him, (Ş, K,) saying, شَيْتُ هَيْتُ ; or saying أَيَاهُ يَاهُ which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying (TA.) (يه see art. يا هياه [or rather] يا هيا

3. مَات يَا رَجُلُ (K :) هَات يَا رَجُلُ Give me : هَات يَا رَجُلُ O man: (T, S, M:) i.q. أعطني : (T, S, M, K:) to two men, هَاتَهُ: to a plurality of men, : هَاتِيا ,to two women : هَاتِي ; to a woman : هَاتُوا to a plurality of women, هات you say هات you say الماتيت ) [Give me: mayest thou not give (hereafter)! an imprecation, of the like of which there are many examples]; and هَات إِنْ كَانَتْ بِكَ Give me, if there be in thee (a disposition for) giving]; and مَا أَهَاتِيكُ [I do not give thee], like as you say, مَا أُعَاطِيكَ ; but you do not say ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively :] accord. to Kh, هات is from اتّى aor. يُوتى; the I being changed into ه. (S.) is of the measure أَنْعُلُ ; and أَتَى is the imp. from the measure فَاعَلُ. See also art. هتى, where it is mentioned again in the Ş and K.]

an exclamation denoting wonder: the Arabs say, هَيْتَ للْحَلْم [What forbearing mildness, or clemency !]. (L.) \_ مَيْتَ لَك \_ (Akh, S, K, &c.,) and ك ميت لك (Akh, K,) and ميت لك (Akh, IB, K,) and the first letter is sometimes with kesreh; (K;) as is related on the authority of 'Alce, (TA,) [so that you say ميت and هيت and 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 عَيْتَ لك, with fet-hah to the and ت: (Zj:) هيت is of the dial. of Howran, whence it became introduced into Mekkeh; and ..... of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] i. q. مُلُمّ, Come! (Akh, S, L, K,) or the same, (Fr, Ks,) or أُقْبِلُ the same, or Come forward! (L) It occurs in the Kur, xii. 23; where it is commonly read غيتُ لَك ; (Zj;) but 'Alce and Ibn-'Abbás are said to have read مُثْتُ لَك , with hemzeh. [See art. آ.م.] (TA.) 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 آهيت لکما [Come ye two !] and [Come ye women! &c.]: (Ş:) you also say simply A [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, عيت لك is arabicized in the Kur, from the Hebrew هيتا كخ [app. a mistake for هيتا كخ which I suppose to be meant for עתה לכה "Now, come!" occurring in Gen. xxxi. 44].

غيث هيت هيت عيث see 2.

A low, or depressed, piece of ground : (K:) a piece of ground having a low, or depressed, bottom : (TA:) i. q. مُوتَهُ and مُوتَهُ (I Aar.)

. هوت . see art : هيتًاه and هيتًا:

[Clamorous; calling out often, or much].

, هَيْتَانْ and هَيْثْ and , inf. n. هَاثُ لَهُ and He gave him a little, or something little in quantity. (AZ, S, K.) [See also ta, in art. He gave ,هَاثُ مَ inf. n. هَاثُ فِي كَيْلِهِ \_ [.حثو little in his measure, or in his measuring; i. q. جِزَافَ it is like what is termed حَثَّوْ. inf. n. حَثَّا (TA.) = مَاثُ , aor. يُهِيثُ , inf. n. مُنْثُ , It was in a state of motion, or commotion; (S, K;) like يَهِيثُ . aor هَاثَ القَوْمُ ... (Ṣ.) . هُيْشٌ . aor هَاشَ inf. n. مُثِثُة ; and أَتُمَايَثُ ; The party became intermixed in altercation. (TA.) \_\_ هَاتُ بِرِجْلِهِ , IIe dug up the dust, or earth, التَّرَابَ with his foot. (TA.) \_ فات , aor. بَهِيث , inf. n. استهاث ال (TA;) and استهاث (K;) He corrupted, or marred; acted corruptly; did mischief; syn. رَبِهِيتُ aor. هَاثَ في مَالهِ \_\_ (K, TA.) أَفْسَدَ inf. n. مَيْثُ, He acted corruptly ( أَفْسَدُ ) with his property; (K;) as also tie; (TA;) [he scattered and marred his property; squandered it; expended it quickly : see art. عيث]. \_ Also, [contr.,] He acted rightly with his property. He acted corruptly with هَاتُ فِي شَيْءٍ \_\_\_ (TA.) a thing; and took it without gentleness; (TA;) [us also مَاثَ الذِّنْبُ فِي الغَنَمِرِ ... . [عَاثَ The wolf did mischief among [or worried] the sheep, or goats; (TA;) [as also عَاثَ إِعَاثُ مِنَ = إَعَاثُ inf. n. هُيْثٌ, He obtained what he wanted of the property. (K.)

