهْرِبٌ, He made, or caused, him to flee, or run away. (S, K.) See also 4.

4. اهربه He forced, or compelled, him to flee, or run away. (K.) See also 2. — اهريت الرِّيحَ The wind raised and carried away the dust, (K,) causing dust and dry herbage &c. to accumulate on the ground. (TA.) — اهرب He (a horse, or other animal that runs, Lh) strove, or exerted himself, in going away, or in flight, being frightened, (ISk, S, K,) or not being frightened. (TA.) See جَاءَ مَهْرَبًا — اهرب He went, or travelled, far into, or through, the land. (TA.) [هَرَبٌ فِي] اهرب في الأمرِ He immersed himself in the affair; took extraordinary pains in it. (K.) See جَاءَ مَهْرَبًا.

6. تَهَارَبُوا (S, O, K, art. فر,) They fled, one from another. (TK.)

هَرَبٌ The thin integument of fat that covers the stomach and intestines: or the fat [or caul] that is spread over the intestines: i.q. ثَرَبُ الْبَطْنِ: (K:) a word of the dial. of El-Yemen. (TA.)

مَا لَهُ هَارِبٌ وَلَا قَارِبٌ He has not [of camels &c.] any that returns from water, nor any that comes to it; i.e., he has not anything; (Kh, S, K;) or, he has not anything, nor has he any people; an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ (Lh:) accord. to IAqr, هَارِبٌ signifies one who returns from water; and قَارِبٌ, one who seeks, or journeys to, water: (TA:) or the meaning is no one flees from him, nor does any one approach him; i.e., he is a person of no account. (As, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قرب.

مَهْرَبٌ A place to which one flees; a place of refuge. (Mqb.) — فُلَانٌ لَنَا مَهْرَبٌ † Such a one is a refuge to us. (TA.)

جَاءَ مَهْرَبًا He came striving, or exerting himself, in the affair: (Lh:) or, as some say, he came fleeing and in fright. (TA.)

مَهْرَبٌ A piece of wood, or wooden implement, which the sower, or ploughman, draws forward and backward [over the ground]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.]

هرید

هرید sing. of هَرَابِدَةٌ, which signifies The servants, or ministers of the fire (S, K) of the Magians; (K;) the servants, or ministers, (قَومَة,

L, K, by which is meant *خَدْم*, TA.) of the fire-temple of the Indians: (L, K:) or the judges of the Magians: (L:) or the great men of the Indians: or their learned men: (L, K:) a Persian word, [originally *هَرِيد*,] arabicized. (S, L.)

هَرِيدَةٌ A pace less quick than that termed *خَبَبٌ*. (S, L, K.)

هَرِيدِيٌّ A proud and self-conceited manner of walking, or going; (L, K;) which is (L) a manner of waking or going like that of the *هَرَايِدَةُ* [pl. of *هَرِيدٌ*]. (A'Obeyd, L.) A'Obeyd mentions it in speaking of the paces of camels; and says that it is without a parallel in form. (L.) — *عَدَا الْجَمَلُ الْهَرِيدِيَّ* The camel ran inclining towards one side. (S, L, K.)

هرت

1. *هَرَّتْ شَيْئًا*, [aor. ʔ and ʔ,] inf. n. *هَرْتُ*; *He rent, or slit, a thing, to widen it.* (TA.) — *هَرَّتْ شِدْقَهُ*, [aor. ʔ and ʔ,] inf. n. *هَرْتُ*, *He drew the side of his mouth towards the ear.* (TA.) — *هَرَّتْ*, aor. ʔ, (inf. n. *هَرْتُ*, S,) *He was wide, or ample, in the sides of the mouth: he had a wide mouth.* (S, K, TA.) — *هَرَّتِ السُّوْبَ*, (S,) aor. ʔ and ʔ, inf. n. *هَرْتُ*, (ISd, K,) *He rent the garment.* (Az, S, ISd, K.) — *هَرَّتْ عِرْضَهُ* (S) aor. ʔ and ʔ, inf. n. *هَرْتُ*, (K,) *He wounded his reputation; syn. طَعَنَ فِيهِ*; (S;) as also *هَرَدَ* and *هَرَطَ*. (TA.) [Accord. to the K, *هَرَّتْ* seems to signify the same as *طَعَنَ* absolutely; but in the TA, the signification is restricted as above.] — *هَرَّتِ اللَّحْمَ*, (S, K,) aor. ʔ and ʔ, inf. n. *هَرْتُ*; (K;) [and *هَرَّتَهُ*; see *مَهَرَّتْ*]; *He cooked the flesh-meat thoroughly: (K:) cooked it so that it fell off from the bones.* (S.)

2: see 1, last sentence.

الْهَرْتُ and *الْهَرُوتُ*: see *الْهَرِيْتُ*.

هَرِيْتُ Wide, or ample. (K.) — *Wide, or ample, in the sides of the mouth: (S:) as also هَرَّتُ أَفْرَتُ*, and *هَرِيْتُ الشَّدَقِ*, and *هَرِيْتُ الشَّدَقِ*, and *هَرِيْتُ الشَّدَقِ*, and *هَرِيْتُ الشَّدَقِ*. (TA.) *A wide-mouthed horse; as also هَرَّتُ*; and camel. (TA.) [See an ex. in a verse cited voce *رَسَنٌ*.] — *حِيَّةٌ هَرِيْتُ الشَّدَقِ*, and *هَرِيْتُ الشَّدَقِ*, *A serpent having a wide mouth.* (TA.) — *هَرَّتُ أَسَدٌ* *A lion wide in the sides of the mouth.* (S.) — *هَرَّتُ رَجُلٌ* *A man having a wide mouth.* (TA.) — *هَرِيْتُ الْفَمِ* *Having a mouth wide in the sides.* (S.) — *كِلَابٌ مَهَرَّتَةٌ* *Dogs wide in the sides of the mouth.* (S.) [See an ex., voce *عَدَبٌ*.] — *الْهَرِيْتُ* and *الْهَرْتُ* and *الْهَرُوتُ* and *الْهَرَاتُ* (K) and

الْمَهَرَّتُ (L) *The lion.* (K.) — Also *هَرِيْتُ* A woman in whom the division between the vagina and the rectum has been broken through. (S, K.) Sometimes employed in this sense. (S.) — *هَرِيْتُ* A rent garment. (ISd.) — *هَرِيْتُ* A wounded reputation. (ISd.) — *رَجُلٌ هَرِيْتُ* *A man who does not keep a secret, and who talks foully.* (K.)

الْهَرَاتُ: see *الْهَرِيْتُ*.

هَارُوتُ [A certain fallen angel, the companion of *مَارُوتُ*]; the name of an angel, or of a king; but the former accord. to the more common opinion: generally and most correctly held to be a foreign name. (TA.)

أَهْرَتُ الشَّقِيقَةِ: see *هَرِيْتُ* throughout. — *أَهْرَتُ* † an epithetic appellation given to a *خَطِيبٌ*; pl. *هَرْتُ*; (TA;) [like *شَقِيقَةٌ*, q. v.]

مَهْرُوتُ: see *هَرِيْتُ*.

مَهَرَّتُ: see *هَرِيْتُ*. — *Flesh-meat thoroughly cooked, so that it has fallen in pieces; as also مَهَرَّتُ*; or this latter [only] is the correct word. (TA, from a trad.)

مَهَارَتُ *Twisting about the sides of the mouth, and drawing them often, or much, towards the ears.* (TA, from a trad.)

مَهَرَّتُ: see *هَرِيْتُ*.

هرث

هَرْتُ An old, worn-out, garment. (K.) [See also *هَرِيْتُ*.]

هرج

1. *هَرَجَ*, aor. ʔ, inf. n. *هَرَجٌ*, *He did, acted, or occupied himself, much in a thing; (S, L;) expatiated, or took a wide range, in it.* (L.) This is the original signification. (S.) — *هَرَجَ فِي* *الْحَدِيثِ*, (aor. ʔ, inf. n. *هَرَجٌ*, Mṣb.) *He launched into, and expatiated in, or was diffuse in, discourse, talk, or narration: (K:) this is the signification in most frequent use: (TA:) or he made a confusion, or confounded, therein.* (K, Mṣb.) — *هَرَجَ*, aor. ʔ and ʔ, inf. n. *هَرَجٌ*, *Multum inivit: (S, L:) or [simply] inivit ancillam suam.* (K.) — *هَرَجَ*, aor. ʔ, (inf. n. *هَرَجٌ*, TA,) *He (a horse) ran much: (S, L:) or ran quickly, or swiftly: (Mṣb:) or [simply] ran.* (K.) — *هَرَجَ النَّاسُ*, aor. ʔ, (inf. n. *هَرَجٌ*, S,) *The people fell into a state of trial, or civil war or conflict and faction, or discord, or discussion, (S, K,) and confusion, or disorder, (S, K,) and slaughter.* (K.) — *هَرَجَ*, aor. ʔ, (inf. n. *هَرَجٌ*, S,) *He (a camel) became perplexed in his sight, by*

reason of the vehemence of heat, and his being much smeared with pitch, (S, K,) and being heavily laden. (TA.)

2. *هَرَجَ البَعِيرَ*, inf. n. *تَهْرِيجٌ*, and *أَهْرَجَهُ*, inf. n. *إِهْرَاجٌ*; *He incited, or urged, the camel to journey on (during the hottest time of the day, S) until he [the camel] became perplexed in his sight by reason of the vehemence of the heat.* (S, K.) — *هَرَجَ بالسَّبْعِ*, inf. n. *تَهْرِيجٌ*, *He cried out to the lion or other beast of prey, and chid him.* (S, K.) — *هَرَجَ*, inf. n. *تَهْرِيجٌ*, *It (beverage of the kind called نَبِيذٌ) affected, or took effect upon, a person.* (S, K.)

4: see 2. — *أَهْرَجَ* *The heat reached his (a camel's) inside.* (L.)

6. *تَهَارَجُوا* *Iniverunt, alii alias.* (TA.)

7. *أَهْرَجَ* *He was, or became, affected by beverage of the kind called نَبِيذٌ.* (S, CK.)

هَرَجٌ *Trial, or civil war, or conflict and faction, or discord, or dissension, (فِتْنَةٌ) and confusion, or disorder: (S:) vehement and much slaughter: (TA:) in a trad. respecting the signs of the last day, conflict, and confusion, or disorder: (TA:) or slaughter; as explained by Moḥammad himself: (S:) and so, accord. to Aboo-Moosà, it signifies in the language of Abyssinia. (TA.) Ibn Kays Er-Ruḳeiyát said, in the days of the faction of Ibn-Ez-Zubeyr,*

• *لَيْتَ شِعْرِي أَوَّلَ الْهَرَجِ هَذَا*
• *أُرْزَمَانُ مِنْ فِتْنَةٍ غَيْرِ هَرَجٍ*

Would that I knew whether this be the first of the slaughter predicted as a sign of the last day, or whether it be a time of trial, or civil war, &c., other than the slaughter so predicted. (S.)

مَهْرَجٌ: see *هَرَجٌ*.

هَرَاجَةٌ *An assembly, or a company, of men who launch into, and expatiate in, or are diffuse in, discourse, talk, or narration.* (K.)

مَهْرَجٌ *A man whose camels are affected with the scab, and have therefore been smeared with pitch, and to whose insides the heat has penetrated.* (TA.)

هَرَجٌ and *هَرَجٌ* *A horse that runs much: (S, K:) and هَرَجٌ* *a horse that runs vehemently.* (TA.)

مَهْرَجٌ: see *هَرَجٌ*.

هرج

Q. 1. *هَرَجَبٌ*, inf. n. *هَرَجَبَةٌ*, *He was quick, or swift.* (IKtt.)

هَرْجَابٌ and هَرْجَبٌ Tall, or long, as an epithet of a man &c. (K.) — هَرْجَابٌ A tall, or long-bodied, (طَوِيلَةٌ) and bulky, she-camel: (S:) as also هَرْجَالٌ: pl. هَرْجَابٌ. — هَرْجَابٌ Anything great, large, or bulky: so in the Moajam: or extending long, horizontally. (TA.) — نَخْلَةٌ هَرْجَابٌ A tall palm-tree. (TA.)

هرد

1. هَرَدٌ, (S, L, K,) aor. َ, (K,) inf. n. هَرَدٌ, (L,) He rent, or tore, (S, L, K,) a garment, or piece of cloth; (S, L;) as also هَرَتٌ: (AZ, L:) he rent, or tore, to injure, or spoil, (L, K,) not to amend: (L:) he (a puller) rent, or tore, and beat, a garment, or piece of cloth: (L:) and هَرَدٌ he rent, or tore, much. (L.) — هَرَدٌ عَرَضَهُ, aor. َ, (L,) inf. n. هَرَدٌ, (S, L, K,) He wounded his reputation. (S, L, K.) — هَرَدٌ, aor. َ, (S, L, K,) inf. n. هَرَدٌ, (L,) He cooked flesh-meat so that it fell off from the bones: (S, L, K:) or cooked it much: (As, L:) or cooked it thoroughly and well: (ISd, L, K:) and هَرَدٌ, (K,) inf. n. تَهْرِيْدٌ, (S, L,) signifies the same, (S, L, K,) but with an intensiveness: (S, L:) or he put flesh-meat into the fire, and cooked it thoroughly. (AZ, L.) — هَرَدٌ, (L, K, TA,) or هَرَدٌ, (AZ, L, CK,) and تَهْرَدٌ, (TA,) It (flesh-meat) became cooked so that it fell off from the bones: or, cooked much: or, cooked thoroughly and well: (L, K:*) or it, being put into the fire, became thoroughly cooked. (AZ, L.)

Irreg. verb. اَهْرَيْدُهُ, aor. هَرَدْتُ الشَّيْءَ, [in the CK, اَاهْرَيْدُهُ,] (Lh, M, art. رود; and K,) inf. n. اَاهْرَيْدُهُ, (Lh, M in art. رود,) i.q. اُرْدَتْهُ [q.v., in art. رود, I willed, wished, or desired, the thing]. (Lh, M, art. رود; and K.)

2: see 1. — هَرَدٌ, inf. n. تَهْرِيْدٌ, He wore a مَهْرُوْدٌ, (K,) i.e., a yellow garment, dyed with هَرَدٌ. (TA.)

5: see 1.

هَرَدٌ Certain roots with which one dyes, (L, K,) of a yellow colour: (TA:) or (so accord. to the L; but in the K, and) i.q. كُرْكُمٌ: (L, K:) or the yellow كُرْكُمٌ: correctly, the roots of the كُرْكُمٌ, or وُوسٌ: (TA:) and a certain red earth (K) with which one dyes. (TA.)

هَرْدِيٌّ, (As, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure فَعْلَى, (S, L,) of the fem. gen., (IAmb,) but AHn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L.) [in one instance in the L, and in a copy of the K, written هَرْدَا, which is evidently wrong,] and هَرْدَا, [i.e.

اَهْرَدَا or هَرْدَا,] (L, K,) and هَرْدَانٌ, (L,) A certain plant; (As, S, L, K;) a certain herb, of which AHn says, that he had not met with a description of it: (L:) and هَرْدَانٌ is also the name of a certain plant, (K,) like هَرْدِيٌّ, (L,) or i.q. هَرْدَانٌ. (TA.)

هَرْدِيٌّ: see مَهْرُوْدٌ.

هَرْدَانٌ: see هَرْدِيٌّ.

هَرْدَانٌ: see هَرْدِيٌّ.

هَرِيْدٌ and مَهْرُوْدٌ A garment, or piece of cloth, rent, or torn; (L;) as also هَرِيْتٌ. (AZ.)

مَهْرُوْدٌ: see هَرِيْدٌ. — Also, (S, L, K,) A garment, or piece of cloth, dyed yellow (S, L) with هَرْدٌ; (L;) and so مَهْرَدٌ (L) and هَرْدِيٌّ: (K, TA,) or, as Sh says, accord. to information given to Aboo-Adnán by an intelligent Arab of the desert, of the people called Báhileh, dyed with وُوسٌ, and then with saffron, so as to become of a colour like that of the flower of the حَوْدَانَةُ: (AZ, L:) or of a light yellow colour. (IAmb, L.)

مَهْرُوْدٌ: see مَهْرُوْدٌ.

هردب

Q. 1. هَرْدَبٌ, inf. n. هَرْدَبَةٌ, (and هَرْدَب, TA, [a strange form: perhaps a mistake for هَرْدَابٌ or هَرْدَابٌ:]) He ran heavily. (IKt† &c., and K.)

هَرْدَبَةٌ (and هَرْدَبٌ, TA) An old woman. (S, K.) — Also, (as some say, TA,) Having a swollen belly, and cowardly: (S, K:) or cowardly, bulky, of little sense, swollen in the belly, and having no heart. (TA.) — Accord. to Az, in the T, A large, long-bodied man is called هَرْدَبَةٌ. (TA.)

هرس

1. هَرَسَةٌ, aor. َ, (IF, A, Msh,) inf. n. هَرَسٌ, (IF, S, A, Msh, K,) He bruised, brayed, or pounded, it; crushed it so as to break it; broke it, or broke it in pieces, by beating; (S, IF, Msh, TA;) namely, grain, (Msh,) or some other thing: (IF, Msh:) or he did so vehemently, or violently: (A, K:) or with something broad: or with some preservative between it and the ground. (TA.)

هَرِيْسٌ Grain, (Msh,) or wheat, (A,) bruised, brayed, or pounded, (A, Msh,) vehemently, or violently, (A,) with the مِهْرَاسٌ, before it is cooked; for when it is cooked, it is termed هَرِيْسَةٌ: (Msh:) [of the measure فَعِيْلٌ in the sense of the measure مَفْعُوْلٌ:] from the verb above-mentioned. (K.) You say, عِنْدِي هَرِيْسٌ لِّلْهَرِيْسَةِ I have wheat bruised, &c., for the هَرِيْسَةُ. (A.)

هَرِيْسَةٌ Grain, (Msh,) or wheat, (TA,) bruised, brayed, or pounded, [vehemently, or violently, (see هَرِيْسٌ)] and then cooked: (Msh, TA:) [or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together: (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of هَرِيْسَةُ peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure مَفْعُوْلَةٌ in the sense of the measure مَفْعُوْلَةٌ: (Msh:) from the verb above-mentioned: (S, K:) pl. هَرَايْسٌ. (A.)

هَرَايْسٌ A maker, or preparer, of هَرِيْسَةُ: (Mgh, Msh, K:) and a seller thereof. (Mgh.)

مِهْرَاسٌ [in the M, voce جُرُونٌ, q.v., accord. to the TA, مِهْرَسٌ, i.e., app. مِهْرَسٌ,] A stone hollowed out, (S, Mgh, Msh,) oblong, (Mgh, Msh,) and heavy, resembling a [vessel of the kind called] تَوْرٌ, q.v., (Mgh,) in which one bruises, brays, or pounds, and from which one performs the ablution termed وُضُوءٌ; (S, Mgh, Msh;) and it is also made of brass; and grain and other things are bruised in it: (Msh:) and sometimes, by a tropical application, one of wood, (Mgh, Msh,) used for the same purpose: (Msh:) or a mortar; syn. هَاوُونٌ; (K;) or thing in which grain is bruised: (A, TA,) and also, (A, K,) tropically, (A,) † a hollowed stone, (A, K,) of oblong shape, (A,) from which one performs the ablution above mentioned; (A, K;) consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water. (TA.)

هرش

1. هَرَشٌ, aor. َ, (Sgh, K,) inf. n. هَرَشٌ, (TK,) † He (a man, TA) was, or became, evil, or bad, in disposition. (Sgh, K.) — هَرَشٌ الدَّهْرُ, (Ibn-'Abbád, A, K,) and الزَّمَانُ, (A,) aor. َ and َ, (A, K,) inf. n. هَرَشٌ, (TK,) † Time, or fortune, was, or became, distressful, or calamitous. (I'Abbád, A, K.) [In the A, app. by inadvertence, هَرَشٌ is mentioned as proper; and هَرَشٌ الزَّمَانُ, as tropical.]

2. هَرَشٌ بَيْنَ الْكِلَابِ, (A, K, TK,) inf. n. تَهْرِيْسٌ, (S, A, K,) He excited strife, or quarrelling, between, or among, the dogs; syn. حَرَشٌ: (S, A, K, TK:) and هَارَشٌ بَيْنَ الْكِلَابِ, (A, Mgh, TA,) or بِالْكِلَابِ, (S,) or بَعْضُ الْكِلَابِ عَلَيَّ, (S, A, Mgh, K,) inf. n. مَهَارَشَةٌ, (S, A, Mgh, K,) and هَرَأَشٌ, (S, Mgh,) he incited the dogs to attack one another. (S, Mgh, K.) — [Hence,] هَرَشٌ بَيْنَ الْقَوْمِ, (A,) or بَيْنَ النَّاسِ, (K,) inf. n. as above, (S, K,) † He excited discord, dissension,

disorder, strife, quarrelling, or animosity, between, or among, the people. (S, * A, K.)

3. هَارَشَا [They fought and assailed each other]: said of two dogs. (A.) See also 6. — [Hence.] كَلْبُ هِرَاشٍ [An irritable, or a quarrelsome, dog]; like كَلْبُ خِرَاشٍ. (TA.) — See also 2. — هِرَاشٌ is also used to signify The fighting against each other of men. (Mgh.)

6. اهترشت الكلاب, and تهاشرت الكلاب, (A, K, TA,) and هَارَشٌ بَعْضَهَا بَعْضًا (A,) The dogs fought and assailed one another. (TA.)

8: see 6.

هرشب

هرشبة An old woman far advanced in years: (K:) a worn-out old woman; as also هِرْشَفَةٌ. (T.)

هرمت

هراميت Wells: (K:) a pl. that has no sing.; or its sing. is هِرْمِيْتٌ or هِرْمُوْتٌ; or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Luḡmān the son of 'Ad: or, accord. to Aḡ, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. ال. (TA.)

هز

1. هَزَهُ, (S, A, Mḡb, K,) and هَزِيهِ, [respecting which see what is said on an ex. below,] (A, K.) aor. ُ, (A, Mḡb,) inf. n. هَزٌ, (S, A, Mḡb,) [He shook it;] he put it in motion, or into a state of commotion; (S, A, Mḡb, K;) as also هَزَزَهُ, (S, K,) and هَزَزِيهِ, (TA,) inf. n. هَزَزِيْزٌ, (K;) and هَزَزَهُ, (S, K,) inf. n. هَزَزَةٌ, (TA;) meaning, he made it move by pulling and pushing; or he made it move to the right and left: or, accord. to Er-Rāghib, he did so with violence, or vehemence. (TA.) It is said that هَزٌ is trans. by itself, and by means of ب, like أَخَذَ and تَعَلَّقَ: it is trans. in the latter manner in the Kur., [xix. 25,] where it is said, وَهَرَيَ إِلَيْكَ بِجَنْعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree], i.e. حَرَكِي: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of جَرِي: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السَّيْفَ وَغَيْرَهُ [He shook the sword, &c.] (A.) And هَزَّتِ الرِّيحُ الْأَغْصَانَ, (A,) and هَزَّتِ الشَّجَرَ, (S,) [The wind shook the branches, and the trees,] and هَزَّتِ النَّبَاتَاتُ it shook (حَرَكَتْ) the plants: but this has also a tropical signification, which see below. (TA.) — You say also, اهز

كَتِفِي, and مَنَكِبِي, † [lit., I shake my shoulder-blade, and my shoulder-joint;] meaning, I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness. (Mgh.) And هَزَّ عَطْفِيهِ لَكَذَا † [lit., He shook his sides at such a thing; app. meaning, he was active, or prompt, and brisk, or was moved with alacrity, to do such a thing, or he was rejoiced at such a thing: like اهتر له, q.v.]: and in like manner, هَزَّ مَنَكِبِيهِ. (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عَطْفِي [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, † What I saw rejoiced me: or, as rendered by him, p. 286, ce dont j'étois témoin, réveilla en moi le courage.] (Z, in his preface to the Keshsháf.) And هَزَّ الْإِبِلَ, (S, A, K,) aor. ُ, inf. n. هَزٌ (TA) and هَزِيْزٌ, (S, K, TA,) † He (a man urging his beasts by singing) made the camels to be brisk, or sprightly, by his singing to urge them. (S, * A, K.) And هَزَّهَا السَّيْرُ † [The journeying made them to be brisk, or sprightly]. (TA.) And هَزَّ بِهِ السَّيْرُ † The pace brought him on quickly. (TA.) And هَزَزْتُ فَلَانًا لَخِيْرٍ † I made such a one to rejoice [or to be prompt and brisk (see the quasi-pass., 8,) to do good]: said of a generous man: (En-Naḡr, TA:) and هَزَزْتَهُ and هَزَزْتُهُ † [app. signify the same]. (A.) And جَاءَ فَلَانٌ مِنْهُ † [app. signify the same]. (A.) And هَزَزْتُ الْكَوْكَبَ † Such a one came walking impulsively: (JK in art. هَضُّ) or with a graceful gait, impulsively. (Ibn-El-Faraj, TA, in art. هَضُّ) — You also say, of a plant, or herbage, هَزَزَتْهُ الرِّيحُ وَالْأَمْطَارُ † The winds and the rains made it to become tall. (A, TA.)* — هَزَّ الْكَوْكَبُ † see 8. — [هَزَزَةٌ seems to be an inf. n. of هَزَهُ.] You say رَمَحَ نَدْنُ الْمَهْبِةِ (S, TA, art. عَرَصَ,) [app. for هَزَزَتْهُ الْمَهْبِةُ,] A spear that vibrates, or quivers, when shaken. (TA, ibid.)

