him, (Ṣ, Ḳ,) *saying*, هَيْتَ هَيْتَ; or saying يَاهْ يَاهْ, which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying يَا هَيَا [or rather يَا هَيَاهْ: see art. يه]. (TA.)

3. هَاتِ *Give me:* (Ḳ:) هَاتِ يَا رَجُلُ *Give me, O man:* (T, Ṣ, M:) *i.q.* أَعْطِنِى: (T, Ṣ, M, Ḳ:) to two men, هَاتِيَا: to a plurality of men, هَاتُوا: to a woman, هَاتِى: to two women, هَاتِيَا: to a plurality of women, هَاتِينَ: you say هَاتِ لا هَاتَيْتَ [*Give me: mayest thou not give* (hereafter)! an imprecation, of the like of which there are many examples]; and هَاتِ إِنْ كَانَتْ بِكَ مُهَاتَاةٌ [*Give me, if there be in thee (a disposition for) giving*]; and مَا أُهَاتِيكَ [*I do not give thee*], like as you say, مَا أُعَاطِيكَ; but you do not say هَاتَيْتُ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively:] accord. to Kh, هَاتِ is from آتَى, aor. يُوتِى; the ا being changed into ه. (Ṣ.) [But آتَى is of the measure أَفْعَلَ; and هَاتِ is the imp. from the measure فَاعَلَ. See also art. هتى, where it is mentioned again in the Ṣ and Ḳ.]

هَيْتَ an exclamation denoting wonder: the Arabs say, هَيْتَ لِلْحِلْمِ [*What forbearing mildness, or clemency!*]. (L.) — هَيْتَ لَكَ, (Akh, Ṣ, Ḳ, &c.,) and هَيْتُ لك, (Akh, Ḳ,) and هَيْتَ لك, (Akh, IB, Ḳ,) and the first letter is sometimes with kesreh; (Ḳ;) as is related on the authority of 'Alee, (TA,) [so that you say هِيتَ and هِيتِ and هِيتُ, 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 لك, with fet-hah to the ه and ت: (Zj:) هَيْتَ is of the dial. of Howrán, whence it became introduced into Mekkeh; and هِيتَ, of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] *i.q.* هَلُمَّ, *Come!* (Akh, Ṣ, L, Ḳ,) or تَعَالَ the same, (Fr, Ks,) or أَقْبِلْ, the same, or *Come forward!* (L.) It occurs in the Ḳur, xii. 23; where it is commonly read هَيْتَ لَكَ; (Zj;) but 'Alee and Ibn-'Abbás are said to have read هِئْتُ لَكَ, with hemzeh. [See art. هيأ.] (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.]: (Ṣ:) 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, هيت لك is arabicized in the Ḳur, from the Hebrew هيتا كخ [app. a mistake for هيتا لخ, which I suppose to be meant for עַתָּה לְכָה "Now, come!" occurring in Gen. xxxi. 44]. (TA.)

هَيْتَ هَيْتَ: see 2.

هِيتٌ *A low*, or *depressed, piece of ground:* (Ḳ:) *a piece of ground having a low*, or *depressed, bottom:* (TA:) *i.q.* هُوَّةٌ and هُوتَةٌ. (IAar.)

هِيتَاءُ, and هِيتَاه: see art. هوت.

هَيَّاتٌ [*Clamorous; calling out often*, or *much*]. (Ṣ.)

هيث

1. هَاثَ لَهُ, aor. يَهِيثُ, inf. n. هَيْثٌ and هَيَثَانٌ, *He gave him a little*, or *something little in quantity.* (AZ, Ṣ, Ḳ.) [See also حَثَا, in art. حثو.] — هَاثَ فِى كَيْلِهِ, inf. n. هَيْثٌ, *He gave little in his measure*, or *in his measuring; i.q.* حَثَا, inf. n. حَثْوٌ: it is like what is termed جِزَافٌ. (TA.) = هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ, *It was in a state of motion*, or *commotion;* (Ṣ, Ḳ;) like هَاشَ, inf. n. هَيْشٌ. (Ṣ.) — هَاثَ القَوْمُ, aor. يَهِيثُ, inf. n. هَيْثٌ; and ✦ تَهَايَثَ; *The party became intermixed* in altercation. (TA.) — هَاثَ بِرِجْلِهِ التُّرَابَ, aor. يَهِيثُ, *He dug up the dust*, or *earth, with his foot.* (TA.) — هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ; (TA;) and ✦ استهاث; (Ḳ;) *He corrupted*, or *marred; acted corruptly; did mischief;* syn. أَفْسَدَ. (Ḳ, TA.) — هَاثَ فِى مَالِهِ, aor. يَهِيثُ, inf. n. هَيْثٌ, *He acted corruptly* (أَفْسَدَ) *with his property;* (Ḳ;) as also عَاثَ; (TA;) [*he scattered and marred his property; squandered it; expended it quickly:* see art. عيث]. — Also, [contr.,] *He acted rightly with his property.* (TA.) — هَاثَ فِى شَىْءٍ *He acted corruptly with a thing; and took it without gentleness;* (TA;) [as also عَاثَ]. — هَاثَ الذِّئْبُ فِى الغَنَمِ *The wolf did mischief among* [or *worried*] *the sheep*, or *goats;* (TA;) [as also عَاثَ]. = هَاثَ مِنَ المَالِ, aor. يَهِيثُ, inf. n. هَيْثٌ, *He obtained what he wanted of the property.* (Ḳ.)

