

\* 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:) *حَتِّ الْبَرَايَةِ* is said to be meant *عِنْدَ الْبَرَايَةِ*, i. e. *fleet, or swift, when emaciated by journeying*; the subst. *بَرَايَةِ* 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 *حَتِّي*, near the end of the paragraph.

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

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

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

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

*حَتَات* 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 *نَجَارَةٌ* 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 *حَتَّتْ*, (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*.

*حَتِّي* 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 *حَتِّي*, 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 *manṣoob* aor., as in *سِرْتُ حَتَّى أُدْخِلَهَا* [I journeyed until I entered it, *دَخَلْتُهَا* here virtually meaning *دَخَلْتُهَا*], *أَنْ* being here understood after *حَتِّي*, and the *ان* together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by *حَتِّي* [so that *حَتَّى حَتِّي* means *حَتَّى حَتَّى*]: this is one of the cases in which *حَتِّي* differs from *إِلَى*; for one may not say, *سِرْتُ إِلَى أُدْخِلَهَا* [with *أَنْ* understood after *إِلَى*]: 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, *أَسْلِمَ 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 *manṣoob* aor. (Mughnee.)—It is also used [as a preposition virtually governing the gen. case, *أَنْ* being understood after it,] in the sense of *إِلَّا*, meaning *Except, or unless*, likewise followed by a *manṣoob* 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 *و*, [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*, as in the following verse of *الْبُشَاءِ* [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 تَمْجُجُ 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 *يَقُولُ*. (Jel.)—[Respecting the cases in which the *manṣoob* 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 *manṣoob*, by reason of *أَنْ* 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 *manṣoob* unless the verb is a future: if it is future with respect to the time of speaking, it must be *manṣoob*, as in *حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى* [cited above]: if the verb is future with respect to what precedes, only, it may be *manṣoob*, 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 *أُدْخِلَهَا حَتَّى* unless the *ما* is regarded as prefixed to the entire affirmative phrase that follows it, nor *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*, 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