2: see 1, in two places.

5: see 8.

هَزَهُ, (TA,) (inf. n. اهترأز,) quasi-pass. of هَزَهُ, (TA,) [It shook; or quivered;] it became in motion, or in a state of commotion; (S, Mḡb, K;) as also هَزَزْتُ, (S, K,) quasi-pass. of هَزَزَهُ; (TA;) and هَزَزْتُ, (S, A, K,) [quasi-pass. of هَزَزَهُ; meaning, accord. to explanations of هَزَهُ in the TA, it became moved by being pulled and pushed; or it became moved to the right and left: or it became so moved with violence, or vehemence.] — اهترأزاً فِي جَزِيهِ † [app. the water quivered in its running]: and اهترأزاً فِي أَنْقَضَاتِهِ † [the star in its shooting, or darting, down]: (S, A, TA:) and اهترأزاً † the star shot, or darted, down [app. with a quivering motion]; (O, L, TA;) as also هَزَّ. (A, K.) — اهترأزاً الْمَوْكَبُ † The procession, or cavalcade,

went quickly: (En-Naḡr, TA:) or made a noise and clamour. (S.) — اهترأزاً الْإِبِلُ † The camels, being urged on by the singing of their driver, became brisk, or sprightly. (S, * A, TA.) You say also, اهترأزاً لَأَمْرٍ † He was, or became, active, or prompt, and brisk, or cheerfully excited, at a thing, or to do a thing. (TA.) [Ex.] اهترأزاً لَخِيْرٍ † He rejoiced [or was active or prompt, &c., to do good]: said of a generous man. (En-Naḡr, TA.) And اهترأزاً هُوَ يَهْتَرُ لِلْمَعْرُوفِ † [He rejoices, or is active, or prompt, &c., to do what is beneficent, or kind]. (A.) [Hence the saying,] فَلَانٌ لَا يَهْتَرُ وَلَكِنَّهُ يَكْتَرُ † [Such a one does not rejoice, &c., to give, but he shrinks from giving]. (A, TA, art. كَز.) [Hence also,] اهترأزاً عَرَشَ الرَّحْمَانَ لِمَوْتِ سَعْدٍ † The empyrean of the Compassionate rejoiced at the death of Saad; (En-Naḡr, IAth, K, TA;) meaning Saad Ibn-Mo'adh; (TA;) i.e., when he [meaning his soul] was taken up; (IAth, TA;) because of the honour in which he was held by his Lord; (K;) or the inhabitants of the empyrean rejoiced at his death: these words occur in a trad., of which there is another relation, اهترأزاً الْعَرَشُ: and some say, that by الْعَرَشُ is meant the bier upon which Saad was removed to his grave. (TA.) You also say, تَهَزَزْتُ إِلَيْهِ قَلْبِي † My heart became moved by a cheerful, or joyful, affection towards him. (K, TA.) — اهترأزاً النَّبَاتُ † The plant, or herbage, became tall. (A, TA.) — اهترأزاً الْأَرْضُ † The land produced plants, or herbage: (A:) or became put in motion, and produced plants, or herbage. (TA.)

R. Q. 1. هَزَزْتَهُ, and هَزَزْتَهُ, and هَزَزْتُهُ مِنْهُ: see 1. — Also, the first, (inf. n. هَزَزَةٌ, TA,) † He subdued him, or rendered him submissive; syn. ذَلَّلَهُ. (K, * TA.)

R. Q. 2. تَهَزَزْتُ: see 8, in two places. — Also, † He became subdued, or submissive; quasi-pass. of هَزَزَهُ. (TA.)

هَزَّةٌ † Brisk and rejoicing to do evil or mischief; applied to a woman: pl. هَزَاتٌ. (A, TA.)

هَزَّةٌ † Briskness, or sprightliness: (S, K:) and † briskness, sprightliness, alacrity, or cheerfulness, disposing one to promptness in acts of liberality, kindness, and beneficence; or liberality of disposition; syn. أَرْيَحِيَّةٌ. (K;) and [in like manner] هَزِيْزٌ † briskness, or sprightliness, of camels when urged on by the singing of their driver. (A, TA.) — † A kind of pace, or manner of going, of camels; (Aḡ, K;) when the train goes quickly: (Aḡ, * En-Naḡr, TA:) or a state of commotion of a train or procession or cavalcade: (ISd, TA:) or the confused sound thereof. (IDrd, TA.) — † The sound of the boiling of a cooking-pot: (S, K:) † the reiterating sound of thunder; as also هَزِيْزٌ:

(K:) which latter has likewise the following similar significations: † a sound, or noise; (K:) as, for instance, a sound, or noise, of turning of a mill; as also أُرَيْرُ [inf. n. of أُرِي]: (TA:) and † the murmuring of the wind (S, K) when it shakes the trees: (S:) or the sound of the blowing of the wind: (TA:) or the lightness of the wind, and the quickness of its blowing. (A, TA.)

هَزِيْرٌ: see هَزَةٌ.

هَزَائِرٌ † Difficulties, afflictions, or calamities: [a pl.] having no singular. (Th, TA.)

كَوْكَبٌ هَازٌ † [A star shooting, or darting, down; or quivering in doing so: see 8]. (S, TA.)

هَزْهَزَةٌ: see R. Q. 1, of which it is the inf. n.: and see هَزَاهِزٌ.

هَزَاهِزٌ [app. pl. of هَزْهَزَةٌ] Seditions, or discords, or dissensions, (فِتْنٌ) in which people are in a state of commotion: (S, Msb:) or wars and difficulties or afflictions or calamities that put into a state of commotion: (A:) or the excitement of commotion in men, by trials, or trying events, and by wars; (K, TA:) as also هَزْهَزَةٌ. (K.)

هزأ

هَزَىُّ (S, K;) and هَزَأٌ مِنْهُ 1. (K,) followed by منه and به; (Akh, S;) but accord. to Yoo, we should say به هَزَىُّ only; not منه; (TA:) aor. ٤, inf. n. هَزَأٌ and هَزُوُّ (S, K) and هَزَا (TA) and مَهَزَأَةٌ; (S, K;) and هَزَأَ هَزَأٌ (AZ, S, K,) and هَزَأَ هَزَأٌ (S, K;) He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, K.) — The most approved reading of هَزَأَ هَزَأٌ in the Kur, ii. 13, is with the ٤ fully pronounced: some alleviate it: and some read هَزَأَ هَزَأٌ: and some هَزَأَ هَزَأٌ; (but this pronunciation is of weak authority;) and say هَزَأَ هَزَأٌ for هَزَأَ هَزَأٌ. (Zj.) — هَزَأَ هَزَأٌ † [The mirage mocks the company of riders]. (A.) — هَزَأَ هَزَأٌ (K,) inf. n. هَزَأَ هَزَأٌ (TA,) He, or it, broke a thing. (K.) — A poet says, describing a coat of mail,

لَهَا عَكَنٌ تَرُدُّ النَّبْلَ حَسْبًا *
وَتَهْرَأُ بِالْمَعَابِلِ وَالْقِطَاعِ *

[It has creases that repel the arrows, making them to recede, and break the broad and long arrow-heads, and those which are small and broad]. The ه in المعابِلِ is redundant. This is the opinion of the lexicologists, except ISd, who thinks that this is an error, and that تهْرَأُ here means "mocks." (TA.) — هَزَأَ هَزَأٌ (K;) but it is thought that this may be a mistake for هَزَأَ هَزَأٌ (TA.)

inf. n. هَزَأَ هَزَأٌ; (TA:) and هَزَأَ هَزَأٌ (K;) He killed his camels with cold. IAqr says, that هَزَأَ هَزَأٌ and هَزَأَ هَزَأٌ both signify The cold killed him. (TA.) — هَزَأَ هَزَأٌ He put in motion, [or excited,) the beast on which he rode. (Aq, K.) — هَزَأَ هَزَأٌ and هَزَأَ هَزَأٌ He died (K) in his place, or on the spot; i. e. unexpectedly, or suddenly: (Z:) improperly objected against by Ibn-Es-Sáigh. ('Ináyah, MF.)

4. هَزَأَ هَزَأٌ He entered upon the time of severe cold. (K.) See also هَزَأَ هَزَأٌ, which is the word commonly known. (TA.) — See 1. — هَزَأَ هَزَأٌ His she-camel hastened with him. (K.)

5: } see 1.
10: }

هَزَأَةٌ One who is mocked at, scoffed at, laughed at, derided; a ridiculous person. (S, K.)

هَزَأَةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (S, K.)

هَزَأَةٌ هَزَأَةٌ † A morning intensely cold: as though mocking men when they shrug and shiver. (A.)

هَزَأَةٌ هَزَأَةٌ هَزَأَةٌ and with هَزَأَةٌ هَزَأَةٌ for هَزَأَةٌ هَزَأَةٌ, † [A desert that mocks the company of riders]. (A.)

هزب

هَزْبٌ A camel strong in running; syn. قَوِيٌّ هَزْبٌ (K,) and so in a copy of the S:) or a strong and bold camel; syn. قَوِيٌّ جَرِيٌّ: (so in the S, in several copies): a strong camel: (El-Jarmee:) a camel advanced in age, and bold. (Aq.) — هَزْبٌ هَزْبٌ A vulture, (K,) advanced in age. (TA.)

هَزْبٌ Sharp; fierce; syn. حَدِيدٌ. — هَزْبٌ هَزْبٌ A sharp, or fierce, lion: (K, accord. to the TA:) or a strong lion. (CK.)

هَزْبَةٌ هَزْبَةٌ A kind of fish. (K.)

هزبر

هَزْبَرٌ (K,) or the first [only], (TA,) Thick and bulky: and strong and hard or hardy: pl. هَزْبَرٌ. (K.) You say, نَاقَةٌ هَزْبَرَةٌ A hard, or hardy, she-camel. (IAqr.) — Also, the first, (S, K,) and the second and third, (Sgh, K,) The lion: (S, Sgh, K,) accord. to some, because of his thickness and bulkiness. (TA.) Some say that the ٥ is a radical letter: others, that it is augmentative, and that the word is from هَزَبَرٌ, signifying the "act of repelling with strength." (MF, TA.)

هزج

1. هَزَجٌ, aor. ٤, (S, K,) inf. n. هَزَجٌ; (L;) He

sang in a certain manner, with trilling, or quavering; as also هَزَجٌ هَزَجٌ; (S, K;) and هَزَجٌ هَزَجٌ: (K:) or هَزَجٌ هَزَجٌ signifies he reiterated, or made to reciprocate, the graceful modulations of his voice: or prolonged his voice, without elevating it: (Abou-Is-hák, L:) or هَزَجٌ هَزَجٌ does not at all signify trilling, or quavering; and therefore IAqr has applied هَزَجٌ هَزَجٌ as an epithet to a dog that barks much. (L.) — He read, or recited, with a prolonging and trilling of the voice, making the sounds to follow closely, one upon another; as also هَزَجٌ هَزَجٌ. (TA.)

2. هَزَجٌ هَزَجٌ, inf. n. هَزَجٌ هَزَجٌ, He (a singer [or a reader or reciter]), made the sounds of the voice to be closely consecutive, and uttered in a light and quick manner. (L.) — هَزَجٌ هَزَجٌ هَزَجٌ, and هَزَجٌ هَزَجٌ, [the latter app. a mistake for هَزَجٌ هَزَجٌ], He made the sounds of his voice to be closely consecutive, or near together. (TA.) — See 1.

4. هَزَجٌ هَزَجٌ He (a poet) composed, or uttered, verses of the metre termed الهَزَجُ. (K.)

5. هَزَجَتْ الْقَوْسُ † The bow twanged, on the archer's loosing the string after drawing it. (S, K, TA.) — See 1, and 2.

[هَزَجٌ † The twanging of a bow, on the archer's loosing the string after drawing it; and of a lute-string: in the TA, i. q. رَتَّةٌ pl. أَهْرَاجٌ and pl. pl. أَهْرَاجِيٌّ: or perhaps this latter is a pl. of which the sing. is هَزَجَةٌ, like أَهْرَاجِيٌّ is pl. of أَهْرَاجِيٌّ: and the twanging of a bow-string or lute-string may be likened to an ode or a song of the metre termed الهَزَجُ, which is perhaps, judging from analogy, the proper signification of أَهْرَاجِيٌّ.] هَزَجَتْ الْقَوْسُ وَأَهْرَاجِيٌّ † [To the lute and the bow there are twangings]. (A.) El-Kumeyt says, [speaking of a bow,

- لَمْ يَعْصِ رَبُّهَا وَلَا النَّاسُ مِنْهَا
- غَيْرَ إِنْذَارِهَا عَلَيْهِ الْحَمِيرَا
- بِأَهْرَاجِيٍّ مِنْ أَغَانِيهَا الْجَشِ
- وَإِتْبَاعِهَا النَّجِيبَ الرَّقِيبِرَا

[Neither its owner nor the people imputed a fault to any of its properties, except its marning the (wild) asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud, or prolonged, wailing]. (S.) — هَزَجٌ هَزَجٌ One of the modes of singing (الأغَانِي), in which is a trilling, or quavering: (S, K:) pl. أَهْرَاجٌ. (L.) [But see 1.] — A voice that excites lively emotions of joy or grief. (K.) — A fine, or delicate, and elevated, voice. (TA.) — A voice in which is hoarseness, or harshness. (K.) — Any speech of which the component parts are closely consecutive, or near together, (K,) uttered in a light, or quick, manner: pl. as above. (L.) —

الهزج *The name of a certain kind of metre of verse; (S, K;) consisting of four feet, each of the measure مفاعيلن: originally of six feet, like the رجز and the رمل, in each of which, [as in the هزج,] each foot consists of one element of the kind termed وتد مجموع, and of two elements of the kind termed سبب خفيف: so called because of the mutual nearness of its component parts. (TA.) — هزج Lightness, or agility. (TA.) — Quickness in the falling, and putting down, of the legs [upon the ground]. (TA.) — † The sound of thunder. (S.) — † The buzzing of flies. (L.)*

هزج A singer [or reader or reciter] who prolongs his voice, with trilling, or quavering, making the sounds to follow close, one upon another. (A.) — هزج العيسى, occurring in a verse of 'Antarah, cited voce دق, The cat that cries for food at supper-time: (EM, p. 233:) or the dog that barks much in the evening; meaning, in the night: or buzzing flies in the evening. (L.) — هزج A child, and a horse, whose legs fall, or are put down, quickly [upon the ground]. (TA.) — † Sounding thunder, as also متهزج. (L.) — † A twanging lute [and bow]. (A.) — † A cloud sounding with thunder. (A.) — هزج الصوت, and هزاجه, One who makes the sounds of his voice to follow close, one upon another. (L.)

هزجة Uninterrupted speech or language. (K.) — Confusion of voice or sound beyond measure; (K;) as also هزجة. (K, TA, art. هزج.) — [The م is an augmentative letter: see هزاج.]

هزاج A voice, or the like, of which the sounds are closely consecutive. The م is an augmentative letter. (S, K.) — صوت هزاج A confused voice or sound. The sound so called is less than what is termed رغاء. (L.) — [See also هزج.]

هزج: see أهزوجة.

هزج: see متهزج.

هزر [See Supplement.]

هزار [The nightingale;] a certain bird, (K, TA,) the same that is called عندليب (S, K, art. عندلب,) of sweet voice; improperly said in the K to be what is called in Persian دستان; for هزار itself is Persian, and signifies "a thousand," and دستان means [as also دستان in that language] "a tale;" as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they

contented themselves by employing the word هزار alone; and the Arabs used it, and prefixed to it the article ال: (TA:) the pl. is هزارات. (Msb.)

هزب

Q. 1. هزب, inf. n. هزبة, He was light, or active, and quick, or swift. (IKtt, K.) A dial. form. of هذرب. (TA.)

[هزج &c.]

See Supplement.]

هزج

Q. 1. هزج, inf. n. هزجة, He (an ostrich, or anything,) was quick, or swift. (TA.)

هزجة: see 1; and art. هزج.

هزج A quick, or swift, he-ostrich. (K.)

هزج Quick, or swift: (TA:) a light, or an agile, (and swift, or quick, TA,) wolf: (S, K:) pl. هزاج and هزاج. (TA.) Accord. to Kr, it is derived from الهزج. (TA.) [See هزجة in art. هزج.]

هزم

See Supplement.]

هزاج

هزاج: see art. هزاج and هزامة.

هس

See Supplement.]

هسب

هسب Sufficiency; like حسب. (K.)

[&c. هسد.]

See Supplement.]

هش

1. هش, aor. يهش; (JK, TA;) or هش, sec. pers. هششت, aor. يهش; (Msb;) inf. n. هشاشة (JK, A, Msb, TA) [and هشوش and هشوشة and هش, as appears from what follows]; It, (a thing) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, A, Msb, TA;) syn. كان فيه رخاوة. (JK,) or لان واسترخى (A, TA,) or كان رخوا لينا (Msb.) You say, هش الخبز, aor. -, (S, K,) inf. n. هشوشة (K) and هش, (TA,) meaning, صار هش, (S, K;) i. e., The bread became [soft, &c., or] easy to break. (TA.) And هش العود, (IAar, Msb,) aor. [-, or] -, (Msb,) inf. n. هشوش, (IAar, Msb,) The wood, or stick, broke in pieces: (IAar:) or became easily or quickly broken. (Msb.) And هش الشجرة, inf. n. هش, The tree dropped its

leaves, one after another. (Msb [in which it seems to be indicated that the aor. of the verb in this sense is -; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.] — هش, inf. n. هشوشة, + He (a man) became weak; unable to endure difficulty or distress. (TA.) And هش, aor. -, + He affected languor, or languidness; syn. تكسر: and he became old, or aged. (TA.) = هش, (Msb, K,) first pers. هششت, (S, Msb, K,) aor. يهش; (Msb, K,) and هش, first pers. هششت, aor. يهش; (Msb, K;) inf. n. هشاشة (S, Msb, K) and هشاش; (A, K;) † He was, or became, cheerful, brisk, lively, or sprightly: (S, K:) or he smiled, and was, or became cheerful, brisk, lively, or sprightly. (Msb.) You say, هششت بفلان, (S, TA,) and هششت به, (TA,) † I was, or became, cheerful, &c., in behaviour towards such a one: (S:) or I was, or became cheerful in countenance, or joyful, or pleased, at meeting with such a one. (TA.) And دخلت عليه فاهتس به, † He is cheerful, &c., towards his brethren. (A.) And بي هششت, † [I went in to him, and he was cheerful, &c., in his behaviour towards me]; like اهتز لي. (A, TA.) And هششت للمعروف, (JK, TA,*) and هششت, (TA,) inf. n. هشاشة (S) and هشاش, (A,) † I was, or became, cheerful, brisk, &c., to do what was kind, or beneficent: (S, TA:) or I desired to do it: (JK:) and اهتشت, † I was, or became, cheerful, &c., and desirous, to do what was kind, or beneficent. (TA.) And هو ذو هشاش إلى الخير, † [He possesses cheerfulness, briskness, liveliness, or sprightliness, of disposition to do good]. (A.) Accord. to Sh, هششت signifies + He rejoiced, and desired; or was, or became, joyful, and desirous. (TA.) And the phrase هششت إلى امرأتي, if correct, means either + I inclined towards my wife, or I was, or became, brisk, or sprightly, in disposition towards her. (Mgh.) And accord. to ISd, هشاش القوم [so in the TA, but accord. to the JK هشاش,] + The people's being in a state of commotion, or agitation. (TA.) = هش الورق, aor. -, (S, A, K,) and -, (Sgh, K,) inf. n. هش, (S,) He beat the leaves with a staff, or stick, in order that they might fall; (S, A, K;) as also هشته. (Z, TA.) It is said in the Kur, [xx. 19,] (S,) وأهش بها على غنمي [And I beat the leaves with it in order that they may fall upon my sheep, or goats]: (S, A:) or, accord. to Fr, and I beat the dry trees with it in order that their leaves may fall so that my sheep, or goats, may feed upon them; and so says Aq: (TA:) Lth says, that الهش signifies thy drawing towards thee a branch of a tree: and also, thy scattering its leaves towards thee with a staff, or stick: (JK, TA:) but Az says, that the correct ex-

planation is that given by Fr and As; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ, aor. ٢, inf. n. هَشُّ, signifies He (a man) assaulted (صَالَ) with his staff, or stick. (Mḡb.) You say also, هَشَّ البَشِيرَ He broke in pieces the dry herbage or the like. (TA.)

2. هَشَّهٖ (JK, K,) inf. n. تَهَشِّيشٌ (TA,) + He deemed him, or reckoned him, weak, or feeble, (JK, K,*) and soft, or gentle. (TA.) = † He, or it, rendered him brisk, lively, or sprightly; and joyful, glad, or happy: (K:) and † استَهَشَّهٖ † it (a thing, JK, TA) incited him, or excited him, to briskness, liveliness or sprightliness; syn. فُلَانٌ مَا يَسْتَهَشِّهٖ (JK, K, TA.) You say, † فُلَانٌ مَا يَسْتَهَشِّهٖ † [Such a one, weal, or welfare, does not excite him to briskness, &c.] (A, TA.)

8. اهْتَشَّ He was, or became, cheerful, &c.: see 1, in two places.

10: see 2, in two places.

R. Q. 1. هَشَّهٖ: see 1, latter part. — He moved, or put in motion, or into a state of commotion, him, or it. (IDrd, K.)

هَشُّ A thing, (S, Mḡb,) or anything, (JK,) soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK,* S,* A,* Mḡb, K,* TA;) syn. رَخُو لَيْنٌ (S, A, K;) as also † هَشِّيشٌ (JK, S, K.) You say, † خَبَزَ هَشًّا (S, K,) and † هَشَّاشٌ (K,) Bread that is [soft, &c., or] easy to break. (TA.) And † خُبْزَةٌ هَشَّةٌ A lump of dough, baked in a fire in the ground, that is dry, or hard: asserted by IK† to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, † اُتْرَجَةٌ هَشَّةٌ A citron easy to break: or dry, or hard. (TA.) And † عَوْدٌ هَشٌّ Wood, or a stick, that is easily, or quickly broken. (Mḡb.) — [Hence,] † هُوَ هَشٌّ هو هَشٌّ (JK, S, A, K,) or † المَكْسِرُ (TA, [but this is contr. to all the other authorities that I know,]) and † المَكْسِرُ (TA,) † He is easy, or compliant, when asked: (A:) or he is of easy nature, or disposition, (JK, S, K,) with respect to what is sought, or demanded, of him, of things needed: (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] † هَشِّيشٌ (K) and † هَشَّاشٌ (TA) signify † One who rejoices, or is glad, when asked. (K, TA.) You say, † هُوَ هَشَّاشٌ

عِنْدَ السُّؤَالِ, and † هَشِّيشٌ † He is one who rejoices, or is glad, at being asked. (TA.) — [Hence also,] رَجُلٌ هَشٌّ (TA,) or رَجُلٌ هَشٌّ إِلَى إِخْوَانِهِ (JK, TA,) † A man who is cheerful, brisk, lively, or sprightly, in his behaviour towards his brethren. (JK, TA.) And رَجُلٌ هَشٌّ بَشٌّ † A man who is cheerful, brisk, lively, or sprightly: (S:) or cheerful in countenance; pleasant [therein]. (S, TA in art. بَش.) And أَنَا بِهِ هَشٌّ بَشٌّ † I am cheerful, brisk, lively, or sprightly, in behaviour towards him; (K;) joyful; happy. (TA.) And رَجُلٌ هَشٌّ فَوَادُهُ † A man quick, or prompt, to do good. (As.) And قَرَشٌ هَشٌّ † [A horse that is brisk, lively, or sprightly; lit.,] light of rein. (TA.) And فَرَسٌ هَشٌّ † A horse that sweats much; (JK, IF, K;) contr. of صَلَوْدٌ; (S;) or not صَلَوْدٌ. (A.)