3. هَايَتُهُ, inf. n. مَهَايَتُهُ, He contended, or disputed, with him for superiority in abundance, or multitude; as, for instance, of wealth, or of dependants or followers. (TK.) مَهَايْتُهُ is syn. with مكاثرة. (K.) \_\_ See 10.

5. تبيت له شيئا He gave. (K.) تبيث له شيئا He gave him a thing. (TK.)

6: see 1.

استهاث مَا (K.) إِسْتَكُثْرَ thing] much; syn. [He deemed what he gave him much]. (TK.) \_\_ See 1.

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

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

Taking much; one who takes much.

1. مُنجَانُ and مُنجَانُ the مُنجَّ , inf. n. مُعاجَّ , أَمْ إِنْ most common form]; and بهيائج most common form]; and and المرتبية; It (a thing, S) became raised, roused, excited, stirred up, or provoked; syn. טוֹ: (S, L, K:) it became so by reason of distress, or difficulty; or of harm, or injury: you say and مُعَجَانُ, The blood مَيْثِ, The blood became roused, or stirred up, in him: (A, L:) and in like manner, المرة the gall, or bile : and , أَنْ لَكُ اللَّهُ the dust. (A.) See also الغُبَّارُ inf. n. مَيْجَانُ and هُيُوجٌ and ; and \* , and ; ! He (a stallion-camel) became excited by lust; initum appetivit; brayed, and became excited by lust. When this is the case, he becomes lean, and his price is lessened. (L.) \_ air air air (Ṣ, art. مرح; and L, art. مرح; &c.) inf.n. هيجان, (K, art. ميجان, &c.) Ilis eye became inflamed; painful and swollen; affected with ophthalmia; (L, art. مر);) i. q. مرر. (S, art. ماج به \_\_ and L, K, in the same art.) \_\_ ماج ال فرحاه إ [He hecame excited against him, or attacked him, and satirized him]. (A.) \_\_ ماج [Satire was excited between them (inf. n. مُنْج , Msb) هَاجَتِ الحَرْب (A.) War became excited, or raised. (A, Msb.) \_\_\_ . Evil become excited among them \$ أَهَاجَ الشُّرُّ بَيْنَهُمْ (A.) \_\_ جنم, inf. n. منج, He, or it, was in a هاجت السماء فمطرنا \_ (L.) السماء فمطرنا The sky became cloudy and windy, and we were rained upon. (TA.) \_ غُاخ ; (Ş, Ķ;) [followed by an accus., and also by ;] and الله به inf. n. تُبْعِيبُ , the most common form;] and † هائيخ (Ṣ;) He, or it, raised, roused, excited, stirred up, or provoked, (S, K,) a thing; (S;) syn. اَثَار (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. (Msb.) \_\_ مَاجَ الغَبَار \_\_ , and , [which is more common,] He raised the 10. استهاث (and أهيت معلم بالشر (TA.) He deemed [a dust. (TA.) استهاث † 10. استهاث (and أستهاث (and أستهاث الشر