

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.

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

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

مِهْتِر Erring in his speech. (TA.)

مُسْتِهْتِر 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, (مُسْتِهْتِر,) 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 مِهْتِر. (A.) You say, فلان مُسْتِهْتِر بالشراب; Such a one is addicted to, or fond of, drink, not caring what is said of him. (S.)

[هتس, &c.]

See Supplement.]

هت

1. هت, aor. ٢, inf. n. هتت, He mixed a thing, one part with another. (M.) — هتت, [aor. ٢,] inf. n. هتت, He lied. (IAth, K.)

R. Q. 1. هتت, inf. n. هتتت, He mixed, or confounded; like مَتَمَّت. (TA.) هتت امره He confounded his affair. (TA.) — هتت, inf. n. هتتت, It was mixed, or confounded. (S, K.) — هتت, (inf. n. هتتت, K,) He (a magistrate, S) acted unjustly, injuriously, or tyrannically. (S, K.) — هتت الناس He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.) — هتت, inf. n. هتتت, It sent forth quickly: (K:) [ex.] هتتت السحابه بقطرها وتدحبا The cloud sent forth quickly its rain and its snow. (S.) — هتت, inf. n. هتتت (and هتتت, TA) He trod, or trampled, vehemently. (K.) — It (a pasturing herd or flock) trod the

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

هتت and هتتت and هتتت 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 هتت and هتتت.]

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

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

هتت: see هتت.

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

[هتر, &c.]

See Supplement.]

هج

1. هجج, aor. ٢, inf. n. هججج, The fire burned fiercely, or intensely; or flamed, or blazed, or burned without smoke, fiercely, or intensely: or, made a noise, or sound: هججج being the same as اَجَجَجها (S, L, K,) like as هراق is the same as اَرَأَق (S, L:) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) = See art. هجج, last para.

2. هجج النار 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.) — هجج 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.) — هجج عينه [so in three copies of the S, and in the L; not هججت, 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, اَرَى العَيْنَ هَاجَ وَالسَّامِرَ رَاجَ 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 هَجَّت, although this form of the verb be not used; and she makes العين masc., meaning thereby العَضُو or الطَّرْف; for properly she should have said

هَاجَة: or هَاج is used [instead of هَجَّجَت] in imitation of رَاج [and تَفَاج]. (L.)

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

4: see هَجَّج, 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. 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 هَجَّج; (K; [in the CK هَجَّج: see art. هَجَّج:] or هَجَّج; (accord. to the TA;) [but it occurs in a verse written هَجَّج:] and in like manner بِالسَّاقَةِ, the she-camel. (L.) — هَجَّجَ فِي هَدِيرِهِ, said of a stallion-camel, (S,) He made a vehement noise in his braying. (L.)

هَجَّجَ and هَجَّج (S, K,) like as one says نَجَّج and هَجَّج (S,) or هَجَّجِي, as related by Lh, (L,) and هَجَّجَا (K,) or هَجَّجَ and هَجَّجَ and هَجَّجَا (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 هَجَّج, or هَجَّج at the end of a verse, is a cry by which a she-camel is chidden. (L.) For هَجَّجَ, one also says جَهَّجَه, 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.)

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

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

هَجَّجِيك (Aṣ, S, K,) as also هَدَاذِيك (Aṣ, S,) in the dual number, like دَوَالِيك and حَوَالِيك, (TA,) supposing [it to be addressed to] two [persons], (Aṣ, S, K,) or هَجَّجِيك هُنَا وَهُنَا, 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.)