هَشَّاشٌ: see هَشَّاشٌ, second sentence.

هَشُّوشٌ † A ewe, or she-goat, abounding with milk. (S, K.)

هَشِّيشٌ Dry herbage, syn. هَشِيرٌ (K, TA,) for the horses of the people of الأَسْيَافِ [app. meaning the shores of 'Omán] in particular. (TA.) — See also هَشَّاشٌ, in three places. — Also, † A man who is niggardly towards his family, or others, with respect to food; syn. مَحْتَرٌ. (TA.) [Thus it bears two contr. significations.]

هَشِّيشَةٌ is thought by ISd to signify Leaves [app. beaten from a tree]. (TA.)

قِرْبَةٌ هَشَّاشَةٌ A water-skin from which the water flows by reason of its thinness. (K.)

هَشَّاشَةٌ † Motion; or commotion. (JK.) [هَشَّاشٌ is app. its pl.: see 1, next before هَشَّاشٌ.]

هَشَّاشٌ † Good in disposition; liberal, or bountiful. (IAar, K.)

هَشَّاشٌ: see هَشَّاشٌ, in three places.

مَهَشِّيشَةٌ, in the copies of the K erroneously written مَتَهَشِّيشَةٌ (TA,) † A woman who manifests love to her husband, and rejoices in him. (K,* TA.)

[&c. هَشَّر]

See Supplement.]

هصب

1. هَصَبٌ, aor. ٢, inf. n. هَصَبٌ, He fled; ran away. (K.)

هصر

1. هَصْرَةٌ (S, A, K,) and هَصْرَبَةٌ (S, K,) aor. ٢, (K,) inf. n. هَصْرٌ (A, K,) He pulled it: and he

inclined it: or he pulled and inclined it: (A, K, TA [but in the last of these, only هَصْرَةٌ is given in this sense, agreeably with the A:]) he brought it near; (K;) which is near in meaning to "he inclined it:" (TA:) he took hold of its (a branch's) head and inclined it towards him: (S:) or he inclined it (a branch) towards him: (A:) or he bent it (a branch) and drew it towards him: (Mḡh:) he bent it; namely, a pliant thing, such as a branch and the like: (A, K:) and he broke it without separating: (K:) or he bent it, namely, anything: (A,* K:) as also † اهْتَصْرَهُ. (K.) Imra-el-Kays says, (S, TA,) using the verb tropically, (TA,)

فَلَمَّا تَنَازَعْنَا الْحَدِيثَ وَأَسَحَّتْ

هَصْرَتْ بِغُصْنِ ذِي شَبَارِيخٍ مَبَالٍ

And when we discoursed together, and she became compliant, I pulled, (TA,) or, laying hold of its head, inclined towards me, (S,) a branch with fruit-stalks, waving from side to side: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kuba, رَفَعَ حَجْرًا ثَقِيلًا فَهَصَرَهُ إِلَى بَطْنِهِ He raised a heavy stone, and inclined it towards his belly. (TA.) And in another trad., † إِذَا رَكَعَ هَصْرٌ كَانَ إِذَا رَكَعَ هَصْرٌ He used, when he bowed himself [in prayer], to bend down his back towards the ground: (TA:) or هَصْرٌ ظَهْرُهُ signifies he bent his back much, making it even with his neck. (Mḡh.) — † He pushed him or it; so accord. to all the copies of the K; but accord. to other authorities, † he pressed or squeezed, him or it: and he pressed, or squeezed, him or it vehemently. (TA.) You say, † هَصْرَ قَرْنَهُ, aor. and inf. n. as above, † He pressed, or squeezed, his adversary. (TA.) — Also, (K,) or هَصْرَةٌ [alone], (S,) † He broke it; (S, K;) as also † اهْتَصْرَهُ. (S.) You say of a lion, † هَصْرَ الْفَرِيسَةَ (A, TA,) aor. and inf. n. as above, † He broke [the neck of] the prey, and inclined it towards him. (TA.) And هَصْرَ رَأْسِ الْفَرِيسَةِ (A, TA,) † He [broke the head of, or] slew the prey. (TA.) = هَصْرٌ جَدُّهُ, aor. ٢, [inf. n. هَصْرٌ,] † His good fortune declined. (TA.)

5: see 7.

7. اهْتَصْرَهُ and اهْتَصْرَ It became pulled: and it became inclined: or it became pulled and inclined: it was brought near: it (a pliant thing, such as a branch and the like,) bent: it broke, without separating: or it (anything) bent: (K:) or it (a branch) inclined and bent: (TA:) or fell upon the ground: (AHn, TA:) and † تَهَصَّرَ it (a branch)

hung down, or was pendent. (TA.) [It seems to be implied in the **ك** that انهصر and اهتصر are quasi-passives of هَصِرَة in all its senses.]

8. اهتصر: see 7. — اهتصره: see 1, in two places. — اهتصر التخلّة He placed the racemes of the palm-tree upon the branches, and put them straight or even. (T, K.)

هَصِر † A man who presses, or squeezes, vehemently; as also هَصِر. (TA.) — † The lion; as also هَصِر and هَصِرَة (K) and هَصُور (S, K) and هَصُور and هَصُورَة (K) and هَصَار (S, K) and هَصِير (K) and هَصِير (S, K [in the CK هَصِير]) and هَصَار and هَصِير and هَصِير and هَصِير (K:) or هَصُور is an epithet applied to a lion, (A, TA,) as also هَصَار and هَصِير [&c.], (A,) signifying, that slays and breaks: (TA:) pl. [of هَصَار] هَوَاصِر and [poeticè] هَوَاصِير. (TA.) = جَدُّ هَصِر † Declining good fortune. (TA.)

هَصِر:

هَصِرَة:

هَصُور:

هَصُور:

هَصُورَة:

هَصَار:

هَصَار:

هَصِير:

هَصِير:

هَصِير:

هَصِير:

هَصِير:

هَصِير:

هَصِير:

see هَصِر.

[هَصِر, &c.]

See Supplement.]

هَضَب

1. هَضَب (S, A, K,) aor. هَضَب, (S,) inf. n. هَضَب, (TA,) He broke it; as also اهتضه (S, K;) and هَضَبَه (K;) inf. n. هَضَبَة: (TA:) and the first, (S, A,) or † all, (K,) he bruised, brayed, pounded, or crushed, it; (S, K;) i. q. رَضَهُ; i. e. a stone, &c.: (A:) or he broke it in a manner falling short of what is termed هَضَب, [in the CK, incorrectly هَضَب,] but exceeding what is termed رَض: (Lth, K:) or, accord. to some, the first, he broke it leisurely, or gently: and the † last, he broke it hastily. (TA.) You say, يَهْضُ اعْنَاقُ الْفَحْلِ

الْفَحُولِ (S, A) The stallion breaks, or crushes, the necks of the [other] stallions; as also يَهْضِبُهَا. (TA.) And الْإِبِلُ يَهْضُ الْأَرْضَ The camels bruise the ground. (L.) — Also, هَضَّتِ الْإِبِلُ + The camels hastened, or went quickly. (K.) And جَاءَتِ الْإِبِلُ تَهْضُ السَّيْرَ, inf. n. as above, + The camels came hastening, or quickly. (TA.) And جَاءَ فُلَانٌ يَهْضُ الْمَشَى (Ibn-El-Faraj, JK, K,*) and يَهْضُوهُ, (Ibn-El-Faraj, JK,) + Such a one came walking impulsively: (JK:) or with a graceful gait, (Ibn-El-Faraj, K,) impulsively. (Ibn-El-Faraj.) = هَضَّ is also syn. with حَضَّ. (Ibn-Abbád, K.)

2. هَضَّضَ He bruised the ground vehemently with his feet. (TA.)

7. انهَضَّ It broke, or became broken: (S, K:) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of هَضَّ and اهْتَضَّ. (TA.)

8: see 1, in two places. — اهْتَضَّضْتُ نَفْسِي لِفُلَانٍ + I held myself to have fallen short of my duty to such a one; syn. اسْتَرَدَّتْهَا. (JK, S, K [in one copy of the S, اسْتَرَدَّتْهَا.]) — اهْتَضَّضْتُ مِنْ فُلَانٍ شَيْئًا + I took from such a one a thing. (JK.)

R. Q. 1. هَضَّضَهُ: see 1, in three places.

هَضَّاءُ A company (S, K) of men; of the measure هَضَّاءٌ, like هَضَّاءٌ; mentioned by Th; (S;) and by Ag; (TA;) or a company of horses, or horse-men: (A, TA:) and a [troop of horse such as is termed] كَتِيبة: because they break things. (TA.)

هَضِيضٌ A thing (S) broken: bruised, brayed, pounded, or crushed: as also مَهْضُوضٌ, (S, K,) and مَهْضُوسٌ. (S.)

هَضَاضَةٌ like هَضَاضَةٌ, (K,) or هَضَاضَةٌ, (so in the JK,) + What is taken (مَا يَهْتَضُّ [in the CK, erroneously, يَهْتَضُّ,]) from any one. (JK [where it immediately follows the phrase اهْتَضَّضْتُ مِنْ فُلَانٍ explained as above], Sgh, K.)

فَحْلٌ هَضَّاصٌ A stallion that breaks, or crushes, the necks of the [other] stallions; (S, A, K;) as also هَضَّاصٌ: (JK, K;) or a stallion that throws down a man, and a camel, then leans, bears, or presses, upon him with his breast. (IDrd.)

هَضَّاصٌ: see what next precedes.

مَهْضُوضٌ } see هَضِيضٌ.
مَهْضُوسٌ }

مَهْضِيضَةٌ † A woman (TA) who annoys, or molests, her fellow-wife or female neighbour, or her fellow-wives or female neighbours: (so accord. to different copies of the K:) transmitted by Sgh. (TA.)

هَضَب

1. هَضَبَتِ السَّمَاءُ, aor. هَضَبَتْ, (K:) or rained for some days incessantly. (TA.) See هَضْبَةٌ. — هَضَّبَتِ السَّمَاءُ هَضْبَةً هَضْبَةً The sky rained upon them: (S:) it wetted them much. (TA.) — يَهْضِبُ بِالسَّعْرِ وَالنَّخْطِ: He pours forth verses, and discourses in rhyming prose, or the like. (A.) — اهْتَضَّبَ and هَضَّبَ فِي الْحَدِيثِ (S, K,) and اهْضَبَ (K, but omitted in the TA,) + He launched into discourse, (S, K,) and talked much, or launched into discourse time after time, (TA,) and raised his voice. (S, TA.) — اهْضَبُوا يَا قَوْمَ! Talk, or speak, O people. (S.) — هَضَّبَ and اهْضَبَ He talked loud. (AA.) = هَضَّبَ He (a man) walked in the manner of a stupid, dull, unexcitable person. (K.) = هَضَّبَ الْقَوْمَ: see هَضَّبَ and هَضَّبَ.

4: see 1.

8: see 1. = اهْتَضَّبَ It (the vibrating of a bow-string) produced a twanging. (TA.)

10. اهْتَضَّبَ It became what is termed هَضْبٌ (K,) or هَضْبَةٌ; (A;) i. e. a mountain of the kind so termed. (A.)

هَضْبٌ A kind, mode, or way. A. Heyth quotes the following verse of El-Kumeyt, describing a horse:

* مُخَيِّفٌ بَعْضُهُ وَرْدٌ وَسَائِرُهُ *
* جَوْنٌ أَفَانِينَ إِجْرِيَاهُ لَا هَضْبَ *

The poet means, that his running, or usual running, was of different, or various, kinds; not of one هَضَب, or kind. (L.) = See هَضْبَةٌ.

هَضْبٌ: see هَضْبَةٌ.

هَضْبَةٌ A rain: (S, K:) or a rain consisting of many drops: (IAth:) or a lasting rain, consisting of great drops: or a single fall thereof: (TA:) or hard rain: (Msb:) pl. هَضْبٌ, (S, K,) like بَدْرٌ pl. of بَدْرَةٌ, (S,) extr. [with respect to rule], (TA,) and هَضَابٌ, (K,) or this is pl. of هَضْبٌ accord. to the S; (TA;) and pl. pl. هَضَابٌ, which is pl. of هَضْبٌ, signifying fine showers of rain after other rain; syn. حَلَبَاتٌ قَطْرٌ بَعْدَ قَطْرٍ; (AZ, S;) and this is what is correct: (TA:) or هَضْبٌ signifies a fine rain; or a fine shower of rain; syn. حَلْبَةٌ قَطْرٌ: it is also said, in the L, that هَضْبَةٌ is syn. with هَضْبٌ, [either in one of the last two senses, or as a coll. gen. n. of which هَضْبَةٌ is the n. un., which it is said to be below,] and that اهَضَابٌ is its pl.: هَضْبَةٌ also is the same as اهَضوبَةٌ: so in the phrase أَصَابَتْهُمْ الْهَضُوبَةُ [The fine shower, or showers, of rain

(or the shower of rain, or of copious rain, or of lasting rain consisting of large drops, or hard rain,) fell upon them]; mentioned in the **ك**: it is also said in the **ل**, that هَضْبٌ forms in the pl. أَهْضَابٌ, and then أَهَاضِبٌ; like as قَوْلٌ forms أَقْوَالٌ, and then أَقَاوِيلٌ. (TA.) هَضْبٌ is also said to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n., [of which هَضْبَةٌ is the n. un.]: and هَضْبٌ is also added to the list of the pls. of the same word; but this, accord. to the **س**, on the authority of AA, is pl. [or rather a quasi-pl. n.] of هَاضِبٌ, [act. part. n. of **ل**,] like as تَبِعٌ is of تَابِعٌ, and بَعَدٌ of بَاعَدٌ. (TA.) هَضْبَةٌ A hill; (IAth:) or a mountain spreading over the surface of the ground: (**س**, **م**ش, **ك**;) or a mountain composed of one mass of rock: (**ك**;) or any firm, hard, large mass of rock: (TA:) or a long inaccessible mountain, separate from others; but only of red mountains: (**ك**;) or a hill, such as is termed أَكْمَةٌ, with few plants, or little herbage: (**م**ش:) pl. هَضْبٌ and هَضَابٌ; (**س**, **ك**;) and pl. pl. أَهَاضِبٌ. (**ك**, TA.) أَهَاضِبٌ is used, by poetical licence, for اهَاضِبٌ, in a poem of one of the Hudhalees: (TA:) [or it is pl. of أَهْضَابٌ, which is pl. of pauc. of هَضْبٌ]. هَضْبٌ is also said, in the **س**, and **ل**, to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n. (TA.) — An elevated, or overlooking, tract of sand. (TA, art. طود.) = † A run; a single run. (AHeyth.)

هَضِبٌ † A horse sweating much; or that sweats much. (**س**, **ك**.) — Hard, or firm, and strong, or robust. (**ك**.) — Large, or bulky; as an epithet applied to the kind of lizard called صَبٌّ, and to other things. (TA.)

عَظْمٌ هَضِبٌ Sheep or goats having little milk: (**ك**;) app. from الهَضْبُ, signifying حَبْلَةُ الْقَطْرِ. (TA.)

هَضْبَةٌ: see هَضْبَةٌ.

هَاضِبٌ, used after the manner of a rel. n., signifying ذُو هَضْبٍ: so in the following expression in a verse of Aboo-Sakhr El-Hudhalee; فِي يَوْمٍ مِنَ النَّهْرِ هَاضِبٌ; which means In a day when the people had played much, and quickly: explained by the words كَانُوا قَدْ هَضَبُوا فِي النَّهْرِ. (TA.)

هَضْبَةٌ: see هَضْبَةٌ.

رَوْضَةٌ مَهْضُوبَةٌ [A meadow, or the like, rained upon: or much wetted by rain]. (TA.)

[&c. هض]

See Supplement.]

هفت

1. هَفَّتْ, aor. ٔ, inf. n. هَفْتٌ; (TA;) and هَفَّتَتْ; (**س**, **ك**;) It fell continuously, or succes-

sively, (**س**, **ك**;) part by part, (**س**;) or part after part, like as snow, or fine rain, falls. (TA.) هَفَّتَتْ is mostly used with reference to something evil; (TA;) [as] يَتَهافتُونَ فِي النَّارِ [They shall fall successively into the fire of hell]; (TA, from a trad.); [and] تَهافت الغرأش فِي النَّارِ The moths fell successively into the fire; (**س**;) [and] تَهافت القوم The people fell down successively dead; (TA;) [and] تَهافتوا عَلَيْهِ They fell upon him successively. (TA.) — هَفَّتْ and هَفَّتَتْ It (snow, and fine rain,) fell quickly. (TA.) — هَفَّتْ, [aor. ٔ,] inf. n. هَفْتٌ, He, or it, fell; fell down. (TA.) — هَفَّتْ, aor. ٔ, (**س**, **ك**;) inf. n. هَفْتٌ and هَفَاتٌ; (TA;) and هَفَّتْ; (**س**;) It was, or became, depressed, or lowered; syn. انْخَفَضَ and اِنْتَضَعَ. (**س**, **ك**.) — هَفَّتْ and هَفَّتَتْ It was, or became, lessened, or diminished. (IKtt.) — هَفَّتْ, (aor. ٔ, inf. n. هَفْتٌ, TA,) It became minute, fine, or slender; syn. دَقٌّ. (**ك**.) — هَفَّتْ, (aor. ٔ, **ك**;) inf. n. هَفْتٌ and هَفَاتٌ, It flew about, or became dispersed, by reason of its lightness. (**س**, **ك**.) — هَفَّتْ, aor. ٔ, He talked much, without consideration. (**ك**, TA.)

6. تَهافت It (a garment) fell in pieces, piece after piece falling off, and became worn out. (TA.) — تَهافت It was continuous, or successive; syn. تَتَابَعٌ. (**ك**.) — See also 1. — تَهافت الناسُ عَلَى الْمَاءِ The people pressed, or crowded, to the water, [one after another, or party after party]. (Msb.)

7: see 1.

هَفَّتْ Rain falling quickly. (**ك**.) — A depressed, or low, piece of ground: (**ك**;) like هَجَلٌ. (Az.) — كَلَامٌ هَفَّتٌ Inconsiderate loquacity. (TA.) — هَفَّتٌ Abundant stupidity: (**ك**;) surpassing stupidity. (IAqr.)

هَفَاتٌ Stupid; foolish; of little sense. (**س**, **ك**.) [But see its syn. لَفَاتٌ, voce أَلْفَتْ.] Authorities differ respecting this word and لَفَاتٌ, whether they should be written with ت or with ة or with both. (TA.)

حَبٌّ هَفُوتٌ Grain that falls to the bottom of the cooking-pot, and swells out quickly. (Lth.)

وَرَدَتْ هَفِيئَةً مِنَ النَّاسِ There came a party of men whom a year of drought had compelled to emigrate. (**س**.)

مَهْفُوتٌ Confounded; perplexed; amazed: (**ك**;) like مَهْبُوتٌ. (TA.)

[&c. هفو]

See Supplement.]

هقب

هَقْبٌ Width; amplitude; largeness. (**ك**.)

هَقَبٌ A word by which a horse is checked, or urged. (**ك**.)

هَقَبٌ Having a large, or ample, throat, (**ك**;) swallowing everything. (TA.) — Large, big, or bulky, and tall, or long; an epithet applied to an ostrich, (Lth, **ك**;) and to other things: (**ك**;) or long, or tall, as an epithet applied to other things than the ostrich. (TA.)

هَقِيْبٌ Hard, or firm, and strong, or robust. (**ك**.)

[&c. هقع]

See Supplement.]

هلب

1. هَلَبٌ, aor. ٔ, inf. n. هَلَبٌ, He had much hair [of the kind termed هَلْبٌ]; was very hairy. (**ك**.) — هَلَبَ ذَنَبَ الْفَرَسِ, and هَلَبَ الْفَرَسِ, aor. ٔ, inf. n. هَلَبٌ, He shorn the tail of the horse: (**م**ش:) shorn it, or cut it off, utterly. (TA.) هَلَبَهُ; (**س**, **ك**;) and هَلَبَهُ; (**ك**;) inf. n. تَهْلِبٌ; (TA;) He plucked from him (i. e. a horse, **س**;) his هَلْبٌ [or coarse hair, of the tail &c.]. (**س**, **ك**.) — هَلَبَ It (a tail) was entirely cut off. (TA.) — هَلَبَهُمْ هَلَبَهُمْ, aor. ٔ; and تَهْلِبُهُمْ, (inf. n. تَهْلِبٌ, TA;) † He satirized and reviled them: (**ك**;) he carped at them severely with his tongue. (TA.) — هَلَبَ, aor. ٔ; and اهْلَبَ, (inf. n. اِهْلَابٌ, TA;) He (a horse) prosecuted, or continued, his course, or run, uninterruptedly; syn. تَابَعَ الْجَرَى. (**ك**;) and, the latter verb, he (a horse,) was ardent, or impetuous, in his course, or running; as also هَلَبَ. (Aq, in TA, art. لهب.) [See also هَلَبَ الْقَوْمَ = هَلَبَتِ السَّمَاءُ الْقَوْمَ The sky wetted the people with dew (ندى): or, with continual rain. (**ك**.) هَلَبَتْنَا السَّمَاءُ The sky wetted us with dew (ندى) or the like; (TA;) as also أَهْلَبَتْنَا (T:) the sky rained upon us a copious, or an excellent, rain. (TA.)

2: } see 1.
4: }

5. تَهْلَبٌ and اهْلَبَ [He, a horse, had his tail shorn: see 1:] he had his هَلْبٌ [or coarse hair, of the tail &c.,] plucked out. (**ك**.)

7: see 5.

8. اهْتَلَبَ He drew a sword from its scabbard. (TA.)

هَلْبٌ, [a coll. gen. n.,] Hair, absolutely: or coarse hair; (**ك**;) as the hair of the tail of a she-camel: (Az:) or hair of the tail: or pigs' bristles, with which skins and the like are sewed: (**ك**;) J gives this last signification to هَلْبَةٌ: and also, coarse hair of the tail &c.: (so in the **س**;) but هَلْبَةٌ is the n. un. (TA.) — هَلْبٌ, The eyelashes. (TA.) — هَلْبٌ, call. gen. n., Hair

that one plucks from the tail: n. un. with δ . (TA.) — هَلْبٌ [pl. of هَلْبَةٌ] Tails and manes plucked out. (TA.) — هَلْبٌ Continuance, or constant succession, of rain. (TA.)

رَجُلٌ هَلْبٌ [A man having much hair; of the kind called هَلْبٌ; very hairy: see هَلْبٌ:] a man whose هَلْبٌ is growing forth. (TA.)

هَلْبَةٌ The hair that is above the pubes, extending near to the navel. (TA.) See هَلْبٌ = كَلْبَةٌ Severity, or pressure, of fortune: like هَلْبَةٌ and هَلْبَةٌ. (S.) — Also, and هَلْبَةٌ, Severity, or intuseness, of winter. (K.) هَلْبَةٌ فِي هَلْبَةٍ I came to him during the severe, or intense, cold of winter. (El-Umawee.)

هَلْبَةٌ: see هَلْبَةٌ.

