

\* عَلَى حَتِّ الْبَرَايَةِ زَمْخَرِيَّ الشِّ  
\* سَوَاعِدٍ ظَلَّ فِي شَرِي طَوَالٍ \*

(S, TA:) he likens himself, says Aṣ, in his running and fleeing, to a male ostrich, as is shown by what precedes this verse: (S:) by البراية حَتِّ is said to be meant عِنْدَ الْبَرَايَةِ, i. e. †fleet, or swift, when emaciated by journeying; the subst. براية being said to be put for the inf. n. بَرَى: (A,\* L:) some of the Baṣree say that the poet means a camel; but Aṣ disapproves of this, because to that which he here describes he has before applied the epithet هَجَفَ: ISd says that in his opinion he likens his horse or his camel to a male ostrich, because of the epithet هَجَفَ, preceding, and because neither the horse nor the camel eats the colocynth, but this plant is cropped by ostriches; شَرِي meaning the colocynth: IJ says that شَرِي here signifies a tree of which bows are made; and the poet means that if the trees thus called are tall, they conceal him, and he is the more lonesome, or sad; and that if they were short, his eye would range freely, and he would be pleased, and would run gently. (L.)—See also حَتَّى, near the end of the paragraph.

حُتٌّ, applied to سَوِيْقٌ, i. q. مَلْتَوْتُ [i. e. Moistened, or stirred about, with water, &c.]. (K.) [See also حُتٌّ.]

حَتَّتْ A disease that affects trees, in consequence of which their leaves fall off. (TA.)

حَتَّةٌ [app. حَتَّةٌ, as pronounced in the present day; pl. حَتَّتٌ; now applied to A bit of anything; properly, a paring, or scraping;] a piece of peel or bark or crust or the like. (TA.)

حَتَاتٌ Cries, shouts, noises, or clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.)

حَتَاتٌ What is rubbed and scraped off; or what becomes scattered, strewn, or dispersed; or what becomes so by degrees, part after part; of a thing. (S, TA.) A word of this class generally ends with ة; (TA;) [as نُجَارَةٌ and قَلَامَةٌ &c.; but حَتَاتَةٌ seems to be also used in the same sense: and hence the phrase,] مَا فِي يَدِي مِنْهُ حَتَاتَةٌ, so in the A, but in the K حَتَّتٌ, (TA.) There is not aught of it in my hand. (A, K, TA.)—Also A disease that attacks the camel, so that he becomes emaciated, and his flesh and fat and colour change, and his hair falls off. (TA.)

حَتَوْتُ A palm-tree of which the full-grown unripe dates fall off and become scattered, one after another; as also مِحْتَاتٌ: (K:) and the latter, a tree that scatters its leaves. (TA.)

حَتَاتَةٌ: see حَتَاتٌ.

حَتَّى is a particle, used in three senses: (Mughnee:) it is a particle denoting the end of an extent; (Mughnee, K;) which is its predominant meaning; (Mughnee;) asserted by some to be always its meaning: (TA:) and denoting a cause, or motive: and syn. with إِلَّا as an exceptive; (Mughnee, K;) which last is the rarest, and is

mentioned by few. (Mughnee.)—It is used as a preposition governing the gen. case, in the same manner as إِلَى (S, Mughnee) in respect of meaning and government, (Mughnee,) denoting the end of an extent; (S;) [signifying To, till, until, or to the time of;] but the word that it so governs must be a noun properly so called, not a pronoun except in a case of poetic license; and must signify the last part, or portion, of what is signified by that which precedes حَتَّى, as in the saying, أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا [I ate the fish, even to its head]; or must be prefixed to the word signifying that part, or portion, as in the saying, [in the Kṛur xvii. last verse,] سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ [A night of peace, or of salutation, is it, until the time of the rising of the dawn]. (Mughnee.) It is also followed by a maṣṣoob aor., as in سِرْتُ حَتَّى أُدْخِلَهَا [I journeyed until I entered it, ادخلها here virtually meaning دَخَلْتُهَا, دَخَلْتُهَا being here understood after حَتَّى, and the ان together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by حَتَّى [so that حَتَّى دَخُولِي أَيَّاهَا means حَتَّى ان ادخلها]: this is one of the cases in which حَتَّى differs from إِلَى; for one may not say, سِرْتُ إِلَى أُدْخِلَهَا [with ان understood after إلى]: and in the same sense it is used in the phrase, [in the Kṛur xx. 93,] حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [Until Moses return to us]. (Mughnee.)—It is also syn. with كَيْ, denoting a cause or motive [of action &c., signifying To the end that, in order that, or so that], as in the saying, أَسْلِمُ حَتَّى تَدْخُلَ الْجَنَّةَ [Become a Muslim, to the end that, or in order that, or so that, thou mayest enter Paradise]; being in this case, likewise, followed by a maṣṣoob aor. (Mughnee.)—It is also used [as a preposition virtually governing the gen. case, ان being understood after it,] in the sense of إِلَّا, meaning Except, or unless, likewise followed by a maṣṣoob aor., as in the following verse:

