

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

هَيْدٌ: see هَيْدٌ.

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

هبر

2. هَوْرُهُ: see هَوْرُهُ.

5. تَهْوَرٌ: see تَهْوَرٌ.

هيش

1. هَيْشُ 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.) — هَاشَ 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 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.) — هَاشَ 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.) — هَاشَ الرَّجُلُ, (JK,) inf. n. هَيْشٌ, (JK, K,) *The man used, or uttered much foul speech or language.* (JK, Sgh, K,*) = هَاشَ, 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 هَاشَ having هَوْشٌ for its inf. n.]

5: see 1.

هَيْشَةٌ i. q. هَوْشَةٌ, (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 الْهَوْشَاتِ, (TA,) *There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown.* (K, TA.) And هَيْشَاتُ اللَّيْلِ and هَيْشَاتُ الْأَسْوَاقِ is like هَوْشَاتُ. (TA.) = *A company of men:* (JK, S;) or a mixed, or confused, company. (K.)

هيش

1. هَاضَهُ, 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 الْحُزْنَ الْقَلْبَ + *Grief affected the heart time after time.* (TA.) And الْغَرَامُ هَاضَهُ + *Vehemence of desire* returned to him a second time. (A,* TA.) — † *It softened him, or it.* (TA.) And so IḤṣr explains the verb as occurring in the saying of 'Aisheb, بِالْجِبَالِ لَوْنَزَلْ بِأَبِي لَهَاضَهَا + *[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 Yezed the son of El-Mohelleb, when he broke his prison, and escaped, قَدْ اللَّهُمَّ إِنَّهُ قَدْ هَاضَنِي قَبْضَهُ, or defeated me, and encroached on me (أَدْخَلَ عَلَيَّ), then do Thou break him, or defeat him, and requite him for that which he hath done. (TA.)

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

5: see 7: = and see also 1.

7. انْهَاضَ *It [a bone] broke, or became broken,* (JK, K,) after having been set; (JK;) and هَاضَ 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.) — هَيْضَةٌ + *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.)

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

مُهَيَّاضٌ: } see مَهْيِضٌ.
مُنْهَاضٌ: }

مُسْتَهَاضٌ [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.)

هبط

1. مَا زَالَ فِي هَيْطٍ, inf. n. هَيْطٌ; and مَا زَالَ يَهِيْطُ هَيْطٌ وَمَيْطٌ; *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.) IḤṣr says, that يَهِيْطُ 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 [هَاطَ] is obsolete. (L.) You say, مَا زَالَ فِي هَيْطٍ وَمَيْطٍ *He ceased not to be in a state of approaching, or drawing near, and retiring to a distance:* (K;) or هَيْطٌ signifies the act of advancing: (Lh;) or هَيْطٌ and مَيْطٌ 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: (Abou-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] مُهَاطَةٌ [which is likewise an inf. n. of هَاطَ] signifies the act of crying out, or vociferating; and raising a clamour, or confused noise; [(see also 1;) and so, app., هَيْطٌ; for it is immediately added,] one says, وَقَعَ الْقَوْمُ فِي هَيْطٍ وَمَيْطٍ [as though meaning the people, or company of men, fell into vociferating, &c.]. (S.) بَيْنَهُمَا مُهَاطَةٌ is also said to signify *Between them two is low, faint, or gentle, speaking.* (TA.) [See مَيْطٌ.] — Accord. to IḤṣr, هَاطَهُ signifies *He esteemed him weak.* (TA.)

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

هَاطَ and مَاطَ are explained by IḤṣr as signifying *Going and coming.* (TA.)

[&c. هيج]

See Supplement.]