هَلْبٌ A woman who draws near to her husband, or ingratiates herself with him; syn. مَنَقَرِبَةٌ مِنْ زَوْجِهَا; (K, TA;) and is loving, or affectionate, to him; and distant with respect to others. (TA.) — Also, contr., A woman who is distant, or shy, with respect to her husband, or who alienates herself from him, or avoids or shuns him, (K,) and draws near to, or ingratiates herself with, her special friend. (TA.) — From هَلْبٌ بِلسَانِهِ “he carped at him severely with his tongue;” because a wife carps either at her husband or at her friend: or, accord. to IAqr, in the former sense, from هَلْبٌ “a day of gentle, constant, innocuous rain;” and in the latter sense from the same phrase as signifying “a day of rain attended by thunder and lightning and terrors, and destructive to dwellings.” (TA.)

هَلْبٌ and هَلْبٌ: see هَلْبٌ.

هَلْبَةٌ The filth that is washed away from the membrane which encloses the fœtus: (K:) i. q. هَلْبَةٌ: [a word which has two applications, which see:] also called هَلْبَةُ السَّقَامِ: (TA:) [but هَلْبَةُ is written by mistake for هَلْبَةُ]. [See also هَلْبَةٌ.]

هَلْبٌ (K) and هَلْبَةٌ (S, K) A cold wind, with rain. (S, ISd, K.) — هَلْبٌ يَوْمٌ هَلْبٌ A day in which is wind and rain: (S:) a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (IAqr.) — Also, A day of gentle, constant, innocuous rain. (IAqr.) — Also, A day of dry cold; or dry by reason of cold. (Az, in the T, art. هَلْبٌ.) — عامٌ هَلْبٌ, and هَلْبٌ, A year of much rain. (K.) — عامٌ هَلْبٌ † A plentiful, or fruitful, year; a year of abundant herbage, or vegetation: like هَلْبٌ. (S.) — هَلْبٌ and هَلْبٌ and هَلْبٌ, (K,) or as in one copy of the K, that of Et-Ta-bláwee, the last is هَلْبٌ, (TA,) and this is the more correct reading, (MF,) [Three] very cold

days, in Kánoon el-'Onnal [or January O.S.]: or in the severe, or intense, cold of winter: (K:) or in the severe, or intense, cold of the month [above mentioned], in the latter part of it. (L.) — هَلْبٌ † One who satirizes [and reviles] much: (ISH:) [who carps much and severely at others with his tongue: see 1].

مُدْخِرُجُ البَعْرِ and هَالِبُ الشَّعْرِ [Two] days of winter. (K.) — See art. دَحْرَجُ. — نَيْلَةٌ هَالِبَةٌ A rainy night. (K.)

أَهْلَبٌ Having much hair [of the kind called هَلْبٌ]; very hairy: (K:) fem. هَلْبَاءٌ. (CK.) A horse having much hair of the kind called هَلْبٌ: (S:) a coarse-haired man: (TA:) a man having coarse hair upon the part where are the two veins called الأَخْدَعَانِ, and upon his body: (TA:) having much hair upon the head and body. (TA.) — أَهْلَبٌ A tail cut off. (K.) — Also, [accord. to the CK, or,] Having no hair upon it: and, contr., Having much hair: (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. — هَلْبَاءٌ, fem., A beast of carriage (TA) having much hair. (K, TA.) — هَلْبَاءٌ The podex; syn. إِسْتٌ: (K:) used as a subst.; originally an epithet. (TA.) — أَيَاكَ إِسْتٌ وَأَهْلَبُ العَضْرُطِ Beware of him who has a hairy podex. Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) — أَرْضٌ هَلْبَاءٌ † Land abounding with plants, or herbage. (TA.) — Also, [contr.,] † Land of which the herbage has been eaten. (TA.) — هَلْبَةٌ هَلْبَاءٌ (in the CK, هَلْبَةٌ هَلْبَاءٌ) A severe calamity. (K.) — See هَلْبٌ.

أَهْلَبٌ He [a horse] has ardour, or impetuosity, in his running &c.: formed by transposition from, or a dial. form of, أَهْلَبٌ. (M.) هَلْبَةٌ [His (a horse's) running is of ardent, or impetuous, modes, or manners]. (TA.) — أَهْلَبٌ A kind, or way [of speech]: syn. فَنٌّ (K) and أَهْلَبٌ: (AO:) pl. أَهْلَابٌ. (AO, K.) — أَهْلَبٌ مِنْ التَّنَاءِ A kind, or way, of praising, or eulogizing. (TA.)

مَهْلَبٌ (S, A, L, Mgl) and مَهْلَبٌ (TA) A horse having his tail shorn: (Msb:) having the hair of his tail utterly removed: (L:) having his هَلْبٌ [or coarse hair, of the tail &c.,] shorn: (A:) having his هَلْبٌ plucked out. (S, TA.)

مَهْلَبٌ: see مَهْلَبٌ.

هَلْبٌ: see هَلْبٌ.

هلبت

هَلْبَاتٌ A kind of dates. Said to be the only

kind brought from El-Baḡrah to the Sulṭán. (AHn.)

هَلْبُوتٌ Stupid; foolish; of little sense: or dull of speech and understanding; doltish; heavy; syn. قَدْرٌ. (S, and some copies of the K.)

هلبج

هَلْبَجَةٌ Stupid; foolish; of little sense: (S:) or one unsurpassed in stupidity, foolishness, or paucity of sense: or heavy, dull, stupid, and of little use: (TA:) or a heavy, or dull, man: (T:) as also هَلْبَجٌ: (L:) Khalaf El-Aḡmar says, I asked an Arab of the desert respecting the meaning of هَلْبَجَةٌ, and he said, It means a stupid, or foolish, man, or one of little sense, bulky, or corpulent, impotent in speech or actions, and heavy, or dull, or doltish, a great eater, who — who — who —, and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is one who comprises every evil quality. (S, K.°)

هلبت

1. هَلَّتْ, [aor. هَلَّتْ and هَلَّتْ?] inf. n. هَلَّتْ, He peeled a thing; or deprived it of its outer covering, or crust; syn. قَشَّرَ. (K.) — هَلَّتْ الدَّمْرُ, as also هَلَّتْ دَمْرٌ, He peeled off, or scraped off, (قَشَّرَ,) the [dried] blood with a knife. (Lh, L.) — هَلَّتْ دَمْرٌ, [as also هَلَّتْ,] He scratched the skin of the بَدْنَةُ [or beast brought to Mehkeh for sacrifice, or there sacrificed, or the right reading is التَّدْبَةُ, i. e. the scar, (see هَلَّتْ,)] with a knife, so that he made the blood to appear. (Lh, L, TA.)

7. انهلت يَعْدُو i. q. انسلت, (in the CK, انهلت, He withdrew himself privately, or stole away, without being known to do so, running. (Ibn-El-Faraj, K.)

هَلْتِي A certain plant; (S, K;) when it dries, it becomes red; and when it is eaten, and grows, it is called جَمِيمٌ: or, accord. to Az, a certain tree, growing like the صَلْبَانِ, except that its colour inclines to red: or, accord. to Abou-Ziyád, as AHn says, a plant of the kind called طَرِيفَةٌ, growing like the صَلْبَانِ and the نَصِي, red when fresh and moist, and more red when it has dried; it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead. (TA.)

هَلَاتَةٌ The black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb. (K, TA.) [For غَسَالَةٌ السَّخْلَةِ السُّودَاءِ, as in the copies of the K in my hands, I read السُّودَاءِ. — See also هَلَاتَةٌ.]

هَلَّتَات [accord. to the TA and a MS. copy of the K: in the CK هَلَّتَات:] A company of people staying, or abiding, in a place; and of people journeying. (K.) So accord. to AZ; but accord. to ISk, with ث. (L.)

هلت

هَلَّتَى An assembly, a company, or congregated body, of men. (IAar.) [Or perhaps it is هَلَّتَى.] — Also, and هَلَّتَا [or perhaps هَلَّتَا] and هَلَّتَا and هَلَّتَا and هَلَّتَا An assembly, a company, or a congregated body, (composed of a great number of men, TA,) whose voices are raised high. (K.) [That هَلَّتَا is with tenween is expressly shown by Fr.: but whether هَلَّتَا is so is doubtful.] — Also هَلَّتَا, with the second syll. short, An assembly, or a company, more in number than what is called وَضْمَةٌ. (Th.) — هَلَّتَا جَاءَتْ هَلَّتَا مِنْ كُلِّ وَجْهٍ There came parties from every direction. (Th.)

هَلَّتَا: } see هَلَّتَى.
هَلَّتَا:

هَلَّتَا [app. هَلَّتَا], coll. gen. n., n. un. with ة, A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste; and its fresh ripe dates of the best, or sweetest, kind. (Aboo-Hátim, in Mṣb.) — See هَلَّتَى.

هَلَّتَا: see هَلَّتَى and هَلَّتَا.

هَلَّتَا and هَلَّتَا and هَلَّتَا Flaccidness, or languor, (إِسْتِرْحَاءٌ) that comes upon a man. (K.)

هَلَّتَات People of the lower, or lowest, class. (TA.) — هَلَّتَات مِنْ هَلَّتَاتِ, mentioned, but not explained, by IAar: thought by ISd to signify He is of the dregs of them: or, of their assembly, or company. (TA.)

هلج

أَهْلِيْنَج (IAar, S, K) and أَهْلِيْنَج (Fr, Sh, K,) but this is disapproved by IAar, who observes that there are no words in Arabic of the measure أَهْلِيْنَج, but there are of the measure أَهْلِيْنَج, as أَهْلِيْنَج and أَهْلِيْنَج and أَهْلِيْنَج and أَهْلِيْنَج (S,) and أَهْلِيْنَج (L,) but this is disallowed by ISk, (S,) [a coll. gen. n.,] n. un. with ة, (K,) an arabicized word, (S,) from أَهْلِيْنَج, (TA,) [or rather أَهْلِيْنَج, a Persian word,] A well-known fruit, [the fruit of the myrobalan, as well as the myrobalan-tree,] one kind of which is yellow, (K,) and another kind black, the latter being in the highest state of ripeness, and another kind called كَابَلِيْنَج: it is useful as a remedy for quinsies, and preserves the intellect, and removes the head-ache, (when used made into a conserve, TA,) and is, in the stomach, like

an intelligent housewife, who is a good manager, in the house: (K, TA; but omitted in some copies of the K:) so is this medicine to the brain and stomach. (TA.) [See also بَلِيْنَج, in art. بلج.]

هلجب

هَلْجَاب A large cooking-pot. (K.)

[هلد &c.]

See Supplement.]

هلجب

هَلْجَابُ Vehement hunger. (AA, T, L.)

See also هَلْجَابُ.

هلقت

هَلْقَتُ Vehement hunger. (K.) [See also هَلْقَتُ.]

هما

1. هَمَا, aor. ٤, (K,) inf. n. هَمَرٌ; (TA;) and هَمَا; (K;) He rent, (K,) i. e., pulled so that it tore, (TA,) a garment: (K:) he wore out, or rendered threadbare, [and ragged]. (K.)

4: see 1.

5: see 7.

7. هَمَا (K) and هَمَا (S, K) It (a garment) became rent: (TA:) became worn-out, or threadbare, (S, K,) and ragged. (S.)

هَمَا A worn-out, threadbare, or ragged, garment: pl. أَهْمَا. (K.)

هيت

1. هَيْتٌ, [aor. ٤,] It (تَوَيْدٌ) became hidden in the grease; (K;) became overspread by the grease. (TA.)

4. هَيْتُ الْكَلَامِ, and الضَّحْكُ, He made speech, and laughter, low; he spoke, and laughed, low. (K.) It is said to be from هَيْتٌ; the س being changed into ت. (MF.)

همج

1. هَمَجٌ, [app. هَمَجٌ, aor. ٤,] inf. n. هَمَجٌ, He hungered; was hungry. (L.) — هَمَجَتِ الْإِبِلُ هَمَجًا مِنَ الْمَاءِ (S, K,) aor. ٤, inf. n. هَمَجٌ, (S,) The camels drank of the water at one draught, (S, K,) until they satisfied their thirst. (S.)

4. هَمَجٌ, (inf. n. هَمَجٌ, TA,) He (a horse, S, K, or other animal that runs, Lh,) strove or exerted himself, in his running, (S, K,) and then ran impetuously, so as to raise the dust. (TA.)

هَمَجٌ Hunger: or (in the K, and) bad management of the means of subsistence. (S, K.) هَمَجٌ هَمَجٌ [Severe hunger: or very bad management of the means of subsistence:]

(S, K:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of نَيْلٌ لَرَنْلٌ. (S.) — هَمَجٌ Small flies, like gnats, that fall upon the faces of sheep or goats, and asses, (S, K,) and into their eyes: (S:) or gnats; so called from هَمَجٌ signifying “hunger;” because when they are hungry they live, but when they become satiated they die: or صَغَارُ الدَّوَابِّ: (L:) [but this is evidently a mistake for صَغَارُ الدَّبَابِ the young ones, or little ones, of flies:] or any grubs that burst forth from flies or from gnats: (Lth, A:) pl. of هَمَجَةٌ, (S,) [or rather this is the n. un. of هَمَجٌ, which is a coll. gen. n.] — هَمَجٌ Lean sheep or goats: (K:) [a coll. gen. n.,] n. un. with ة. (S, K.) — هَمَجٌ † Stupid, or foolish, men; or men of little sense: (K:) or stupid, or foolish, young men of the meaner sort: (S:) or simply young men of the meaner sort: or a mixed and low set of men: or disorderly vagabonds: (TA:) you say also هَمَجٌ هَمَجٌ and هَمَجَةٌ a stupid, or foolish, man; and هَمَجٌ هَمَجٌ, and هَمَجٌ هَمَجٌ: (TA:) or هَمَجَةٌ signifies a stupid, or foolish, man, who has not firm command of himself. (Aboo-Sa'eed.) — هَمَجٌ Old and weak eyes: (K:) [a coll. gen. n.,] n. un. with ة: which also signifies simply a ewe. (TA.) — هَمَجٌ هَمَجٌ A people in whom is no good. (TA.) — هَمَجٌ هَمَجٌ Young men of the meaner sort; like هَمَجٌ alone: and a mixed set of men who have no intelligence nor manliness. (TA.)

هَمِجٌ A doe-antelope scared, or frightened, by [the small flies called] هَمَجٌ: (S:) a young doe-antelope, (K,) of beautiful body: (L:) one lank in the belly: or one that has two streaks of a colour different from that of the rest of the body in [the two parts called] the طَرْتَانِ: (K:) or one that has two such streaks on her back; which is only the case in such as are white; and also applied to the male: (TA:) or one that has been attacked by a pain in consequence of which her face has become flabby. (K.)

هَمِجٌ: see هَمَجٌ. — † [A people] left to mix tumultuously, one part with another. (K.) [The explanation seems to be borrowed from the Kur, xviii. 99.]

هد

1. هَمَدَتِ النَّارُ, aor. ٤, (S, A, L,) inf. n. هَمُودٌ, (S, A, L, K,) The fire became extinguished (As, S, A, L, K) entirely; went out entirely, (As, S, A, L,) none of it remaining: (L:) or lost its heat: (L, K:) when [only] its flame has ceased, you say of it هَمَدَتِ. (As, L.) — هَمَدٌ, (M, A, L,) aor. ٤, (M, L,) inf. n. هَمُودٌ, (M, L, K,) † He died;

[became extinct;] (M, A, L, K;) *perished*; (TA;) like as did Thamood; (Lth, A, L;) as also **هَمَدٌ**. (A.) — **كَادَ يَهْمِدُ مِنَ الْجُوعِ** † *He nearly perished of hunger*. (L.) — **هَمَدٌ**, aor. 2, (S, A, L,) inf. n. **هَمُودٌ** (S, L, K) and **هَمِدٌ**, (L, K,) † *It (a garment, or piece of cloth,) became dissundered (L, K) and worn-out, (S, A, L, Mṣb,) by being long folded, (A, L, Mṣb, K,) so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces.* (A, L, Mṣb,*) — **هَمَدَتِ الرِّيحُ** † *The wind became still.* (Mṣb.) — **هَمَدَتِ الأَرْضُ**, inf. n. **هَمُودٌ**, † *The land became lifeless, without herbage, without wood, and without rain.* (L, K.) — **هَمَدَ شَجَرُ الأَرْضِ** † *The trees of the land became worn-out, or wasted; and perished.* (L.) — **هَمَدَتِ أصْوَاتُهُمْ** † *Their voices became silent.* (L.)

4. **اهمِد**, inf. n. **إِهْمَادٌ**, † *He stilled, or quieted.* (K.) — **هَمَدَ (God, and a man,) killed, or destroyed, a man, or men.** (A.) — **اهمِد الأَمْرَ** † *He put an end to the affair.* (A.) — **اهمِد القَحْطُ الأَرْضَ** † *Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken.* (L.) — **اهمِد**, (inf. n. **إِهْمَادٌ**, K.) † *He kept silence in an unpleasant case.* (L, K.) — **اهمِد**, (S, L,) inf. n. **إِهْمَادٌ**, (L, K,) *He remained, continued, stayed, abode, or dwelt,* (S, L, K,) in a place: (S, L:) *he was still*; (K;) i. e., *did not move.* (TA.) = **اهمِد**, (S, L) inf. n. **إِهْمَادٌ**, (L, K,) *He hastened, or was quick,* (S, L, K,) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) *he (a dog) ran*; syn. **أَحْضَرَ**. (L.) = **اهمِدُوا فِي الطَّعَامِ**, (inf. n. **إِهْمَادٌ**, K,) *They fell to eating of the food.* (Ibn-Buzurj, L, K.)*

هَمِدٌ: see **هَامِدٌ**.

هَمْدَةٌ † *Apoplexy: caros*: syn. **سَكْتَةٌ**. (S, L.) — [A trance. (See **رَقْدَةٌ**.)]

هَمِيدٌ † *Sheep or goats that have died*: (L:) or the *beasts or the like (مال)* that are registered in the government-accounts as due from a man. (ISh, L, K.) You say, **أَخَذْنَا مِنَ الْهَمِيدِ** *He (the collector) exacted from us taking for the sheep or goats that had died*: (L:) or, *taking what was registered as due from us in the government-accounts.* (ISh, L.) — See **هَامِدٌ**.

هَامِدٌ and **هَمِيدٌ** and **هَمِيدٌ** † *In a state of death, or extinction*. (M, L.) — **هَامِدٌ** † *A garment, or piece of cloth, [dissundered and] worn-out by being long folded, so as, when touched, to fall to pieces*: (A:) or anything old and worn-out: (L, Mṣb:) pl. **هَمِيدٌ**. (A.) See 1. — **أَرْضٌ هَامِدَةٌ** † *Land in which is no herbage*: (S:) and in the same sense **هَامِدٌ** is applied to a place:

(K:) or *sterile land, (A, L,) the herbage of which is dried up and broken, (A,) or containing no herbage except what is dried up and broken*: (L:) *dry and dusty*: pl. **هَوَامِدٌ**. (L.) — **هَامِدٌ** † *Old and worn-out or wasted, blackened, and changed, [for the worse]*. (K.) — † *A tree black and wasted*: (L:) or *dried up*; (A;) as also herbage. (S, L, K.) — † *Fruit black and stinking.* (A, L.) — † *A date just ripe, thick-skinned and yellow.* (TA.) **رَمَادٌ هَامِدٌ** *Ashes [in a state of extinction or] wasted, (L,) and compacted together, and changed in appearance.* (A, L.)

همد

هَمَادِيٌّ, (S, L,) or **هَمَادِيٌّ**, (L, in all its senses,) *Quickness (L, K) in running*: (L:) or *exertion, or haste, in pace, or in going.* (Sh, L.) — *Violence, of rain*: (A'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] *violent occasions of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit*: (L:) and *violence of heat*; (IAqr, L, K;) as also **حَمَادِيٌّ**. (IAqr, L.) You say, **يَوْمٌ ذُو هَمَادِيٍّ**, and **حَمَادِيٍّ**, *A day of violent heat.* (IAqr, L.) — *Quick, or swift*; (A'Obeyd, S, L, K;) applied to a she-camel, (A'Obeyd, S, L, K,) and to a he-camel. (A'Obeyd, S, L.)

همر

1. **هَمَرَةٌ**, (S, A, K,) aor. 2 (S, K) and 2, (K,) inf. n. **هَمَرٌ**, (S,) *He, or it, poured it; poured it out or forth*; (S, A, K;) namely, water, (S, TA,) and tears, and rain, and the like. (TA.) — **هَمَرَ لَهُ فِي الضَّرْعِ** *He drew forth all the milk that was in the udder.* (S, K.) — **هَمَرَ لَهُ مِنْ مَالِهِ** † *He gave to him of his property.* (S, K.) — **هَمَرَ الكَلَامَ**, (K,) or **فِي كَلَامِهِ**, (A,) aor. 2, inf. n. **هَمَرٌ**; (TA;) and **إِنهَمَرَ بِالْكَلَامِ**; (S;) † *He talked much.* (K.) = **هَمَرَ**, intrans.: see 7, in two places.

7. **انهمر** *It poured; poured out or forth*; (K;) said of rain, and of tears; (TA;) as also **هَمَرَ**, (K,) aor. 2, inf. n. **هَمُورٌ**; (TA;) [and so, app., **اهتمر**, q. v.]; *it flowed*; said of water, (S, K,) of rain, and of tears; like **انهمل**: (TA:) and in like manner, **هَمَرَتْ عَيْنُهُ بِالدَّمْعِ** *His eye flowed with tears*; as also **هَمَلَتْ**. (A.) — **انهمر بالكلام**: see 1.

8. **اهتمر**: see 7. — † *He (a horse) ran* (S, K, TA) *like a torrent.* (TA.)

هَمِيرٌ *Much sand*; as also **يَهْمُورٌ**. (K.)

هَمِيرَةٌ *A fall of rain.* (K.) — † *Angry speech.* (Sgh, L, K.)

هَمَارٌ: see **هَمَرِيٌّ**.

هَمَارٌ *A cloud pouring forth much rain*; as also **هَامِرٌ**. (K.) — Applied to a man, (S,) † *Loquacious, garrulous; babbling; a great talker; a babbler; or nonsensical, irrational, foolish, or delirious, in his talk*; as also **مِهْمَرٌ** and **مِهْمَارٌ** (S, K) and **يَهْمُورٌ**. (Sgh, K.) And **هَمَارٌ** † *An orator copious in speech.* (A, TA.) And **هَمَرِيٌّ**, applied to a woman, † *Clamorous*; (K, TA;) *abounding in talk or speech, like a pouring torrent.* (TA.)

مُهْمِرٌ *Pouring rain, and tears*; as also **مُهْمَرٌ**. (TA.) See also **هَمَارٌ**.

مِهْمَرٌ: } see **هَمَارٌ**; the former, in two places.
مِهْمَارٌ: }

هَامِرٌ: see **مُهْمِرٌ**.

هَمَارٌ: see **هَمَرٌ** = and see also **هَمَارٌ**.

همرج

Q. 1. **هَمَرَجَ عَلَيْهِ الخَبَرَ**, (inf. n. **هَمَرَجَةٌ**, L, K,) *He rendered the news, tidings, or information, confused to him.* (S, L, K.)*

هَمَرَجَةٌ *Confusion*; (K, L;) as also **هَمَرَجٌ**, and **هَمَرَجٌ**, and **هَمَرَجَةٌ**: ex. of the last **وَقَعَ هَمَرَجَةٌ فِي القَوْمِ** *The people fell into a state of confusion*: (L:) and the third (L) and fourth (TA) signify also *civil war, or conflict and faction, or discord, or dissension*; syn. **فِتْنَةٌ**. (L, TA.) — *A confused manner, or state, in walking.* (S.) — *A confused noise, or mixture of voices, or unintelligible sounds, of men*; as also **هَمَرَجَانٌ**. (K.) — *Lightness, or agility, and quickness.* (K.) — *What is vain, or false*; syn. **بَاطِلٌ**. (K.) — **الغُولُ هَمَرَجَةٌ مِنَ الجِنِّ** — *The Ghool are a mixture of the Jinn.* (L.)

هَمَرَجٌ: see **هَمَرَجَةٌ**. — **هَمَرَجٌ** (مَاضٍ) in affairs. (K.)

هَمَرَجَانٌ: see **هَمَرَجَةٌ**.