3. هَايَثَهُ, inf. n. مُهَايَثَةٌ, *He contended*, or *disputed, with him for superiority in abundance*, or *multitude;* as, for instance, of wealth, or of dependants or followers. (TḲ.) مُهَايَثَةٌ is syn. with مُكَاثَرَةٌ. (Ḳ.) — See 10.

5. تَهَيَّثَ *He gave.* (Ḳ.) تَهَيَّثَ لَهُ شَيْئًا *He gave him a thing.* (TḲ.)

6: see 1.

10. استهاث (and ✦ هايث, TA,) *He deemed* [a thing] *much;* syn. إِسْتَكْثَرَ. (Ḳ.) استهاث مَا أَعْطَاهُ [*He deemed what he gave him much*]. (TḲ.) — See 1.

هَيْثَةٌ *An assembly, a company, a congregated body,* (Aṣ, Ṣ, Ḳ,) *of men*, or *people;* like هَيْشَةٌ. (Aṣ, Ṣ.)

هَائِثَةٌ The *clamour*, or *confused noise*, (جَلَبَة,) of a people. (L.)

مُهَايِثٌ *Taking much;* one *who takes much.* (Ḳ.)

هيج

1. هَاجَ, aor. يَهِيجُ, inf. n. هَيْجٌ and هَيَجَانٌ [the most common form]; and هِيَاجٌ; and ✦ اهتاج, and ✦ تَهَيَّجَ; *It* (a thing, Ṣ) *became raised, roused, excited, stirred up*, or *provoked;* syn. ثَارَ: (Ṣ, L, Ḳ:) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَاجَ بِهِ الدَّمُ, inf. n. هَيْجٌ and هَيَجَانٌ, *The blood became roused*, or *stirred up, in him:* (A, L:) and in like manner, المِرَّةُ *the gall*, or *bile:* and الغُبَارُ *the dust.* (A.) See also هَائِجٌ. — هَاجَ, inf. n. هِيَاجٌ and هُيُوجٌ and هَيَجَانٌ; and ✦ اهتاج; ‡ *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.) — هَاجَتْ عَيْنُهُ, (Ṣ, art. مرح; and L, art. رمد; &c.) inf. n. هَيَجَانٌ, (Ḳ, art. رمد; &c.) *His eye became inflamed; painful and swollen; affected with ophthalmia;* (L, art. رمد;) *i.q.* رَمِدَ. (Ṣ, art. رمد; and L, Ḳ,* in the same art.) — هَاجَ بِهِ فَهَجَاهُ ‡ [*He became excited against him*, or *attacked him, and satirized him*]. (A.) — هَاجَ الهِجَاءُ بَيْنَهُمَا ‡ [*Satire was excited between them two.* (A.) — هَاجَتِ الحَرْبُ (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 فَمُطِرْنَا *The sky became cloudy and windy, and we were rained upon.* (TA.) — هَاجَ; (Ṣ, Ḳ;) [followed by an accus., and also by ب;] and ✦ هَيَّجَ, inf. n. تَهْيِيجٌ, the most common form;] and ✦ هَايَجَ; (Ṣ;) *He*, or *it, raised, roused, excited, stirred up*, or *provoked,* (Ṣ, Ḳ,) a thing; (Ṣ;) syn. أَثَارَ. (Ḳ.) Thus the first of these verbs is trans. as well as intrans. (Ṣ.) All have the same meaning: (Ṣ:) or the second has an intensive signification. (Mṣb.) — هَاجَ الغُبَارَ, and ✦ هَيَّجَهُ, [which is more common,] *He raised the dust.* (TA.) — ✦ هَيَّجَ الشَّرَّ ‡ *He excited evil*