

an error of speech. (A.) And هتر هاتر A great error of speech. (S, K.) — A falsehood; a lie. (K.) You say, قول هتر A false saying. (TA.)

هتر: see هاتر.

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

مُهْتَر 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 أَهْتَر, it is anomalous, (K, TA,) like مُخْصَن, &c. (TA.) — † Addicted or given to, or fond of, speaking of a thing. (K.) See also مُسْتَهْتَر.

مُهْتَر Erring in his speech. (TA.)

مُسْتَهْتَر 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, (مُسْتَهْتَر,) to the world. (IAth, TA.) — مُسْتَهْتَر بِشَيْءٍ † 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 مُهْتَر. (A.) You say, فَلَانٌ 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. ٢, inf. n. هَتَّ, He mixed a thing, one part with another. (M.) — هَتَّ, [aor. ٢,] inf. n. هَتَّ, He lied. (IAqr, K.)

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

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

هَتَّ and هَتَّة and هَتَات 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 هَتَّ.]

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

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

هَتَّ: see هَتَّ.

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

[هتس, &c.]

See Supplement.]

هج

1. هَجَّ, aor. ٢, inf. n. هَجَّ, He burned fiercely, or intensely; or flamed, or blazed, or burned without smoke, fiercely, or intensely: or, made a noise, or sound: هَجَّ being the same as أَجَجَّ, (S, L, K,) like as أَرَأَى is the same as أَرَأَى: (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, Aq.) — هَجَّ [so in three copies of the S, and in the L; not هَجَّ, as Golius seems to have found it written in a copy of the S;] His eye became sunk in its socket. (Aq, 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 هَاجَ وَالسَّامِرَاجَ وَتَمَشَى فَتَفَاجَ [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], هَاجَ may be [an act. part. n.] formed from هَجَّ, although this form of the verb be not used; and she makes العين masc., meaning thereby العَضْوُ or الطَّرْفُ; for properly she should have said

هَاجَةً: or هَاجَ is used [instead of هَجَّ] in imitation of رَاجَ [and تَفَاجَ]. (L.)

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

4: see عَجَّ, last paragraph.

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

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

R. Q. 1. هَجَّ 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 هَجَّ. — هَجَّ بِالْجَمَلِ He chid the camel, saying to him هِجْ; (K; [in the CK هِجْ: see art. هِجْ:] or هِجْ; (accord. to the TA;) [but it occurs in a verse written هِجْ:] and in like manner بِالنَّاقَةِ, the she-camel. (L.) — هَجَّ فِي هَدِيرِهِ, said of a stallion-camel, (S,) He made a vehement noise in his braying. (L.)

هَجَّ and هَجَّ, (S, K,) like as one says نَجَّ and نَجَّ, (S,) or هَجَّ, as related by Lh, (L,) and هَجَّ هَجَّ and هَجَّ هَجَّ and هَجَّ هَجَّ, (K,) or هَجَّ هَجَّ and هَجَّ هَجَّ, (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 هَجَّ هَجَّ, (ISd,) and, if he please, هَجَّ, once, (Az,) to chide camels: (ISd, Az:) and هَجَّ, or هَجَّ at the end of a verse, is a cry by which a she-camel is chidden. (L.) For هَجَّ هَجَّ, one also says جَهَّ جَهَّ, by transposition. (L.)

هَجَّ, (K,) and هَجَّ, (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.)

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

هَجَّ One in whom is no good. (L, art. عَجَّ.)

هَجَّ, (Aq, S, K,) as also هَدَايَكَ, (Aq, S,) in the dual number, like دَوَائِكَ and دَوَائِكَ, (TA,) supposing [it to be addressed to] two [persons], (Aq, S, K,) or هَجَّ هَجَّ and هَجَّ هَجَّ, 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: (Aq, S, K:) and to a lion, and a wolf, &c., to quiet him. (Lh.)