همز

1. **هَمَزَةٌ**, (S, A, Mṣb, K,) aor. 2 (S, Mṣb, K) and 2, (K,) inf. n. **هَمَزٌ**, (S, Mṣb, K,) *He pressed it; squeezed it; pinched it*; (S, A, Mṣb, K,) as, for instance, a walnut, (A, TA,) or other thing, (S, TA,) in the hand; (S, A, TA,) and a man's head; (S, A, TA;) and a spear-shaft, with the **هَمَامِزُ**, to straighten it. (TA.) — *He pushed, impelled, or repelled, him or it,* (S, K, TA,) meaning anything; as also **لَمَزَةٌ** &c.

(TA.) You say, *هَمَزْتَهُ إِلَيْهِ الْحَاجَّةُ* *Want impelled, or drove, him to him or it.* (TA.) — *He struck, or beat, him;* (S, K, TA;) as also *لَمَزَهُ* &c. (TA.) — *He goaded, or spurred, him;* (K, TA;) *he urged him on* (namely a horse) *with the مِهْمَز, to make him run.* (Msb.) — *He bit him.* (IAar, K.) — *He broke it.* (K.) = † *He (the devil) suggested evil to his mind.* (JK, A, TA.) You say, *أَعُوذُ بِاللَّهِ مِنْ هَمَزِهِ*; and *مِنْ هَمَزَاتِ الشَّيَاطِينِ*; † *I seek refuge in God from his [the devil's] evil suggestion; and from the evil suggestions of the devils.* (A.) = † *He blamed, upbraided, or reproached, him; he found fault with him; syn. of the inf. n. عَيْبَ,* (Fr, in TA, art. لَمَز; and IAar, in TA, in the present art.) as also *لَمَزَ:* (Fr, in TA, art. لَمَز; and S,) or *he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, behind his back, though it might be with truth; syn. اِغْتَابَهُ فِي غَيْبَتِهِ* (Msb.) and [so] *هَمَزَهُ فِي قَفَاهُ* *he backbit him.* (JK, A.) = *هَمَزَ الْحَرْفَ*, (S, O,) or *الكَلِمَةَ*, aor. َ, inf. n. هَمَزَ, (Msb,) [*He pronounced the word with the sound termed هَمَز, or هَمَزَة, of which the sign is َ,*] is from هَمَزَة in the first of the senses explained above; (S, Msb,) because what is termed هَمَز in speech, (S,) or هَمَزَة, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, S, TA,) from its place of utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, *أَتَهَمَزُ الْفَأْرَةَ*, [meaning *Dost thou pronounce the فأرة with hemz, or hemzeh?*] and he said, [understanding the words to mean *dost thou squeeze the rat, or mouse?*] *السَّوْرُ يَهْمَزُهَا* [*The cat squeezes it.*] (S.) See هَمَزَ, below. [And see also تَبَر.]

7. *انهمز* [quasi-pass. of هَمَزَة; *It was pressed, squeezed, or pinched: he was pushed, &c.* The first of these significations is indicated, or implied, in the JK and the TA.] — *انهمز الحرف* [*The word was pronounced with the sound termed هَمَز, or هَمَزَة.*] (S.)

هَمَزُ الشَّيْطَانِ was explained by Mohammed as meaning † *Madness, or insanity; syn. مَوْتَةٌ*, i. e. *جُنُونٌ*; because it arises from the goading and pressing or pinching of the devil. (A'Obeyd, K.) See 1; and see also هَمَزَاتِ, voce هَمَزَة. = هَمَزَ, (S,) and هَمَزَة, (Kh, TA,) [the former a gen. n., and the latter the n. un.,] *The sister of alif; one of the letters of the alphabet; [written thus َ;] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is*

said in certain of the expositions of the Keshsháf, that the term هَمَزَة thus used has not been heard [from any of the Arabs of classical times], and that its name is *الْف*: (TA:) several persons say, that the term هَمَزَة is mostly applied to the movent [alif], and *الف* to the quiescent letter. (MF, TA.) See the letter ا.

هَمَزَاتُ الشَّيَاطِينِ n. un. of هَمَزَ, q. v. — هَمَزَاتُ الشَّيَاطِينِ † *The vain suggestions of the devils, which they inspire into the mind of a man.* (S, TA.) See also 1; and see هَمَزَ.

هَمَزَة i. q. عَمَّازَ; (K;) i. e., (TA,) *One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually;* (S, TA;) as also هَمَّازُ (S, TA) and هَامِزُ; (S, K;) and so هَمَزَة (S, K, art. لَمَز:) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or *one who backbites his brother; as also هَمَّازُ:* (Lth, A, TA:) or *one who defames men (وَإِيَّاهُمْ وَيَأْكُلُ لِحُومِهِمْ)*; and the action thus signified is like *غَيْبَة*, and may be [by making signs] *with the side of the mouth, and with the eye, and with the head; as also هَمَّازُ:* (TA:) or, conjointly with هَمَزَة, *one who speaks evil of men, or backbites them, and defames them:* (Aboo-Is-hák, TA:) or both together, *one who goes about much, or habitually, with calumny, or slander, separating companions and exciting enmity between friends:* (Abu-l-'Abbás, TA:) هَمَزَة is applied to a man and to a woman; (S, TA;) [like لَمَزَة;] for its َ is to denote intensiveness, and not the fem. gender: (TA:) هَمَّازُ [which is the pl. of هَامِزُ] signifies persons *who blame, upbraid, reproach, or find fault with, others behind their backs, much, or habitually:* (IAar, TA:) [or, more correctly, it has not an intensive signification.] See also هَمَزَة.

هَمَّازُ } see هَمَزَة, throughout.
هَامِزُ }
مِهْمَزُ see مِهْمَزَ.

مِهْمَزَة *An instrument for beating, (مِقْرَعَةٌ, AHeyth, K, TA,) of copper or brass, [app. meaning a kind of spur, or a goad,] with which beasts of carriage are urged on: pl. مِهْمَازُ:* (AHeyth, TA:) or *a staff or stick: (K:) or a staff, or stick, with an iron in its head, with which the ass is goaded, or urged on.* (Sh, K.) See also مِهْمَازُ. — [The pl., مِهْمَازُ, of this word or of مِهْمَزُ, is also applied to *An instrument, or instruments, with which spear-shafts are pinched and straightened: see 1, first signification.*]

مِهْمَازُ and مِهْمَزُ (S, Msb, K) *A well-known thing; (Msb;) [namely, a spur;] an iron which*

is [attached or fixed] in the hinder part of the boot of him who breaks, or trains, beasts of carriage: (S, K:) pl. [of the former] مِهْمَازِيزُ (K) and [of the latter] مِهْمَازُ. (S, K.) See also مِهْمَزَة.

همس

1. هَمَسَ, aor. َ, (A, TA,) inf. n. هَمِسُ (AHeyth, L, TA) and هَمِيسٌ and هَمُوسٌ, (L, TA,) *He spoke inaudibly: (AHeyth, TA:) or in a low, faint, gentle, or soft, manner, (AHeyth, TA,) so as to be hardly intelligible.* (TA.) It is said in a trad. *فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ* *And some of us began to speak to others in a low, faint, gentle, or soft, manner, so as to be hardly intelligible.* (TA.) And in another trad., *كَانَ إِصْلَى الْعَصْرَ هَمَسَ بِشَيْءٍ لَا نَفْهَمُهُ* *He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle, or soft manner, we not understanding it.* (TA.) You say also, *هَمَسَ إِلَيَّ بِحَدِيثِهِ* [*He uttered his discourse to me inaudibly: or in a low, faint, gentle, or soft, manner.*] (A.) And *الشَّيْطَانُ يَهْمِسُ بِوَسْوَسَتِهِ صَدْرَ الْإِنْسَانِ* [*The devil speaks inaudibly in his suggesting vain or unprofitable things into the bosom of man.*] (A.) And *هَمَسَ الشَّيْطَانُ فِي الصَّدْرِ* [*The devil suggested vain, or unprofitable things in the bosom; syn. وَسْوَسَ.*] (TA.) See also هَمِسٌ below. — Also, aor. and inf. n. as above, *He made the faintest, or slightest, sound in treading.* So in the saying, *هَمَسًا وَصَمَةً* and *إِهْمِسْ وَصَمَةً* *Make thou the faintest, or slightest, sound in treading, and be thou silent: addressed by a thief to his companion.* (TA.) And hence the saying of the Rájiz,

فَهِنَّ يَمْشِينَ بِهِ هَمِيسًا
And they walk with him making the faintest, or slightest, sound in treading. (S.) هَمِيسٌ also signifies *The walking softly; with a soft-sounding tread: (TA:) [and so هَمِسٌ; as in the saying,] سَمِعْتُ هَمْسَ الْأَخْفَافِ وَالْأَقْدَامِ* [*I heard the soft-sounding treading of the feet of camels and of the feet of men.*] (A.) See also هَمِسٌ below. = هَمَسَ الصَّوْتُ, aor. َ, inf. n. هَمِسٌ, *He made the sound, or voice to be low, faint, gentle, or soft.* (Msb.) And هَمَسَ الْكَلَامَ, [aor. and] inf. n. as above, [*He spoke in a low, faint, gentle, or soft manner; like هَمَسٌ alone; lit.,] he made speech, or the speech to be low, faint, gentle, or soft.* (A, TA.) = هَمَسَ الطَّعَامَ, (TK), [aor. and] inf. n. as above, (AZ, K, TA:) *He chewed the food with the mouth closed: (AZ, K, TA:) or without opening the mouth.* (TA.) You say, *هُوَ يَأْكُلُ هَمَسًا* *He eats without opening his mouth.* (A.) Hence, a toothless old woman's eating is termed هَمَسٌ. (AHeyth.) هَمَسَةٌ also signifies [simply] *He chewed it.* (TA.)

3. هَامَسَهُ, inf. n. مَهَامَسَةٌ, *He spoke, or discoursed secretly to him, or with him.* (A.) You say also, هَامَسُوا, (TK,) inf. n. as above, (K,) *They spoke, or discoursed, secretly together; as also تَهَامَسُوا.* (K,* TK.)

6: see 3.

هَمْسٌ *A low, faint, gentle, or soft, sound.* (S, A, Mṣb, K.) So it has been explained as occurring in the words of the Kur, [xx. 107,] فَلَا تَسْمَعُ إِلَّا هَمْسًا [So that thou shalt not hear aught save] a low, faint, gentle, or soft, sound, arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, *the sound of the patting, or pattering, of the feet (خَفَقُ الْأَقْدَامِ) upon the ground.* (TA.) — The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance. (Lth, K.) See also مَهْمُوسٌ. — And *Anything low, faint, gentle, or soft, (كُلُّ خَفِيٍّ, K, TA,) of speech and the like:* (TA:) [see again, مَهْمُوسٌ:] or the faintest, or slightest, sound of the feet; (S, K;) i. e., of their tread upon the ground: (TA:) so [accord. to J] in the instance in the Kur, [xx. 107,] mentioned above: (S:) and [in like manner] هَمِيسٌ signifies the sound of the shifting from place to place of the feet of camels. (K.) See also 1.

هَمِيسٌ: see 1: and see هَمْسٌ.

كَلَامٌ مَهْمُوسٌ [Speech spoken inaudibly: or in a low, faint, gentle, or soft manner, so as to be hardly intelligible: see 1: or] speech not spoken out or openly. (A,* Mṣb.) — حَرْفٌ مَهْمُوسٌ, (Mṣb,) or حَرْفٌ الْهَمِيسِ, (IJ,) [A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently; (IJ;) contr. of مَجْمُورٌ: (Mṣb) are the letters الحُرُوفُ الْمَهْمُوسَةُ (ten in number, S,) which are comprised in the saying حَمَّهْ شَخْصٌ فَسَكَّتْ: (S, K,*): so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, S.)

[&c. همس]

See Supplement.]

هملج

Q. 1. هَمَلَجٌ, (L, Mṣb,) inf. n. هَمَلَجَةٌ, (S, L, K, &c.) *He (a hackney, or pacing horse, بَرْدُونٌ, S, L, &c., i. e. a رَهْوَانٌ, TA,) went an easy and quick pace; (Mṣb;) he (a hackney, or pacing horse, or a beast,) went a good and quick pace;*

he went at a good and quick and graceful pace; (L;) he (a beast of carriage) went a good pace. (Abridgment of the 'Eyn.) See نَصَبَ السَّيْرِ.

هَمَلَجَةٌ, as a simple subst., (*An easy and quick, or good and quick, or good and quick and graceful, or good, pace of a hackney, or pacing horse, or beast of carriage:*) pl. هَمَلِجٌ. (L.)

هَمَلِجٌ, (S, K, &c.) used as the act. part. n. of هَمَلَجٌ, (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., هَمَلِجٌ, has not been used, (Mṣb,) an epithet applied to a hackney, or pacing horse, بَرْدُونٌ, (S, K, &c,) or a beast of carriage, (L,) both to the male and female, (L, Mṣb,) *Going, or that goes, an easy and quick pace; (Mṣb;) a good and quick pace; a good and quick and graceful pace; (L;) a good pace:* (Abridgment of the 'Eyn:) syn. مَهْمَلِجٌ: (K: in the CK مَهْمَلِجٌ:) a man's beast for riding: (L:) pl. هَمَلِجٌ: (S:) a Persian word, arabicized: (S, L, K:) [but I have not found its original in a Persian lexicon]. — شَاةٌ هَمَلِجٌ *A sheep in which is no marrow, by reason of its leanness.* (K.)

أَمْرٌ مَهْمَلِجٌ *An affair rendered manageable, or easy.* (L, K.) — *An affair proved by experience.* (L.)

[&c. همس]

See Supplement.]

هنا

1. هُنُوٌ, aor. 2, inf. n. هَنَاءَةٌ; and هُنِيٌّ, aor. 2; *It came, or happened, without inconvenience, or trouble: (K:) [it was pleasant, or productive of enjoyment: see what immediately follows]. — هُنُوٌ الطَّعَامِ (S, K*) aor. 2, inf. n. هَنَاءَةٌ (S, K) and هَنَاءَةٌ and هُنٌّ: (K,) or هِنٌّ: (as in some copies of the K, and in the L); epithet هُنِيٌّ: (S;) and هُنِيٌّ, (Akh, S, K,) aor. 2, inf. n. هُنٌّ: (TA;) and هُنَّا, aor. 2, (Lth,) *The food was, or became, pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: [agreeable:] or not succeeded by harm, even after digestion.* (Z, cited voce مَرُوٌّ) — هُنَانِي الطَّعَامِ, (Akh, S, K,) and هُنَّا لِي, aor. 2 and 2 (S, K) and 2, (K,) unexampled, says Akh, in the class termed mahmooz, (S,) [though بَرًّا and قَرًّا are similar with respect to their having ḍamm to the aor.,] inf. n. هُنٌّ and هُنٌّ: (S, K.) [The food was pleasant, or productive of enjoyment, to me: or easy to swallow; &c.: see هُنُوٌّ]. — هُنَانِي الطَّعَامِ وَمَرَانِي: see art. مَرَأٌ. — هُنَّاهُ, and هُنَّا لَهُ ذَلِكَ, and هُنَّا لَهُ ذَلِكَ, *That (thing) was pleasant, or productive of enjoyment, to him; &c.* (TA.)*

[See هُنُوٌّ.] — هُنَانِي خَبْرٌ فَلَانٍ *The news of such a one was pleasant to me to hear.* (TA.) — هُنِي الطَّعَامِ, aor. 2; and بِالطَّعَامِ هُنِيٌّ, (S, K,) and تَهْنَأُ الطَّعَامَ, and اسْتَهْنَأَهُ, (TA,) [*He enjoyed the food; found it pleasant, or productive of enjoyment; &c.: see هُنُوٌّ:] he found the food to be productive of no evil result, and not attended by inconvenience.* (TA.) — هُنِيٌّ, (AZ, S, K,) aor. 2, inf. n. هُنَّا and هُنٌّ: (K,) *He (a beast) lighted upon a good piece of herbage, but did not satiate himself therewith.* (AZ, S, K.) — أَكَلْنَا هَذَا الطَّعَامَ حَتَّى هِنْنَا مِنْهُ *We ate this food until we were satiated with it.* (TA.) — هِنْتِثُ الإِبِلِ *The camels were satiated with herbage.* (TA.) — هِنِي بِهِ *He rejoiced in him, or it.* (K.) — هِنَّا اللَّهُ الطَّعَامَ [God made the food pleasant, or productive of enjoyment, to us: &c.: made us to enjoy it: see هُنُوٌّ]. (TA.) — هِنَاتِنِيهِ [Health made it pleasant, or productive of enjoyment, to me: &c.]. (K.) — لِيَمِينَتِكَ الْفَارِسُ [May the horseman give thee joy: a form of congratulation on the exploits of a horseman; i. e., I congratulate thee on the exploits of the horseman]: also written and pronounced لِيَمِينِكَ: لِيَمِينِكَ, though it occurs in a trad., pronounced لِيَمِينِكَ or لِيَمِينِكَ, (but which pronunciation is to be preferred is disputed,) is said to be a vulgarism, and not allowable. (TA.) — هِنَاءَهُ, aor. 2 (K) [and app., - (see هَانِيٌّ), inf. n. هُنٌّ: (TA,) *He fed him; or gave him to eat.* (K.) — هِنَاءَهُ, aor. 2 and 2, (S, K,) inf. n. هُنٌّ: (S;) and هِنَاءَهُ; (IAar, K;) *He gave him, or bestowed upon him: (S, K:) gave him plentifully.* (TA.) — هِنَّا الطَّعَامَ, inf. n. هُنٌّ and هُنٌّ: (K) and هِنَاءَةٌ (as in some copies of the K) or هِنَاءَةٌ (as in others) or هِنَاءَةٌ (as in others) or هِنَاءَةٌ (as in the CK), *He made the food good; qualified it properly; seasoned it: syn. أَصْلَحَهُ.* (K.) — هِنَّا مَالَهُ, (TA,) and اهْتَنَّا مَالَهُ, (K,) *He put his property in a right, or good, state.* (K.) — هِنَّا الْقَوْمَ, aor. 2, *He nourished, or maintained, the people; (S;) satisfied their wants; bestowed upon them.* (TA.) Ex. هِنَّا شَهْرَيْنِ [He maintained them two months]. Hence the proverb quoted in illustration of the word هَانِيٌّ, accord. to the second reading. (TA.) — هِنَاءَهُ *He aided, succoured, or defended, him.* (K.) — هِنَّا الإِبِلَ, aor. 2 (S, K,) and 2 and 2 (K: dev. from constant rule as shown above: TA), inf. n. هُنَّا and هُنٌّ: (TA,) *He smeared the camels with هِنَاءٌ, which is tar, or liquid pitch, syn. قَطْرَانٌ, (AZ, S, K,) or a hind thereof, (TA,) [as a*

remedy for, or preservative against, the mange, or scab. — *The smearing of a camel [all over] with هنا is not [merely] smearing the cavities under the shoulders, and the like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — See 2.*

2. *هناَه وَمَنَاهُ* (in a trad. respecting the prostration for inattention) *He (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.) — هناَه بِالْأَمْرِ* inf. n. *تَهْنِئَةٌ* and *تَهْنِي*; (S, K;) and *هناَه* (K,) inf. n. *هَنْ*; (TA;) *He congratulated him on the thing, (S, K,) such as the possession of a government, &c. : (S:) he said to him لِيَهْنِكَ [May it give thee joy]. (K.) — [When the agent of the verb is God, the meaning necessarily is, He granted him enjoyment in the thing; made him to have enjoyment in it.] — هناَه تَهْنَتْ وَلَا تَهْنُكَ*: see art. *نَكَ*.

4: see 1.

5. *تَهْنَأَ* *He gave many gifts. (IAar.) — تَهْنَأَ* [unless it be a mistake for *تَهْنَأَ*, as IbnD suggests, which I think not improbable, though mentioned in this art. in the TA] *He prided himself in such a thing: syn. تَغِيظُ and تَمْرَأُ and تَزِينُ and تَخِيلُ and تَسْمِنُ*. (TA.) — See 1.

8: see 1.

10. *اسْتَهْنَأَ* *He asked him for aid, succour, or defence. (K.) — He asked him for a gift. (K, TA.) — He conceded to him, or gave him, a part of his dues, or rights. (TA.) — See 1.*

هَنْ *A gift. (S, K.) = A part of the night. (K.) = هَنْ* subst. from *هِنَاءُ*; (K;) i. e., *The smearing with هناَه*. (MF.)

إِبِلٌ هِنَائِي *Camels which have lighted upon a good piece of herbage, but are not satiated therewith. (K.)*

هِنَاءٌ *Tar, or liquid pitch; syn. قَطْرَانٌ*; (S, K:) *or a kind thereof. (TA.) See also نُورَةٌ*; and *قَالِبٌ*. = *هِنَاءٌ* dial. var. of *إِهَانٌ*, (K,) or formed from the latter by transposition, (TA.) *A raceme of a palm-tree. (AHn, K.) [See إِهَانٌ.]*

هِنِي *What comes or happens to one without inconvenience, or trouble: (S, K:) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i. e., a thing that gives unalloyed enjoyment; see what follows:] as also هِنِي*, (K,) a subst., sometimes written and pronounced *هِنَا*; pl. *هِنَائِي*, sometimes written

and pronounced *مِهَانٍ*. (TA.) [See *مِهَانٌ* also below.] — *Pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion. (Z, cited voce مَرُو).* — *هِنِيًّا مَرِيًّا* [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.: see مَرُو]. (S.) — *هِنِيًّا لَهُ ذَلِكَ* [May that be productive of enjoyment to him!]. (TA.) — *هِنِيًّا* and *مَرِيًّا* are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.)

هِنِيَّةٌ (K) and *هِنِيَّةٌ* and *هِنِيَّةٌ* (the second is the most usual; and the third is said to be formed by substituting ه for ه; but accord. to some, the word is incorrectly written with ه, [so says F,] and is a dim. formed from *هِنُوَّةٌ*, which becomes first *هِنِيَّةٌ*, and then *هِنِيَّةٌ*: see art. *هِنُو*;) (TA:) *A little; a little while. (K.)*

هَانِي *A servant. (K.) — هَانِيًّا* occurs in this sense in a trad.; but the reading commonly known is *مَاهِنًا*. If right, it is an act. part. n. from *هَانَ* “he gave.” (TA.) — *إِنَّمَا سَمِيَّتْ هَانِيًّا* [the former is the reading of El-Umawee; the latter, of Ks; *Thou art only named Hani (Giver, or Nourisher,) that thou mayest give, accord. to both readings; or that thou mayest nourish, or maintain, and supply people's wants; تعول وتكفي*: (TA:) [such is said to be the meaning of *هَانِيًّا* here:] and accord. to El-Umawee, *تهنئ* signifies *لِثْمَرِي*, (S,) [which is app. the same as *تعول*]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.)

الْمِهْنَاءُ (S,) and *الْمِهْنَاءُ*, (TA,) [Unalloyed gratification to thee!] — *لَكَ الْمِهْنَاءُ وَعَلَيْهِ الْوِزْرُ* [To thee be unalloyed gratification, and on him be the burden, or sin]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

هِنَاءٌ *A camel smeared with هناَه*. (S.)

هنب

هَنْبٌ [probably an inf. n., of which the verb is *هَنْبٌ*, aor. - ,] *Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense. (S.)*

هَنْبِيًّا &c.: see *هَنْبِيًّا*.

هَنْبِيًّا (incorrectly written by J, in a verse which he quotes, *هَنْبِيًّا*, K, TA; but in an old and excellent copy of the S, I find the word written *هَنْبِيًّا*;) and *هَنْبِي* (K) and *هَنْبِيًّا* and *هَنْبِي* (IDrd, K) *A woman of weak understanding; without discrimination; stupid; foolish; of little sense: (S, K:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the S, in this art., هَنْبِي signifies an insane woman; or one possessed by a jinnee. (TA.) هَنْبِيًّا is the only word of the measure فَعْلَاءَةٌ known to Az. (TA.) Accord. to the K, IDrd writes امْرَأَةٌ هَنْبِيًّا and هَنْبِي: but this is [thought to be] a mistake: he gives the two forms هَنْبِيًّا and هَنْبِي, as stated by IM and others; and, app., هَنْبِي. (TA.) — The first and second of these three words also signify A man who is stupid, foolish, or of little sense. (K.)*

مِهْنَبٌ *Exceedingly stupid, or foolish. (IAar, Az, K.)*

هنبت

Q. 1. *هَنْبَتٌ*, inf. n. *هَنْبَتَةٌ*, *He was languid and sluggish. (IKtt, K.)* It may be said that the ن is augmentative, and that the word is derived from *هَنْبَةٌ*, signifying “weakness.” (TA.)