\* نَيْسَ الْعَطَاءِ مِنَ الْفُضُولِ سَهَابَةٌ \*  
\* حَتَّى تَجُودَ وَمَا لَدَيْكَ قَلِيلٌ \*

[The giving of superfluities is not liberality: (giving is not liberality) except, or unless, (or here we may also say until,) thou be bountiful when little is in thy possession]. (Mughnee.)—

It is also a conjunction, like وَ, [signifying And, or rather even,] (S, Mughnee,) but on three conditions: first, that the word following it and conjoined by it be a noun properly so called, not a pronoun: secondly, that this noun signify a part, or portion, of what is signified by that which precedes حَتَّى, as in قَدِمَ الْحَجَّاجُ حَتَّى الْبُشَاةِ [The pilgrims arrived: even those on foot], and أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا [I ate the fish: even its head]: thirdly, that the noun following it and conjoined by it denote either the greatest or the least [literally or figuratively] of what are included in the signification of the noun that precedes حَتَّى, as in مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءِ [Men have died: even the prophets], and زَارَكَ النَّاسُ حَتَّى

الْحَجَّامُونَ [The people visited thee: even the cuppers]. (Mughnee.)—It is also used as an inceptive particle, (S, Mughnee,) preceding a nominal proposition, (Mughnee,) as in the following verse (of Jereer [so in a copy of the S]):

\* فَمَا زَالَتْ الْقَتْلَى تَمْجُّ دِمَاءَهَا \*  
\* بِدِجْلَةٍ حَتَّى مَاءٍ دِجْلَةٌ أَشْكَلُ \*

[And the slain ceased not to emit their blood into the Tigris, so that the water of the Tigris was of a mixed colour consisting of red and white]: (S, Mughnee:) and preceding a verbal proposition, of which the verb is a pret., as in the phrase, [in the Kṛur vii. 93,] حَتَّى عَفَوْا وَقَالُوا [So that they became numerous, and said]: (Mughnee:) and preceding a marfooḥ aor., as in the phrase, [in the Kṛur ii. 210,] حَتَّى يَقُولَ الرَّسُولُ [So that the Apostle said, or, as in the S, so that this was the case: the Apostle said], accord. to him who reads يَقُولُ; (IHsh, in De Sacy's "Anthol. Gramm. Ar.," p. 82 of the Arabic text;) others reading يَقُولُ, which, as well as يَقُولُ, here means قَالَ. (Jel.)—[Respecting the cases in which the maṣṣoob aor. is used after حَتَّى, and those in which the marfooḥ aor. is used, the following observations are made.] When حَتَّى precedes a future, the latter is maṣṣoob, by reason of ان understood before it, as in the saying, سِرْتُ إِلَى الكُوفَةِ حَتَّى أُدْخِلَهَا [I journeyed to El-Koofeh until I entered it: see above]: (S:) it is not maṣṣoob unless the verb is a future: if it is future with respect to the time of speaking, it must be maṣṣoob, as in حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [cited above]: if the verb is future with respect to what precedes, only, it may be maṣṣoob, as in حَتَّى يَقُولَ الرَّسُولُ [mentioned above]; or it may be marfooḥ; but not unless [somehow] denoting a present time; (Mughnee;) and if present with respect to the time of speaking, it must be marfooḥ, as in the saying, سِرْتُ إِلَى الكُوفَةِ حَتَّى أُدْخِلَهَا [I have journeyed to El-Koofeh so that now I am entering it]; (S, Mughnee;\*) but if not really present, it is not marfooḥ unless denoting a past event as though it were present, as in حَتَّى يَقُولَ الرَّسُولُ [explained above]; nor may it be marfooḥ unless denoting an effect of what precedes it; so that you may not say, سِرْتُ حَتَّى تَطْلُعَ الشَّمْسُ, nor حَتَّى أُدْخِلَهَا unless the ما is regarded as prefixed to the entire affirmative phrase that follows it, nor هَلْ سِرْتُ حَتَّى تَدْخُلَهَا; nor may it be marfooḥ unless it denote a complement to what precedes it, so that you may not say سِيرِي حَتَّى أُدْخِلَهَا, as the inchoative would in this case be without an enunciative. (Mughnee.)—[The following verse of El-Farezdaq is cited in the Mughnee as an ex. of حَتَّى used as an inceptive particle:

\* فَوَا عَجَبًا حَتَّى كَلَيْبُ تَسْبِي \*  
\* كَانَ أَبَاهَا نَهْشَلٌ وَمَجَاشِعُ \*

and it is there added that يَسْبِي النَّاسُ must be understood in this verse before حَتَّى: but I rather think that حَتَّى is here a conjunctive particle, and