هنتب

Q. 1. *هَنْتَبٌ فِي أَمْرِهِ* *He was remiss in his affair. (K.)* See also *هَنْبَتٌ*.

هند

2. *تَهْنَيْدٌ*, inf. n. *هَنْدَةٌ*, *She (a woman) behaved towards him in a blandishing manner: (IDrd, L:) she enamoured him by blandishment, (L, K,) and by amatory conversation or conduct: (L:) she enslaved him by amatory conversation, or conduct. (S, L.) [Thought by Golius to be derived from هند, a proper name of a woman.]*

هَنْدَتٌ بِقَلْبِهِ *She deprived him of his heart. (Ibn-El-Mustaneer, L.) — هَنْدٌ*, inf. n. *تَهْنَيْدٌ*, *He made a sword of Indian iron. This is the original signification. (T, L.) — He sharpened a sword. (L, K.)*

هَنْدٌ a name for *A hundred camels*; (M, L, K;) as also *هَنْدَةٌ*; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce سَرْف:] or the former is a name for *more than a hundred camels and less: (K:) or a little more and a little less: (M, L:) or two hundred camels: (M,*

A, L, K:) so accord. to Ez-Ziyádee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, a hundred of other things: (S, L:) or any hundred: (AO, S, L:) also the former, two hundred years: and the latter, [written with the art. ال,] a hundred years. (Th, ISd, L.) = **الهند** The name of a well-known nation; (M, L, K;) or of a country: (S, L:) [the Indians: and India:] rel. n. **هندي**: pl. **هندو**: (S, L, K:) and **الهند** signifies the men of **الهند** [or India]; as also **الهندك**, (L, K,) pl. of **هندكي** [q. v. in art. هندك]. (L.) — See also **أحمس**.

هندي: see **هند**. — Also, Indian aloes-wood. (L.) — **سيف هندي**, (L,) and **هندواني**, [in the CK **هندواني**,] and **هندواني**, (S, A, L, K,) A sword made in the country of **الهند**, [or India,] and well fabricated: (L:) or, made of the iron of that country: (A:) as also **مهند**, in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called **الهند**: (K:) and **سيف مهند** a sharpened, or sharp sword. (L.)

هندواني: see **هندي**.

هندي: see **هند**.

مهند: see **هندي**.

هندب

هندب and **هندباة** &c.: see art. **هدب**.

هندز

هنداز, (S, K,) with kesr, (K,) found in the work of Az, in several places, written with fet-h, [هنداز] (TA,) A limit; syn. **حد**: (K:) [or rather a measure:] an arabicized word, from **أنداز**, (S, K,) with fet-h, (K,) which is Persian: (S:) the arabicized word is with kesr to the first letter because of the rareness of the measure **فعلال** in the cases of words not reduplicative. (K.) You say, **أعطاه بلا حساب ولا هنداز** [He gave to him without calculation and without measure]. (S.)

هندازة The cubit with which [certain] cloths and the like are measured; [about twenty-five inches in length:] also a Persian word arabicized. (TA.)

مهندز One who determines the measures and proportions of subterranean channels for water, and of buildings: [an architect: and also a geometer:] from **هنداز**: but they change the z into s, (S, K,) and say **مهندس**, (S,) because there

is not in the [genuine] language of the Arabs a z with a د before it. (S, K.)

هندس

هندسة [The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and science, of geometry:] a subst. from **مهندس**, q. v. (S, K.)

مهندس One who determines the measures and proportions of subterranean channels for water: [and hence, an architect: and a geometer:] derived from **هنداز**, (S, K,) which is Persian [in origin], (S,) arabicized from **آب** **انداز**; (K:) **انداز** signifying “the act of measuring,” and **آب** signifying “water;” (TA:) the z being changed into s because there is not in the [genuine] language of the Arabs a z after د. (S, K.)

هنر

4. **اهنارة**, inf. n. **يهنيرة**, aor. **هنار القوب**, or **هنارة**; for **اناره**: see art. **نير**.

&c. **هنع**.

See Supplement.]

هنقب

هنقب, (K) by some written **هنقب**, (TA,) Short: (K:) but it is not a word of established authority. (IDrd.)

&c. **هنر**.

See Supplement.]

هوا

1. **هوا**, (S, K,) aor. **يهووا**, (S,) inf. n. **هوهو**, (TA,) He raised his mind to high things, or objects; purposed, or aspired to, high things. (S, K, TA.) The vulgar say, **يهووي** **بنفسه**. (S.) — **هوت هوهو** I did not know it, nor desire, or mean, [to do it; i. e., I did it not knowingly, nor intentionally]. (TA.) — **هوت هوت**, **هوت هوت** **بخير**, (K,) and **شرا**, (K,) and **به خيرا**, (Az, S, K,) and **بشر**, (Lh,) inf. n. **هوهو**, (TA,) I thought him to be possessed of good, (Az, S, K,) and, of evil. (K, TA.) — **هوت هوت** **بمال كثير** I thought him to be possessed of much wealth. (TA.) — **هوت هوت** **بك عن هذا الامر** Verily I exalt thee above this thing; I hold thee above it. (Lh.) — **هوت هوت** **به**, I rejoiced in him, or it. (AA, K.) — **يهووا**, aor. **يهووا**, He purposed, or intended, it. (K.) = **هوا** and **هوا** and **هوا**, in imperative senses, and the forms into which they are inflected, see below.

3. **هواه** He contended with him for superior glory: like **هواه**. (IAar.) [See also art. **هوي**.]

هوا, with kesr, is syn. with **هات**, Give; [or changed from this verb;] and is thus inflected: sing. masc. **هوا**, fem. **هائي**; dual. masc. and fem. **هاتيا**; pl. masc. **هاووا**, fem. **هاتوا**, **هاتيا**; (S, K:) like **هات**, **هاتي**; **هاتين**, **هاتين**: holding the place of ت: (S.) — But **هوا**, with fet-h, is syn. with **هاك**, Take; [or changed from this word;] and is thus inflected: sing. masc. **هوا**, fem. **هوا**, without ي; dual masc. and fem. **هاووا**; pl. masc. **هاووم**, [so in the K, and so I find it in one copy of the S: in another copy of the latter, **هاووم**, as it is pronounced before a conjunctive ا; for instance, in the K, lxxix, 19:] fem. **هاوت**, (S, K:) or **هاومن**: (L:) [which last does not exactly correspond with the model **هاكت**: but I think it most probable that **هاكت** is changed by idghám from **هاكتن**; and in like manner, that **هاوت** is changed from **هاكتن**, **هاكتن**, **هاكتن**; (like **هاك**, **هاك**, **هاكتن**, **هاكتن**: holding the place of ك: (S:) also, sing. masc. **هوا** (originally **هوا**, S), fem. **هائي**; dual masc. (S) and fem. (S, K) **هوا**; (S, K:) pl. masc. **هاووا**, (S,) fem. **هوان**: (S, K:) also, sing. masc. and fem. **هاووا**; dual masc. **هوا**, fem. **هاتيا**; pl. masc. **هاووا**, fem. **هاوت**. (TA.) — [See a saying of 'Omar cited voce **رما**, in art. **رمي**.] — When it is said to thee **هوا** Take, thou sayest **ما اهاة** What shall I take? syn. **ما اخذ**; and **ما اهاة**, in the pass. form, **What shall I receive, or be given?** syn. **ما اعطى**. (S.) [Also, in the TA, it seems to be said that **اهاة** signifies **اهاة** He gave, or made to take: but this is uncertain; as the former verb is there written **اهاه**, and the latter is without the syll. points]. — **هوا** is also syn. with **تبيك** At thy service! &c.. (K, TA.) = **لا هاه الله ذا**, or, more chastely, **لا هاه الله ذا**; or the former is a barbarism; originally **هنا** and **ذا** are separated, and the name of God is introduced between them; (K:) and the meaning is No, by God, (I did not) this! (S, art. **ها**, q. v.) or No, by God, this (is what I swear by)! (K.)

هوهو Mind; purpose; aspiration; desire; ambition. (S, K, TA.) Ex. **بعيد الهوهو** A person of far-reaching aspiration, or ambition. (S, TA.) — **هوهو** Penetrating judgment. (K.) — **هوهو** **وقع في هوهو**, and **هوهو**, It occurred to my mind, or imagination. (K.)

هوهو: See preceding sentence.

مُهَوَّاتٌ (S, K) and مُهَوَّنٌ (K) *A wide desert, or wide tract of the kind called صَحْرَاءُ.* (S, K.) — *Custom*: syn. عَادَةٌ. (K.) — *A part of the night.* (K.) — The mention of مِهْوَاتٌ in this art., by J, says IB, and F after him, is wrong; for its measure is مَفْعُولٌ; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هُون, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مَفْعَالٌ.] ISd gives it as formed by transposition from the root هَنَا, and explains it as signifying *a wide place.* (TA.)

مُهَوَّنٌ: see مِهْوَاتٌ.

هوب

1. هُوبٌ: see art. هيب.

تَرْكُتُهُ (S, K.) — *Distance; remoteness.* (S, K.) — تَرْكُتُهُ دَابِرٌ, and هُوبٌ دَابِرٌ (S, K.) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, in the handwriting of Aboo-Zekereeya, with هُوبٌ as a prefixed n., (TA.) *I left him in such a place that it was not known where he was:* (S, K:) هُوبٌ دَابِرٌ being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.) = هُوبٌ *A stupid, or foolish, and loquacious, man:* (A'Obeyd, S, K:) pl. أَهْوَابٌ. (TA.) = هُوبٌ *The heat, or burning, of fire;* (S, K:) and *its flaming, or blazing;* of the dial. of El-Yemen: also, the heat, or burning of the sun: also of the dial. of El-Yemen. (TA.)

هُوبٌ: see هُوبٌ.

مِهْوَبٌ: see art. هيب.

هوت

2. تَهْوَيْتُ, inf. n. هَوْتٌ بِهِ, *He called out to him;* (K:) saying هَوْتٌ هَوْتٌ: (TA, art. حَمِيْت:) *he cried out to him, and called him.* (S.) A dial. form of هَيْتٌ. (TA.) [See هَيْتٌ.]

هَوْتَةٌ: see what follows.

هُوتَةٌ (S, K) and هَوْتَةٌ (K) *A low, or depressed, tract, or piece, of land:* (S, K:) or *a deep place:* (IAth:) or *the space between two mountains:* (IAar:) pl. هَوْتٌ (as in the CK) or هَوْتٌ (as in the TA.) It may be said that هَوْتٌ and هَوْتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) — Also هَوْتَةٌ *A road, or way, descending to water.* (IAar.) — صَبَّ اللَّهُ عَلَيْهِ هَوْتَةٌ an imprecation, respecting which ISd says, I know not what is هَوْتَةٌ here. [It probably signifies *A cry*, such as destroyed the tribe of Thamood: see هَوْتٌ.] (TA.)

مَضَى هَيْتًا مِنْ اللَّيْلِ *A certain time, or portion, of the night passed.* Accord. to Aboo-'Alee, هَيْتًا is of the measure فَعْلَاءُ, and quasi-coordinate to سِرْدَاعٌ, and belonging to this art. (TA.)

هَيْتَاهُ هَيْتَاهُ *A cry by which the Arabs urge on a dog against the game which they are pursuing.* (TA.) [In the L written هَيْتَاهُ, and mentioned in art. هَيْت.]

هوت

تَرَكَهُمْ هَوْنًا بَوْنًا *He made a great slaughter among them.* (TA.) [See art. بوْت.]

هُوتَةٌ *A thirst.* (K.)

هوج

1. هَوَجٌ, aor. َ, inf. n. هَوَجٌ; (L;) and تَهْوَجٌ; (A, TA;) *He (a man) was characterized by what is termed هَوَجٌ, (L, A,) which is similar to هَوَجٌ; (L;) i.e., stupidity, foolishness, or paucity of sense:* (JK, L:) *tallness, combined with hastiness, and stupidity or foolishness or paucity of sense:* (S:) or *tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness:* (K:) or *tallness, with levity or fickleness or unsteadiness, and hastiness:* (TA:) or *tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense.* (L)

4. اهوجهُ *He found him to be such a man as is termed اهوجٌ.* (L.)

5: see 1.

هَوَجٌ: see 1. — هَوَجٌ فِي فُلَانٍ عَوَجٌ, and هَوَجٌ, are syn., [meaning *In such a one is a deviation from rectitude.*] (AA, L.)

حَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.)

أَهْوَجٌ *A man characterized by what is termed هَوَجٌ; (S, L, &c.;) stupid, foolish, or having little sense:* (JK, L:) or *tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.:* (S, &c.:) fem. هَوَجَاءٌ: (A:) [pl. هَوَجٌ.] — أَهْوَجُ الطَّوْلِ *A man exceedingly, or excessively, tall.* (A.) — Also أَهْوَجُ *A courageous man, who throws himself into a scene of war.* (A.) — أَهْوَجُ *A he-camel that goes quickly, as though characterized by what is termed هَوَجٌ:* fem. هَوَجَاءٌ: [pl. هَوَجٌ:] or the fem. epithet only is used, applied to a camel; and you say هَوَجَاءٌ; (TA;) i.e., *a she-camel that goes quickly, &c., as explained above;* (S, K;) and *that does not*

always care where she puts her feet on the ground. (A.) — رِيحٌ هَوَجَاءٌ *Any wind that blows violently:* (IAar:) or *a wind of which the blasts are closely consecutive, as though characterized by what is termed هَوَجٌ:* or *a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt:* (TA:) or *a wind that tears up the tents:* (S, K:) pl. هَوَجٌ. (S.)

هود

1. هَادٌ, aor. يَهْوُدُ, (S, L, &c.) inf. n. هَوْدٌ, (S, L, K, &c.) *He returned (IAar, A, L, Mṣb) from evil to good or from good to evil:* (IAar, L:) *he repented,* (S, A, L, K,) and *returned to the truth;* (S, L, K;) as also تَهْوُدٌ: (L:) and the latter, *he repented and did righteously.* (AO, S, A, L.) — هَدْنَا إِيْتِكَ *We have turned unto Thee with repentance.* [Kur, vii, 155.] So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of الِي because implying the meaning of رَجَعْنَا. (ISd, L.) — هَادٌ, (S, A, L,) aor. يَهْوُدُ, inf. n. هَوْدٌ; (L;) and تَهْوُدٌ; (S, A, L, Mṣb, K;) *He became a Jew;* (S, A, L, K;) *he became of the Jewish religion.* (L, Mṣb.)

2. هَوْدَةٌ, (L, Mṣb, K,) inf. n. تَهْوِيدٌ, (S,) *He made him (his son [for instance] Mṣb) a Jew;* (S, L, Mṣb;) *he turned him to the religion of the Jews;* (L, K;) *taught him that religion, and initiated him in it.* (L.) = تَهْوِيدٌ *The talking together of jinn, or genii:* (L, K:) so termed because of the gentleness and weakness of their voices. (L.) — هَوْدٌ, inf. n. تَهْوِيدٌ, *He reiterated his voice, or quavered, or trilled, gently.* (Ibn-Jebeleh, L, K.) — هَوْدٌ, (L,) inf. n. تَهْوِيدٌ, (K,) *He sang;* syn. غَنَى: (Aboo-Málik, L:) *he sang, or gladdened, and diverted;* syn. طَرَّبَ وَاللَّهِي. (K.) See also مَهْوَدٌ = هَوْدٌ, inf. n. تَهْوِيدٌ, *He went, or proceeded, gently, or in a leisurely manner,* (S, L, K,) like the manner termed دَبِيبٌ: from الهَوَادَةُ. (S, L, K.) It is said in a trad., *أَسْرَعُوا الْمَشَى فِي الْجَنَازَةِ وَلَا تَهْوِدُوا كَمَا* [Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians]. (S.) See also 5. — هَوْدٌ, (L,) inf. n. تَهْوِيدٌ, (S, L, K,) *It beverage, or wine, intoxicated* (S, L, K) a person: and rendered him languid, and caused him to sleep. (L.) — هَوْدٌ, inf. n. تَهْوِيدٌ and تَهْوَادٌ; (L, K;) and تَهْوُدٌ; (TA;) *He uttered a weak, gentle, (L, K,) and languid, (L,) voice.* (L, K.) — هَوْدٌ, inf. n. تَهْوِيدٌ (S, L, K) and تَهْوَادٌ; and تَهْوُدٌ; (K;) *He was low, not loud, in speech, or utterance.* (S, L, K.) — هَوْدٌ, inf. n. تَهْوِيدٌ (L, K) and تَهْوَادٌ; and

† تَهْوِدُ; (L;) *He was slow, or tardy, in his pace,* (L, K,) and gentle. (L.) — هُوْدُ *He (a man) rested; or was still, quiet, or at rest.* (Aboo-Málik, L.) — هُوْدُ, inf. n. تَهْوِيْدُ, *He slept.* (S, L.) — هُوْدُ, inf. n. تَهْوِيْدُ and تَهْوَاْدُ; and † تَهْوِدُ; *He was gentle; he acted, or behaved, in a gentle manner.* (L.) — Also, *The murmuring and gentle sounding of the wind over sand.* (L.) — هُوْدُ, inf. n. تَهْوِيْدُ, *He ate of a camel's hump;* (K;) or *what is termed هُوْدَةٌ.* (TA.)

3. هَاوِدُهُ, (A,) inf. n. مَهَاوِدَةٌ. (S, A, L, K,) *He made peace with him; reconciled himself with him;* (A;) syn. of the inf. n. مَوَاعِدَةٌ; (A, L;) in the K, مَوَاعِدَةٌ, which is a mistake; (TA;) and مَصَالِحَةٌ, (S, L,) and مَهَادِنَةٌ: (TA:) and also مَرَاجِعَةٌ [app. signifying the restoring a person, or taking him back, into one's favour]. (TA.) — *He inclined towards him reciprocally;* syn. مَائِلَةٌ: and هَاوِدَا *They two inclined each towards the other;* syn. مَائِلًا: (TK:) syn. of the inf. n. مَمَائِلَةٌ. (S, L.) — *He returned to him, or it, time after time;* syn. عَاوَدَهُ: (TK:) syn. of the inf. n. مَعَاوَدَةٌ. (K.)

5: see 1 and 2. — تَهْوِدُ فِي مَشِيهِ *He walked gently, imitating the motions of the Jews in their reciting or reading.* (El-Baṣā'ir.) See also 2. — تَهْوِدُ *He became allied, or allied himself, or sought to ally himself, (تَوَصَّلَ, K, and تَقَرَّبَ, El-Baṣā'ir,) by a bond of relationship; or by some other sacred or inviolable bond or tie, or a quality &c. to be regarded as sacred or inviolable or rendering him entitled to respect or reverence.* (K, El-Baṣā'ir.) See also مَتَهْوِدٌ.

يَهْوِدُ: see يَهْوِدُ.

هُوْدَةٌ: see هُوْدَةٌ.

هُوْدَةٌ *A camel's hump:* (S, K;) or the base of the hump: (Sh, L:) as also † هُوْدَةٌ: (L:) pl. هُوْدُ: (S, L, K;) [or rather, this is a coll. gen. n., and هُوْدَةٌ is the n. un.].

هُوَادَةٌ *Gentleness; lenity;* (A, L, K;) and that kind of conduct whereby one hopes to effect the adjustment of an affair between a people: (L, K;) quietness: (L:) peace, or reconciliation: inclination, or affection: (S, L:) favour, or partiality: (L:) facilitation, whereby a person is indulged in an affair. (L, K.) Ex. لَا تَأْخُذْهُ فِي آلِهِ هُوَادَةٌ *Quietness with respect to a restrictive ordinance of God, with favour or partiality towards any one, will not affect him, or influence him.* And لَا تَأْخُذْهُ فِيكَ هُوَادَةٌ *Favour or partiality with respect to thee will not affect him, or influence him.* (L, each from a trad.) — هُوَادَةٌ also signifies *A sacred or inviolable bond*

or tie; or a quality &c. to be regarded as sacred or inviolable, or rendering one entitled to respect or reverence: and a bond of relationship. (L.)

هَائِدٌ *Returning* (Mṣb) [from evil to good or from good to evil: see 1:] *repenting and returning to the truth:* (S, L:) pl. هُوْدٌ, (S, A, L, Mṣb,) like as بَزَلٌ is pl. of بَزَلٌ. (S, L, Mṣb.)

يَهْوِدُ and يَهْوِدُ and † يَهْوِدُ [the second of which is the most common,] signify the same, (S, A, L, Mṣb, K,) *A certain tribe; [namely, the Jews:]* (L:) يَهْوِدُ is said by some to be originally يَهْوِدُ, and arabicized by the change of ذ into د; but ISd disapproves of this assertion: others say, that it is from هَارَ “he repented:” (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قَبِيْلَةٌ: but it is allowable to prefix to it the art. ال, and to say اليَهْوِدُ: (Mṣb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for اليَهْوِدِيُونَ; for it is of itself determinate: (S, L:) [thus] يَهْوِدُ is [as it were] pl. of † يَهْوِدِيٌّ; (L;) which is the rel. n. of يَهْوِدُ, or, accord. to Sgh, of يَهْوِدَا [or Judah], thus written by him with the unpointed د in this instance, the son of يَعْقُوبُ [or Jacob]: (Mṣb:) يَهْوِدُ (sometimes, TA) has يَهْدَانٌ as a pl.: (K:) this pl. occurs in a poem of Ḥassán: (TA:) Fr, says, of هُوْدَا, in the K, ii, 105, that it is for يَهْوِدَا [app. a mistake for يَهْوِدُ]; or that it may be pl. of هَائِدٌ. (L.)

يَهْوِدِيٌّ: see يَهْوِدُ.

الْيَهْوِدِيَّةُ *The Jewish religion.* (L.)

مَهْوِدٌ [in some copies of the S, مَهْوِدٌ] *A low, not loud, singing.* (S, L.) — مَهْوِدٌ also signifies *Gladdening, and diverting;* syn. مُطْرِبٌ and مَلْهُ. (IAṣr, L.)

مَتَهْوِدٌ *Allied, or allying himself, or seeking to ally himself, (مَتَوَصَّلٌ, IAṣr, Sh,) by what is termed هُوَادَةٌ.* (IAṣr, Sh, L.) See 5.

هود

الهُوْدَةُ, (L, K,) or هُوْدَةٌ, [without the art. ال, as a proper name,] (S, L,) written by Ed-De-meere with ḍamm, but fault has been found with him for this, (MF,) [The bird called] the قَطَاة: (S, L, K:) or, as some say, the female قَطَاة: (L:) or هُوْدَةٌ, (as a determinate noun) is the name of a certain bird, (L, K,) different from the above: (L:) pl. هُوْدٌ, (as in the CK and a MS copy of the K) or هُوْدٌ, formed by eliding the augmenta-

tive letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هُوْدٌ is a coll. gen. n., of which the n. un. is with ه.]

هور

1. هَارَهُ, (K,) [aor. يَهْوِرُهُ,] inf. n. هَوْرٌ, (TA,) *He threw it down; pulled it down; pulled it to pieces; or demolished it; namely, a building;* (K;) and in like manner, a جُرْفٌ [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هَوْرٌ is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also † هَوْرَةٌ, (S, A,) the pronoun relating to a building, (A,) and to a جُرْفٌ; (S;) and هَيْرَةٌ [in illustration of which see what is said of تَهْبِيرٌ, below]; (S, art. هير.) and † تَهْوِرُهُ, in which the pronoun relates to the upper part of a جُرْفٌ, or to the brink of a well. (TA.) — هَارَ الْقَوْمَ, (K,) aor. يَهْوِرُهُمْ, inf. n. هَوْرٌ, (TA,) † *He slew the people, and threw them down prostrate, one upon another, (K,) like as when a جُرْفٌ falls down.* (TA.) And [in like manner you say,] ضَرَبَ فُلَانًا قَبَاهَهُ † *He smote such a one and prostrated him;* as also † هَوْرُهُ. (K, * TA.) — هَارَ, (S, A, Mṣb, K,) aor. يَهْوِرُ, inf. n. هَوْرٌ (S, Mṣb) and هَوْرٌ, (S,) *It became thrown down, pulled down, pulled to pieces, or demolished; or it fell in ruins, or to pieces;* (S, A, K;) said of a building, (K,) and of a جُرْفٌ [explained above]; (S, A;) as also † انهار and † تَهْوِرٌ (S, A, K) and تَهْبِيرٌ, (K,) which last has هِي as being interchangeable with و, or it may be of the measure تَفِيْعَلٌ [originally تَهْوِرٌ]: (TA:) or it fell; it fell, or tumbled, down; it collapsed; broke down; said of a building; (TA;) as also † انهار and † تَهْوِرٌ; (Mṣb, TA;) said of a building, (TA,) and of a جُرْفٌ, (Mṣb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and † اهتور, q. v., probably signifies the same:] or it cracked, without falling; said of a جُرْفٌ: (Mṣb:) or it cracked in its hinder part, remaining yet in its place; said of a building. (TA.)

2. هَوْرُهُ: see هَارَهُ, in two places.

5. تَهْوِرٌ: see هَارَ, in two places; in the former of which, تَهْبِيرٌ is also mentioned as syn. with تَهْوِرٌ. — † *He plunged, or fell, into an affair with little care [for the consequence thereof]:* (S, K:) or تَهْوِرٌ فِي الْأُمُورِ *he plunged, or fell, into affairs without thought, or reflection, or consideration:* (A:) or تَهْوِرٌ is a state, or condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit, or meet, to be ventured upon; as the fighting with unbelievers

when they are more than double the number of the Muslims. (KT.) = تهوره: see هارة.

7: see هار, in two places.

8. اهتور: see هار, last signification. — It (a thing, S) perished. (S, K.)

هائر and هار, (S, A, Mṣb, K,) the latter formed by transposition from the former, [first into هاري, and then into هار,] (S, TA,) like as شاكى السلاج is changed into شاكى السلاج, (S,) applied to a building, (K,) and to a جرف, [explained above, (see هارة,)] (S, A, Mṣb,) Becoming thrown down, pulled down, pulled to pieces, or demolished: (S, A, K:) or falling; falling, or tumbling, down: (IAar:) or cracking, without falling: (Mṣb:) or cracking in its hinder part, remaining yet in its place. (TA.) See an ex. of the latter voce جفر: and another in the Kur, ix. 110.]

متهور A man plunging, or falling, or who plunges, or falls, into an affair with little care [for the consequences thereof]. (S.) See 5.

هوس

هوس Somewhat of madness, or insanity, or diabolical possession, (S, A, K,) in the head: (A:) or a vertigo, or giddiness, and confused noise, in the head. (A, TA.) — Hence used by the vulgar to signify Hope. (TA.)

مهوس Affected with somewhat of madness, or insanity, or diabolical possession. (Ibn-'Abbād, K.) — A man who talks to himself. (A.) — Sometimes, One who is affected with melancholy, and with vain, or unprofitable, suggestions. (TA.) — And One who occupies himself with the science of alchemy. (TA.)

هوش

1. هاش, aor. هوش, inf. n. هوش, (S, A, Mṣb,) It (a company of men) was, or became, in a state of conflict and faction, sedition, discord, or dissension: (Mṣb:) he, or it, (a number of people,) fell into a bad state, or state of disorder or disturbance; as also هوش, like سمع; [indicating that its aor. is -, and its inf. n. as above;] and تهوش: (TA:) it (a company of men, S, A) was, or became, roused, or excited; (A, TA;) in a state of commotion, agitation, convulsion, tumult, or disturbance; (S, A, TA;) and in like manner, هوش, said of the belly, it was, or became, in a state of commotion, agitation, &c., by reason of leanness: (S:) or هوش, like سمع, [see above,] (K,) aor. -, inf. n. هوش, (TK,) he (a man, TK) was, or became in a state of commotion, agitation, &c.; or his belly became small, syn. صغر, (K, TA, [or empty, (صغر being perhaps a mistranscription for صفر, for it is said in

another part of this art. in the TA that الهوش signifies “the belly’s being empty,”) by reason of leanness; from IF: (TA:) or it (the belly) became so. (IF, TA.) — هاشت الإبل, (JK, TA,) or الخيل, (A,) فى الغارة, (JK, A,) aor. تهوش, (JK,) inf. n. هوش, (JK, TA,) The camels, (JK, TA,) or the horses, (A,) took fright, and ran away at random, (JK, A, TA,) and became dispersed, (TA,) or separated themselves, (JK,) and went to and fro, (JK, A,) in the hostile sudden attack made by a party of armed horsemen. (JK, A, TA.) — هشت إلى فلان I became agile or brisk, and advanced towards such a one. (TA.) And هاش أهل الحرب بعضهم لبعض, (A.) The warriors became agile or brisk, and hastened, one to another; [in like manner] †تهاوشوا. (A.) = Also, [aor. and] inf. n. as above, He collected: and mixed, or confused, or confounded. (TA.) You say, هشت مالا حراما I collected unlawful wealth. (Sgh, TA.) And هاشهم and هوشهم He mixed, or confused, or confounded, them; and collected them hence and thence. (A.) See also 2.

2. هوش: see 1, first sentence: — and see 5.

= Also, هوشهم I occasioned variance between them, or among them. (Mṣb.) And هوشهم He created, or excited, disorder, disturbance, discord, or dissension, between them, or among them. (TA.) — And hence, (Mṣb,) هوش, (S, Mṣb, K,) inf. n. تهوش, (K,) He mixed, confused, or confounded, (S, Mṣb, K, TA,) a company of men, (S, TA,) one with another; (TA;) and general rules; (Mṣb;) and anything. (S.) See also 1, last sentence: and see شوش. [Hence also,] هوشت الريح بالتراب The wind brought the dust of various sorts [mixed together]. (S,* IF, K.)

3. هوشهم He mixed, mingled, or consorted, with them: (K:) or did so to create, or excite, disorder, disturbance, discord, or dissension; or to make mischief: (TA:) and مهاوشة signifies conflicting; like مناوشة. (TA, art. نوح.)

5. تهوش: see 1, first sentence. — Also تهوشوا They mixed, or mingled, together; or became mixed, confused, or confounded, together; as also †تهاوشوا; (K;) and هوشوا. (JK, TA.) — And تهوشوا عليه They collected themselves together against him. (IF, Mṣb, K.)

6. تهاوشوا: see 1, near the end: — and see 5.

هوش A large number: (S, K:) or, as the women of Temeem say, a multitude of men; and of beasts of carriage; as also بوش: (Abou-'Admān:) and men collected together in war. (TA.) You say, جاء بالهوش الهائش He came

with multitude, or the multitude; (K;) like as you say, جاء بالهوش الهائش. (TA.)

هوشة Conflict and faction, sedition, discord, or dissension: (A'Obeyd, S, A, Mṣb, K:) excitement: commotion, agitation, convulsion, tumult, or disturbance: (S, A, K:) and confusion: (A, Mṣb, K:) and †هواشة is like هوشة; (TA;) or signifies war. (JK.) You say, وقعت هوشة فى السوق [Conflict and faction, &c., happened in the market]. (A.) And it is said in a trad., إياكم وهوشات الليل وهوشات الأسواق Benare ye of the misfortunes, calamities, or evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets. (TA.) هوشات السوق, thus related by Th, but not explained by him, is thought by ISd to mean The confusion of the market, and the defrauding there practised in buying and selling. (TA.) See also هيشة in two places.

هواشة A mixed, or confused, assembly, company, or assemblage, of men; ('Arrām;) as also †هوشية: (K,* TA:) and هواشات, [the pl. of the former,] collections of men, and of camels, (S, K,) mixed, or confounded, together: (S:) and what is collected of unlawful wealth or property; (K,* TA;) and of lawful. (TA.) See also مهاوش. = See also هوشة.

هواشة: see هوشة.

هواشة and هوش Camels unlawfully collected: (JK:) or the latter, camels taken from this and that place: (TA:) and the latter also, camels taking fright and running away at random. (JK.) See also هائش.

هائش: see هوش. = هائش, [pl. of هائشة,] Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen: (Lth:) or taking fright and running away at random, (JK, A,) separating themselves, (JK,) and going to and fro. (JK, A.) See also هوش. = هائشة A great viper. (TA.)

تهوش:

تهوش:

تهوش and تهوش:

مهوش:

see مهاوش.

مهاوش What is gotten by force or theft: (K:) or any wealth, or property, (S,) that is gotten by unlawful means, (JK, S,) such as force and theft and the like: (S:) pl. of †مهوش: (A:) or as though pl. of this latter word, as signifying collected; and mixed, confused, or confounded. (TA.) It is said in a trad., من أصاب مالا من مهاوش

مَهَاوِشٌ أَذْهَبَهُ اللَّهُ فِي نَهَابِرٍ [Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (§:) but this is variously related; some saying تَهَاوِشٌ; and some, تَهَاوِشٌ; and some, نَهَاوِشٌ, with ن, which is explained in the K̄ as signifying مَخَالِبٌ: the relation given in the § is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَاوِشٌ, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَاوِشٌ, pl. of تَهَاوِشٌ, of the measure تَفْعَالٌ from تَهَاوِشٌ, (K̄, TA.) meaning "the collecting"; and "mixing," "confusing," or "confounding": (TA:) or from مَهَاوِشٌ. (§gh, TA.) A poet says,

* تَأْكُلُ مَا جَمَعْتَ مِنْ تَهَاوِشٍ *

[Thou eatest what thou hast collected of things unlawfully acquired]. (§gh, TA.)

&c. هوع

See Supplement.]

هيا

1. هَاءٌ, aor. يَهَيَا and يَهَيِي (K̄; the latter not of respectable authority, Lh;) inf. n. هَيْتَةٌ, He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term هَيْتَةٌ, q.v. (K̄.) — [هَيُّوُ, accord. to the K̄, signifies the same: but see below.] — هَيُّوُ, accord. to IHsh and others, the only verb of this form whose medial radical letter is ي: (MF:) accord. to the K̄, syn. with هَاءٌ, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَضُوُ "excellent [or how excellent (see بَطُوُ voce)] is he in his judging!" and رَمُوُ "excellent [or how excellent] is he in his throwing, or shooting!" [wherefore it signifies Excellent, or how excellent, is he in his form or appearance! &c.;] and that it is, like قَضُوُ [and رَمُوُ], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعَلَ is formed from one whose final radical letter is ي, [as قَضُوُ and رَمُوُ from قَضَى and رَمَى], so is this formed on the same measure from a verb whose medial radical letter is ي: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نَعِمٌ and نَعِمٌ. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعَلَ [variable as to person, tense, and mood,] from one whose medial radical letter is ي, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say بَعْتُ, أَبَوُعُ, and بُوَعَا; and, as

would also happen if a variable verb of the same measure were formed from one whose final radical letter is ي, the change of ي into و, which is more difficult to pronounce, would thus become frequent. (TA.) — هَاءٌ اِيَّهْ, aor. يَهَيَا, inf. n. هَيْتَةٌ, He desired, longed for, longed to see, him or it. (K̄.)

2. تَهَيُّوُ, inf. n. تَهَيُّتَةٌ and تَهَيُّوُ, [primarily signifies He invested him with, or made him to have, هَيْتَةٌ, as meaning garb, guise, &c. See Bḍ xviii. 9. — And hence,] He prepared, provided, disposed, arranged, or put into a right, or good state, &c. (§, K̄.) [And hence, He rendered an affair feasible, or practicable; he facilitated it.]

5. تَهَيَّا [He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.] — تَهَيَّا لِلْأَمْرِ; and هَاءٌ لَهُ, (§, K̄,) aor. يَهَيَا (K̄) and يَهَيِي (§, K̄), inf. n. هَيْتَةٌ; (§;) He prepared himself for the thing. (K̄.) Ex. وَقَالَتْ هَيْتُ لَكَ And she said, I have prepared myself for thee: accord. to one reading [for هَيْتُ, in the K̄ur, xii. 23]. (Akh, §.) — [See also تَهَيَّا, (Mḡb, K̄, art. اتى, &c.,) or التَّهَيُّوُ, (§, art. اتى, &c.,) The thing, or affair, was, or became, feasible, or practicable, to him; and the thing was attainable.] — تَهَيَّا لِلْبَيْتَاءِ [He was ready, or about, to weep: a phrase of frequent occurrence; like أَرَادَ الْبَيْتَاءِ, and هَمَّرَ بِالْبَيْتَاءِ.] (§, art. جهش, &c.)

6. تَهَيَّوُوا عَلَى ذَلِكَ They agreed together upon that, or to do that. (K̄, TA.)

هَيُّوُ and هَيُّوُ The calling, or a call, to food and beverage. (K̄.) — The calling, or a call, to camels to drink: (K̄:) or, [rather,] a call to camels to food, or provender. (TA.) — [See arts. هَيُّوُ and هَيُّوُ.]

[Oh! what has happened to me?] an expression of regret; هَيُّوُ being a word signifying regret for a thing that passes away from one, or escapes him: (§, TA:) or, (as some say, TA,) an expression of wonder: (K̄:) see also يَهَيُّوُ and يَهَيُّوُ, which are syn. with يَهَيُّوُ and يَهَيُّوُ: (TA:) or هَيُّوُ, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying Attend! (تَهَيُّوُ); like صَدُّوُ, which signifies "Be silent!" (K̄;) the interjection يَهَيُّوُ being put before it in like manner as it is in the saying of Esh-Shemmákh,

* أَلَا يَا أَسْقِيَانِي قَبْلَ غَارَةِ سِنَجَالِ *

[Come now! O, give me to drink, before the

expedition of Sinjáb!]; (TA:) and هَيُّوُ being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K̄, TA.) — [See also art. هَيُّوُ.]

هَيْتَةٌ and هَيْتَةٌ Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (§, TA;) guise; or external state or condition; (Mḡb;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K̄:) pl. هَيْتَاتٌ and هَيْتَاتٌ. (TA.) — حَسَنُ الْهَيْتَةِ [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (§.) — [Also, goodness of form &c.: see 1. See also سَمَتْ, for an addition.] — هَيْتَةٌ عَارِضَةٌ, in Logic, An accidental mode. — أَقْبِلُوا ذَوِي الْهَيْتَاتِ عَشْرَاتِهِمْ, in a trad., signifies, Forgive ye the people of good qualities &c., who keep to one state and way, their slips. It alludes to those who make a slip unwittingly. (TA.)

هَيْتَةٌ: see هَيْتَةٌ.

هَيْتَةٌ: see what next follows.

هَيْتَةٌ and هَيْتَةٌ A person of good, or goodly, form or appearance, or other properties denoted by the term هَيْتَةٌ. (K̄.)

هَيْتَةٌ [Prepared, &c.] — Also i.q. وَرَدٌ, q.v. (MF, art. ورد.)

هَيْتَةٌ A thing respecting which persons have agreed together. (K̄, TA.)

هَيْتَةٌ A camel that seldom fails of becoming pregnant when she has been covered. (K̄.)

هيب

1. هَيْبَةٌ, (§, K̄, &c.,) first pers. هَيْبْتُ, originally هَيْبْتُ, (§, K̄,) aor. يَهَيَّبُ, (§, K̄,) [originally يَهَيَّبُ] and يَهَيَّبُ, (IK̄, cited by MF,) imp. هَيْبْ, originally هَيْبٌ, (§, K̄, Mḡb) and هَيْبَةٌ, (§, K̄, Mḡb) and هَيْبَةٌ, (§, K̄) and هَيْبٌ; (K̄;) and هَيْبَةٌ and هَيْبَةٌ; (K̄;) [He revered, venerated, respected, honoured, dreaded, or feared, him or it;] he regarded him or it, i.e., anything, (TA,) with reverence, veneration, respect, honour, dread, or awe; (§, K̄, Mḡb, TA;) and fear; (§, K̄;) cautious fear, or caution. (K̄, Mḡb.) — هَيْبٌ Reverence men, [and] they will reverence thee. (TA.) — هَيْبٌ, in which the original ي is changed into و, [He (a man) was regarded with reverence, veneration, or awe; with fear; 'or with cautious fear, or caution]. (§, K̄.)

2. هَيْبَتُهُ إِلَيْهِ I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution. (S, K.)

4. اِهَاب بِصَاحِبِهِ † He called his companion. And in like manner, أَهَبْتُ بِهِ إِلَى الْخَيْرِ † I called him, or invited him, to what was good. (MF.) — اِهَاب بِالْإِبِلِ He called to the camels, in driving them or urging them, by the cry هَاب هَاب. (K.) — اِهَاب بِغَنَمِهِ He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and اِهَاب بِالْبَعِيرِ [He cried out to the camel, for the same purpose]. (S.) الإِهَابَةُ is The crying out to camels, and calling them. (As and others.) — اِهَاب بِالْخَيْلِ He called the horses, or called out to them by the cry هَاب هَاب, (so in the S and in a MS. copy of the K: in the CK, هَاب, هَاب) or by the cry of هَب and هَبِي, meaning Come! Approach! or Advance boldly! (K.) Az remarks his having heard هَاب used [as a cry] only to horses; not to camels. (TA.) See هَبَّ, in art. هب.

5: see 1. — تَهَيَّبَنِي It filled me with awe, or fear: (El Jarmee:) it made me to fear: (S, ISd, Mgb:) I regarded it with awe, or fear; i.q. تَهَيَّبْتُهُ: (Th:) I feared it; i.q. خَفَّتُهُ. (S, ISd, K.) Ibn-Muḩbil says,

- وَمَا تَهَيَّبَنِي الْجُمُومَةُ أَرْكَبَهَا
- إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالسَّحْرِ

[And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c. ;) I ride over it when the male owls (?) answer one another at early dawn: تَهَيَّبَنِي being for تَهَيَّبَنِي]. (S, &c.)

8: see 1.

هَبَّ (K) and هَابَ and هَبِي (S, K,) [but respecting the second of these words see 4,] Cries to horses, meaning, Come! Approach! (S, K,) or Advance boldly! (K.)

هَبَّ هَبِي and هَابَ: see هَبَّ.

هَابَ † A serpent. (K.) — هَابَ A calling to camels, in driving, or urging, them, by the cry هَابَ هَابَ. (K.) — See 4.

- هَيَّابَانُ : } see هَابَّ, and مَهَيَّبٌ.
- هَيَّابٌ : }
- هَيَّابَةٌ : }

هَيَّابَةٌ and مَهَابَةٌ: see 1. — [As subst., Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.] — Also, great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe. (MF.)

هَابَّ: see هَابَّ.

هَيَّابَانُ (K) or [rather] هَيَّابَانُ (TA, [see هَابَّ]) A he-goat: (K:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مُتَنَفِّسٌ; for in the L and other lexicons we find the word explained by مُتَنَفِّسٌ خَفِيفٌ, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh:

- * تَمَّحَ اللَّغَامَ الْهَيَّابَانَ كَأَنَّهُ
- * جَنَى عَشْرٍ تَنْفِيهِ أَشْدَاقُهَا الْهَدْلُ

[She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:] and we also find, in the R, قَطْنُ هَيَّابَانَ explained as signifying cotton that is plucked, or teased with the fingers, so as to become scattered; syn. مُتَنَفِّسٌ: or هَيَّابَانَ signifies, in the above-cited verse, accord. to some, Light, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِي, and without و before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i.q. لُغَامٌ: (Mj, Sifr es-Sa'adeh:) Az cites the above verse; and says, that the fruit of the عَشْرُ [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — هَيَّابَانَ (or هَيَّابَانَ, TA,) A pastor. (K, from Es-Seeráfee.) [Accord. to the CK, a light, or an active pastor: but see above.] — هَيَّابَانَ (or هَيَّابَانَ, TA,) Dust, or earth: syn. تَرَابٌ. (K.) — See هَابَّ.

هَيَّابَانَ: see هَيَّابَانَ.

- هَيَّابٌ : } see هَابَّ.
- هَيَّابَةٌ : }

هَابَّ [act. part. n. of هَابَ, Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;] fearing men. (K.) This is the original [simple] epithet. (TA.) — The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely هَيَّابٌ (S, K) and هَيَّابَةٌ (S, L,) [in which the *ē* is added to strengthen the intensiveness,] and هَيَّابٌ and هَيَّابَةٌ (S, K,) in which *ē* is added for the purpose above mentioned, (TA,) and هَيَّابٌ (K,) which may be contracted into هَيَّبٌ (TA,) and هَيَّابَانَ (K) and هَيَّابَانَ (S, K) and هَيَّابَانَ (K;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former

of them; asserting فَيَعْلَانُ to be unknown as the measure of an unsound word, like as فَيَعْلَانُ is unknown as that of a sound word except in extr. instances; (TA;) [Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:] fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (S:) [The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (كَثِيرُ الْخَوْفِ;) and a coward: but in the TA and in a MS copy of the K, الْخَوْفِ is omitted; and in the TA is added by the author, after كَثِيرٌ, the words كَلَّ مِنْ شَيْءٍ; as though the meaning of the word were "much, or many, of any things:" the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner] هَيَّابٌ signifies a man who fears everything. (TA.) — الإِيمَانُ هَيَّابٌ [Faith is fearful, or very fearful; i. e.,] he who possesses faith fears acts of disobedience: occurring in a trad.: (S:) in this case, هَيَّابٌ is used in the sense of an act. part. n.: or it signifies [faith is feared; or regarded with reverence, &c.; i. e.,] he who possesses faith is feared, or regarded with reverence, &c.: in which case هَيَّابٌ is used in the sense of a pass. part. n. (TA.)

هَذَا الشَّيْءُ مَهَيَّبَةٌ لَكَ [This thing is a cause of awe, or fear, to thee]. (S.)

مَهَيَّبٌ: see مَهَيَّبٌ.

مَهَابَةٌ: see مَهَابَةٌ.

مَهَيَّبٌ: see مَهَيَّبٌ.

مَهَيَّبٌ and مَهَيَّبٌ (S, K,) the former agreeable with rule, (TA,) and مَهَيَّبٌ (K) [respecting which see also هَابَّ,] and هَيَّابَانَ (Th, IM, K,) [Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution;] a man whom others regard with reverence, &c.; (S;) a man whom others fear. (K.) — مَكَانٌ مَهَيَّبٌ, formed from the verb هَوَّبَ, the original *ī* being changed into *ū*, (S, K,) A place regarded with awe, or fear; (S;) a place in which one is impressed with awe, or fear: as also مَكَانٌ مَهَابٌ (S, K;) مَهَابٌ signifies a place of awe, or fear. (IB.) — المَهَيَّبُ and المَهَيَّبُ and المَهَيَّبُ † The lion: (K:) because regarded with awe, or fear, by men. (TA.)

المَهَيَّبُ: see المَهَيَّبُ.

هيت

2. تَهَيَّبْتُهُ (TA,) inf. n. هَيَّبْتُ بِهِ (S, K,) He cried out to him, and called

him, (S, K,) saying, هَيْتَ هَيْتَ ; or saying يَا هَيْتَ, which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying يَا هَيْتَ [or rather يَا هَيْهَ: see art. يه]. (TA.)

3. هَاتِ Give me: (K:) هَاتِ يَا رَجُلُ Give me, O man: (T, S, M:) i. q. أُعْطِنِي: (T, S, M, K:) to two men, هَاتِيَا: to a plurality of men, هَاتِيَا: to a woman, هَاتِي: to two women, هَاتِيَا: to a plurality of women, هَاتِيْنَ: you say هَاتِ لَا هَاتِيْتِ [Give me: mayest thou not give (hereafter)! an imprecation, of the like of which there are many examples]; and هَاتِ إِنْ كَانَتْ بِكَ هَاتَاةٌ [Give me, if there be in thee (a disposition for) giving]; and مَا أُهَاتِيكَ [I do not give thee], like as you say, مَا أُعْطِيكَ; but you do not say هَاتِيْتِ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively:] accord. to Kh, هَاتِ is from آتِي, aor. يُوْتِي; the 1 being changed into ه. (S.) [But آتِي is of the measure فاعَل; and هَاتِ is the imp. from the measure فاعَل. See also art. هتي, where it is mentioned again in the S and K.]

هَيْتَ an exclamation denoting wonder: the Arabs say, هَيْتَ لِلْحَالِمِ [What forbearing mildness, or clemency!]. (L.) — هَيْتَ لَكَ, (Akh, S, K, &c.) and هَيْتَ لَكَ, (Akh, K,) and هَيْتَ لَكَ, (Akh, IB, K,) and the first letter is sometimes with kesreh; (K;) as is related on the authority of 'Alee, (TA.) [so that you say هَيْتَ and هَيْتَ and هَيْتَ, the first of which three forms is mentioned by Fr, Akh, IB, and the third by Fr, IB; but for the second I find no other authority than that implied above;] of all which, the most common is هَيْتَ لَكَ, with fet-lah to the ه and ت: (Zj:) هَيْتَ is of the dial. of Howrán, whence it became introduced into Mekkeh; and هَيْتَ, of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] i. q. هَلُمَّ, Come! (Akh, S, L, K,) or تَعَالِ the same, (Fr, Ks,) or أَقْبِلِ, the same, or Come forward! (L.) It occurs in the Kur, xii. 23; where it is commonly read هَيْتَ لَكَ; (Zj;) but 'Alee and Ibn-'Abbás are said to have read هَيْتَ لَكَ, with hemzeh. [See art. هياً.] (TA.) هَيْتَ is itself invariable whether used to denote the sing. or pl. or fem. or masc.; but the difference of number is observed in what follows it; for you say هَيْتَ لَكُمَا [Come ye two!] and هَيْتَ لَكُنَّ [Come ye women! &c.]: (S:) you also say simply هَيْتَ [Come!] and this is also said to signify Hasten! and Set forth journeying through the land, or earth. (TA.) Authorities differ respecting this word; whether it be Arabic or arabicized; and whether it be a noun

or a verb; &c. Accord. to AZ, as related by Az, هَيْتَ is arabicized in the Kur, from the Hebrew هَيْتָא [app. a mistake for هَيْتָא, which I suppose to be meant for הֵיטָא הֵיטָא "Now, come!" occurring in Gen. xxxi. 44]. (TA.)

هَيْتَ هَيْتَ: see 2.

هَيْتَ A low, or depressed, piece of ground: (K:) a piece of ground having a low, or depressed, bottom: (TA:) i. q. هَوَّةٌ and هَوْتَةٌ. (IAar.)

هَيْتَاهُ, and هَيْتَاهُ: see art. هوت.

هَيْتَاتٌ [Clamorous; calling out often, or much]. (S.)

هيت

1. هَيْتَانُ and هَيْتٌ, inf. n. يَهَيْتُ, aor. هَاتَ لَهُ, He gave him a little, or something little in quantity. (AZ, S, K.) [See also حَتَا, in art. حشو.] — هَيْتٌ فِي كَيْلِهِ, inf. n. هَاتَ فِي كَيْلِهِ, He gave little in his measure, or in his measuring; i. q. حِزْأٌ, inf. n. حَشُو: it is like what is termed حِزْأٌ. (TA.) — هَيْتٌ, aor. يَهَيْتُ, inf. n. هَاتٌ, It was in a state of motion, or commotion; (S, K;) like يَهَيْتُ, inf. n. هَاتٌ, aor. يَهَيْتُ. (S.) — هَيْتٌ فِي الْقَوْمِ, aor. يَهَيْتُ, inf. n. هَيْتٌ; and تَهَيْتُ; The party became intermixed in altercation. (TA.) — هَاتَ بِرِجْلِهِ, aor. يَهَيْتُ, He dug up the dust, or earth, with his foot. (TA.) — هَاتٌ, aor. يَهَيْتُ, inf. n. هَيْتٌ; (TA;) and استهاتَ; (K;) He corrupted, or marred; acted corruptly; did mischief; syn. يَهَيْتُ, aor. يَهَيْتُ, inf. n. هَاتٌ, aor. يَهَيْتُ, He acted corruptly (أَفْسَدَ) with his property; (K;) as also عَاتٌ; (TA;) [he scattered and marred his property; squandered it; expended it quickly: see art. عيت.] — Also, [contr.] هَاتَ الذُّبُّ فِي الْغَنَمِ, The wolf did mischief among [or worried] the sheep, or goats; (TA;) [as also عَاتٌ.] — هَاتَ مِنَ الْمَالِ, aor. يَهَيْتُ, inf. n. هَيْتٌ, He obtained what he wanted of the property. (K.)

3. هَيْتَةٌ, inf. n. مَهَيْتَةٌ, He contended, or disputed, with him for superiority in abundance, or multitude; as, for instance, of wealth, or of dependants or followers. (TK.) مَهَيْتَةٌ is syn. with مَكَاتِرَةٌ. (K.) — See 10.

5. تَهَيْتَ لَهُ شَيْئًا He gave him a thing. (TK.)

6: see 1.

10. استهاتَ (and هاتِ, TA,) He deemed [a

thing] much; syn. اِسْتَهَاتَ. (K.) مَا اسْتَهَاتَ اَعْطَاهُ [He deemed what he gave him much]. (TK.) — See 1.

هَيْتَةٌ An assembly, a company, a congregated body, (As, S, K,) of men, or people; like هَيْسَةٌ. (As, S.)

هَائِتَةٌ The clamour, or confused noise, (جَبَابَةٌ,) of a people. (L.)

مُهَيْتٌ Taking much; one who takes much. (K.)

هيج

1. هَيْجَانٌ and هَيْجٌ, inf. n. يَهِيجُ, aor. هَاجَ, [the most common form]; and هَيَّاجٌ; and اهتاجٌ, and تهيجٌ; It (a thing, S) became raised, roused, excited, stirred up, or provoked; syn. تَارَ: (S, L, K:) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَيْجَانٌ فِيهِ الدَّمُ, inf. n. هَيْجٌ, The blood became roused, or stirred up, in him: (A, L:) and in like manner, هَيْجَانٌ فِيهِ الْبِلَّةُ the gall, or bile: and هَيْجَانٌ فِيهِ الدُّبُّ the dust. (A.) See also هَائِجٌ — هَاجَ, inf. n. هَيَّاجٌ and هَيَّوَجٌ and هَيْجَانٌ; and اهتاجٌ; † He (a stallion-camel) became excited by lust; inquit appetivit; brayed, and became excited by lust. When this is the case, he becomes lean, and his price is lessened. (L.) — هَاجَتْ عَيْنُهُ, (S, art. مرع; and L, art. رمد; &c.) inf. n. هَيَّاجٌ, (K, art. رمد; &c.) His eye became inflamed; painful and swollen; affected with ophthalmia; (L, art. رمد;) i. q. رَمَدٌ. (S, art. رمد; and L, K, in the same art.) — هَاجَ بِهِ, † [He became excited against him, or attacked him, and satirized him]. (A.) — هَاجَ الْبَهَاءُ بَيْنَهُمَا † [Satire was excited between them two. (A.) — هَاجَتْ الْحَرْبُ (inf. n. هَيْجٌ, Mṣb) † War became excited, or raised. (A, Mṣb.) — هَاجَ الشَّرُّ بَيْنَهُمْ † Evil become excited among them. (A.) — هَاجَ, inf. n. هَيْجٌ, He, or it, was in a state of commotion. (L.) — هَاجَتِ السَّمَاءُ فَمَطَرْنَا The sky became cloudy and windy, and we were rained upon. (TA.) — هَاجَ; (S, K;) [followed by an accus., and also by ب;] and هَيْجٌ, inf. n. تَهْيِجٌ, the most common form;] and هَاجَ; (S;) He, or it, raised, roused, excited, stirred up, or provoked, (S, K,) a thing; (S;) syn. تَارَ. (K.) Thus the first of these verbs is trans. as well as intrans. (S.) All have the same meaning: (S:) or the second has an intensive signification. (Mṣb.) — هَاجَ الْغَبَارُ, and هَيْجَهُ, [which is more common,] He raised the dust. (TA.) — هَيْجَ الشَّرُّ † He excited evil

among a people. (A) — هَجَّتْ النَّاقَةُ فَأَبْعَثْتُ هَجَّتْ I roused the she-camel, and she became roused. (A.) — هَجَّتهُ فَهَجَّ I roused him, and he became roused. (TA.) — هَجَّتْ نَهَ الدَّارُ الشَّوْقَ The dwelling excited his longing desire. (A.) — هَجَّ He, or it, disquieted, and scared, a person. (L.) — هَجَّ الإِبِلَ, inf. n. هَجِّجَ, He put the camels in motion, by night, towards the watering-place and pasture. (L.) — هَجَّتْ الإِبِلُ The camels thirsted. (K.) — هَجَّجَ, (inf. n. هَجَّجَ, S, and هَجَّجَ, TA,) † It (a plant, or herbage,) dried up: (S, K:) [it withered:] it (a leguminous plant) became yellow: (Msb:) or dried up and became yellow: and became tall. (L.) — هَجَّتِ الأَرْضُ, inf. n. هَجَّجَ and هَجَّجَ and هَجَّجَانُ, † The plants, or herbage, or leguminous plants, of the land dried up. (L.)

2: see 1 and 4.

3. هَجَّجَهُ, (TK,) inf. n. هَجَّجَ, (S, K,) He fought with him; engaged in a conflict, or combat, with him. (TK.) — يَوْمَ الهِجَا The day of fight, conflict or combat. (S, K.) — See 1.

4. أَهَجَّتِ الرِّيحُ التَّبَتَّ † The wind dried up, or caused to dry up, the plants, or herbage: (S, K:) and [so] هَجَّجَتْهُ. (O, K in art. صوع.) — أَهَجَّجْنَا الأَرْضَ † We found the land to have its plants or herbage, dried up. (S, K.)

5: see 1.

6. تَهَيَّجُوا † They leaped, or sprung up, together, to fight, one against another. (S, K.)

8: see 1.

هَجَّجَ: see هَجَّجَ.

هَجَّجَ Civil war; or conflict and faction; or discord, or dissension; syn. فِتْنَةٌ. (L.) See هَجَّجَ. — Excitement of the blood: or, of coitus: or, of longing desire. (L.) — يَوْمَ هَجَّجَ A day of wind: or, of clouds, or mist, and rain. (K, TA: [but accord. to some copies of the K, instead of "and rain," "or, of rain."] — هَجَّجَ لَهُ هَجَّجَ حَسَنٌ, said with respect to a cloud, or body of clouds, when first rising; (As;) [meaning, It hath had a good rising, or hath risen well, so as to present, at its first rising, a good, or promising, appearance: an expression like هَجَّجَ, + Yellowness: [app. in a plant]: (L:) or a state of drying up. (IAar, L.) See هَجَّجَ.

هَجَّجَ, indecl., with kesreh for its termination, and هَجَّجَ, Cries by which a she-camel is chidden. (K.) [See also هَجَّجَ, in art. هَجَّجَ.]

هَجَّجَ A ewe that does not desire the ram: as though deprived of excitement. (M.) — هَجَّجَ A female frog. (L, K.) See an ex. in a verse cited voce صَبَّارَةٌ. — An ostrich. (L.) Pl. of both, هَجَّجَاتُ. (L, K.) Dim. هَجَّجَاتٌ and هَجَّجَاتٌ. (L.)

هَجَّجَاتُ: see هَجَّجَاتُ.

هَجَّجَاتُ and هَجَّجَاتُ (S, L, K) and هَجَّجَاتُ and هَجَّجَاتُ (L) the third [as also the fourth] originally an inf. n., (Msb,) War. (S, L, K.)

هَجَّجَاتُ: see هَجَّجَاتُ.

هَجَّجَاتُ: see 1 and 3; and هَجَّجَاتُ.

هَجَّجَاتُ, and هَجَّجَاتُ, A thing, or person, that raises, rouses, excites, stirs up, or provokes, much: each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.)

هَجَّجَاتُ † Anger; an ebullition of anger, rage, or passion; syn. فُورَةٌ. (S, K.) Ex. هَجَّجَاتُ هَجَّجَاتُ † His anger became roused, or excited; (S;) became violent; (TA;) he became inflamed with anger. (A.) And هَجَّجَاتُ هَجَّجَاتُ † The ebullition of his anger, rage, or passion, became appeased. (S.) — هَجَّجَاتُ (S, K) and هَجَّجَاتُ (TA) † A stallion excited by lust; initum appetens. (S, K.) — هَجَّجَاتُ هَجَّجَاتُ † Land of which the leguminous plants have dried up, or become yellow: (S, K:) or, as in some lexicons, [and as in one copy of the S in my hands,] and become yellow: (TA:) or, of which the leguminous plants have dried up. (TA.) هَجَّجَاتُ هَجَّجَاتُ, and هَجَّجَاتُ, † Leguminous plants dried up, or drying up, [and yellow]. (L.)

هَجَّجَاتُ A she-camel that is excited by desire for its accustomed place, and hastens thither. (S, K.) — See هَجَّجَاتُ. — هَجَّجَاتُ A camel that thirsts before [other] camels. (K.)

هيد

1. هَيَّدَ, aor. يَهَيِّدُ, inf. n. هَيِّدُ; (S, L, K;) and هَيِّدُ, (L, K,) inf. n. تَهَيِّدُ; (TA;) He moved, or put in motion, (S, L, K,) a thing, (S,) or anything: this is the original signification. (L.) — هَيَّدَ, aor. يَهَيِّدُ, inf. n. هَيِّدُ; (L, K;) and هَيِّدُ; (K;) It frightened, or terrified, and afflicted, distressed, or oppressed, a person. (L, K.) — هَيَّدَ, aor. يَهَيِّدُ, inf. n. هَيِّدُ; (L, K;) and هَيِّدُ; (K;) He repaired; put into a right or proper state. (L, K.) It is said in a trad., with reference to the Mosque (of Moḥammad, L), هَيَّدَهُ, (S, L,) meaning Repair it: (L:) or

pull it down, and then repair it: (S, L:) or pull it down, and recommence the building of it, and repair it, and put it into a right or proper state. (L.) — هَيَّدَ, (Yaḥkoob, S, L, K,) aor. يَهَيِّدُ, inf. n. هَيِّدُ, and هَيِّدُ; (L;) and هَيِّدُ; (Yaḥkoob, S, L:) He chid a man; and turned him away, or back, from a thing: (S,* L, K:) or يَهَيِّدُ is only used with a negative in this sense. (Yaḥkoob, K.) — هَيَّدَ He removed a person or thing from his or its place. (L, K.*) — هَيَّدَ He or it disquieted, disturbed, or unsettled, a person. (K.) — هَيَّدَ مَا يَهَيِّدُنِي كَذَا Such a thing does not move me; (L;) it does not disquiet, disturb, or unsettle, me; I am not moved by it; do not care for it, or regard it. (S, L.) Accord. to Yaḥkoob, يَهَيِّدُ is only thus used with a negative. (S, L.) One says, لَا يَهَيِّدُكَ هَذَا عَنْ رَأْيِكَ Let not this move thee at all from thine opinion. (TA.)

2: see 1.

هَيِّدُ: see هَيِّدُ.

هَيِّدُ and هَيِّدُ and هَيِّدُ (S, L, K) and هَيِّدُ and هَيِّدُ (IB, L) and هَيِّدُ (L) Cries by which camels are chidden (S, L, K) and urged. (L.) — Also هَيِّدُ A mode of singing to camels, to urge or excite them: (L:) or the commencement of such singing: (TA:) when a man is about to sing to camels for this purpose, he says هَيِّدُ هَيِّدُ, and then sings, or prolongs and modulates his voice. (L, TA.) — هَيِّدُ مَا لَكَ, (T, L, K,) and هَيِّدُ مَا لَكَ, (Sh, L,) and هَيِّدُ مَا لَكَ, (L,) [What is thy state, or condition, or thy affair, or business?] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K;) like as you say يَا هَذَا مَا لَكَ. (T, L.) One says, لَقِيَهُ فَقَالَ لَهُ هَيِّدُ مَا لَكَ [He met him, and said to him, What is thy state, &c.?] and لَقِيْتَهُ هَيِّدُ مَا لَكَ [I met him, and he said not to me, What is thy state, &c.?] (Lh, L,) and يَا هَيِّدُ مَا أَصْحَابُكَ, and يَا هَيِّدُ مَا لِأَصْحَابِكَ, [What is the state, &c., of thy companions?] (Ks, L,) and one says, لَوْ شِئْتُنِي مَا قُلْتُ هَيِّدُ, meaning, [Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,] What is thine affair? (As, on the authority of 'Eesà Ibn-'Omar.) When a stray-camel passes by a man, and he does not turn him aside, nor does he regard it, you say, مَرَّ بَعِيرٌ مَرَّ بَعِيرٌ, and, as related by an Arab of the desert, هَيِّدُ مَا لَكَ, with kesr to the د, [A camel passed by, and he said not to him, What is thy state, &c.?] (AZ, L.) — هَيِّدُ مَا لَكَ هَيِّدُ وَلَا هَيِّدُ He has no motion: (L, K:) or neither هَيِّدُ nor هَيِّدُ is to be said to him; meaning, he is not to be moved, nor withheld

from a thing, nor chidden away from it. (S, L.) = هَيْدٌ i. q. هَيْدَبٌ *A flabby pubes.* (Fr, in TA, voce كَعْتَبٌ.)

هَيْدٌ: see هَيْدٌ.

هَيْدَانٌ [whether with or without tenween is not shown] *Cowardly; or a coward:* (S, L;) a *heavy, cowardly man; like هِدَانٌ.* (L.)

هير

2. هَوْرَةٌ: see هَيْرَةٌ.

5. تَهْوَرٌ: see تَهْوِرٌ.

هيش

1. هَيْشٌ الْقَوْمِ, aor. يَهْيِشُ, (S,) inf. n. هَيْشٌ, (S, K,) *The people, or company of men, were, or became, in a state of commotion and excitement, (S, K,*) عَلَيْنَا against us.* (S.) — هَاشٌ الْقَوْمِ بَعْضُهُمْ إِلَى بَعْضٍ *The people, or company of men, leaped, or sprang, one, or one portion, towards another, for fight, or conflict:* (TA:) and هَاشٌ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ *The men, or people, leaped, or sprang, one, or one portion, towards another, (JK,) in the slightest kind of conflict.* (TA.) — هَاشٌ فِي النَّاسِ, (JK, TA,) inf. n. هَيْشٌ, (JK, K,) *He created, or excited, disorder, disturbance, discord, or dissension, between, or among, the people; made mischief among them.* (JK, K,* TA.) — هَاشٌ الرَّجُلُ, (JK,) inf. n. هَيْشٌ, (JK, K,) *The man used, or uttered much foul speech or language.* (JK, Sgh, K,*) = هَاشٌ, aor. as above, (TA,) and so the inf. n., (Fr, K,) *He collected.* (Fr, K, TA.) [In this sense, as well as the first, it is like هَاشٌ having هَوَشٌ for its inf. n.]

5: see 1.

هَيْشَةٌ i. q. هَوَشَةٌ; (S, K;) *Conflict and faction, sedition, discord, or dissension.* (JK, K.) It is said in a trad., (TA,) *لَيْسَ فِي الْهَيْشَاتِ قَوْدٌ*, (K, TA,) or, accord. to one relation, *فِي الْهَوَشَاتِ*, (TA,) *There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown.* (K, TA.) And هَيْشَاتٌ in the phrases هَيْشَاتُ اللَّيْلِ and هَيْشَاتُ الْأَسْوَاقِ is like هَوَشَاتٌ. (TA.) = *A company of men:* (JK, S;) or a *mixed, or confused, company.* (K.)

هيش

1. هَيْضَةٌ, aor. يَهْيِضُ, (S, K,) inf. n. هَيْضٌ, (S,) *He broke it, namely, a bone, after it had become*

set; as also هَاتَاهُ: (S, K:) and in like manner, a wing. (TA.) — † *It (a thing) made him to fall back into his disease;* (S, A, TA;) and so هَاضَهُ إِلَى مَا بِهِ. (TA.) You say also, هَاضَ الْحَزْنَ الْقَلْبَ + *Grief affected the heart time after time.* (TA.) And الْغَرَامُ + تَهْيِضُهُ [Vehemence of desire] returned to him a second time. (A,* TA.) — † *It softened him, or it.* (TA.) And so IAḡr explains the verb as occurring in the saying of 'Aisheh, *لَوْنَزَلُ بِالْجِبَالِ الرَّاسِيَاتِ مَا نَزَلَ بِأَبِي لَبَاضًا* + [Had that befallen the firm mountains which befell my father,] it had softened them. (TA.) [See also an ex. of a similar meaning voce ظَلَع.] — † *It (drowsiness) made him languid.* (A, TA.) — † *He broke him, or defeated him:* as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezeed the son of El-Mohelleb, when he broke his prison, and escaped, *قَدْ اللَّهُمَّ إِنَّهُ قَدْ هَاضَنِي قَبْضَهُ* (ادْخَلَ عَلَيَّ), *then do Thou break him, or defeat him, and requite him for that which he hath done.* (TA.)

2. هَيْضَةٌ + *He roused, excited, or provoked, him; and it, namely the heart.* (IB.)

5: see 7: = and see also 1.

7. انْهَاضٌ *It [a bone] broke, or became broken, (JK, K,) after having been set;* (JK;) and † تَهْيِضٌ signifies the same. (K.)

8: see 1.

هَيْضٌ + *Any pain following upon pain.* (S, TA.) See also هَيْضَةٌ. — † *Softness.* (TA.)

هَيْضَةٌ, (Lth, K,) or † هَيْضٌ, (JK,) + *A disease after a disease: a return of anxiety, or disquietude of mind; and of grief.* (Lth, JK, K.) — † *He has a purging and vomiting together; [i.e. the cholera: used in this sense in the present day:]* (S, K:) or a *discharge of the belly alone.* (TA.) You say also, *أَصَابَتْ فَلَانًا هَيْضَةٌ*, meaning + *A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten.* (TA.) — † *In him is the languor produced by drowsiness.* (A, TA.)

مَهْيِضٌ *A bone broken after having become set;* (S, A, K;) as also † مَهْتَاضٌ (S) and † مَهْتَاضٌ (S, A.)

مَهْتَاضٌ: }
مَهْتَاضٌ: } see مَهْيِضٌ.

مُسْتَهْتَاضٌ [A beast] *that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well:* or, accord. to ISh, *one that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby; or that eats food, or drinks beverage, and in consequence relapses into disease.* (TA.)

هيط

1. مَا زَالَ فِي هَيْطٍ, inf. n. هَيْطٌ; and مَا زَالَ يَهْيِطُ هَيْطًا وَهَيْطًا; *He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour; and in evil, or mischief; and raising a clamour, or confused noise.* (K.) IKḡt says, that يَهْيِطُ has no pret. (TA.) [See also 3.]

3. هَيْطٌ [in the senses assigned to it in what here follows] is an inf. n. of which the verb مَا زَالَ فِي هَيْطًا is obsolete. (L.) You say, مَا زَالَ فِي هَيْطًا وَهَيْطًا *He ceased not to be in a state of approaching, or drawing near, and retiring to a distance:* (K:) or هَيْطًا signifies the act of *advancing:* (Lh:) or هَيْطًا and مَيْطًا respectively signify the *most vehement driving in coming to water, and the most vehement driving in returning from water;* and the meaning is, *going and coming:* (Aboo-Tālib:) or both signify the *being in a state of commotion, tumult, or disturbance;* as some say, *arising from their saying "No, by God," and "Yes, by God:"* (TA:) [it is also said that] مَهَيْطَةٌ [which is likewise an inf. n. of مَا يَهِطُ] signifies the act of *crying out, or vociferating; and raising a clamour, or confused noise;* [(see also 1;) and so, app., هَيْطًا; for it is immediately added,] one says, وَقَعَ الْقَوْمُ فِي هَيْطًا وَهَيْطًا [as though meaning *the people, or company of men, fell into vociferating, &c.*] (S.) مَهَيْطَةٌ مَهَيْطَةٌ is also said to signify *Between them two is low, faint, or gentle, speaking.* (TA.) [See مَيْطًا.] — Accord. to IAḡr, هَيْطُهُ signifies *He esteemed him weak.* (TA.)

6. تَهَاطَبُوا *They came together, or coalesced, and arranged, or adjusted, their affairs;* (Fr., S, K;) contr. of تَهَاطَبُوا. (Fr, S.)

هَاطُ and مَاطُ are explained by IAḡr as signifying *Going and coming.* (TA.)

[&c. &c.]

See Supplement.]