

that the meaning is, *And alas, my wonder!* the people revile me: *even Kuleyb revile me, as though their father were Nahshal and as though he were Mujáshi.* — It should be observed that *حتى* may be used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of *إلى*), *أَكَلْتُ السَّمَكَةَ حَتَّى، (إلى) رَأْسَهَا* [*I ate the fish, even to its head*]; and, using it as a conjunction, *حَتَّى رَأْسَهَا* [*even its head*]; and, using it as an inceptive particle, *حَتَّى رَأْسَهَا* [for *حَتَّى رَأْسَهَا مَأْكُولٌ* so that its head was eaten]. (Mughnee.) — It is said in the *ك* that *حتى* renders *makhfoḍ* and *marfoḍ* and *manṣoob*; and that therefore Fr said, *أَمُوتْ وَلِي نَفْسِي مِنْ حَتَّى شَيْءٍ* ["I shall die with something respecting *حتى* (remaining unsettled) in my mind"]: this is said on the supposition that *حتى* deviates in government from an established rule, which is, that a particle which governs one part of speech governs that only; those, for instance, which render *manṣoob* and *mejzoom* governing verbs only, and the particles that govern nouns governing none but nouns: but the truth is, that *حتى* governs only the gen. case; a *marfoḍ* noun or aor. after it would be so without it, as *حتى* in this case is only an inceptive particle; and a *manṣoob* aor. after it is rendered so by *أَنْ* understood, so that *حتى* in this case virtually governs a noun in the gen. case [as has been shown above]: therefore the remark quoted above from the *ك* is faulty, and confounds things that should be distinguished. (MF, TA.) — Some say that *حتى* is [a noun] of the measure *فَعْلَى*, from *حَتَّ* the ceasing from a thing, having finished it; or the becoming unoccupied by a thing; like *شَيْءٍ* from *الشَّيْءِ*: but Az disapproves of this, because, were it so, the pronunciation termed *إِمَالَةٌ* would be allowable in its case, and it is not so: *حتى*, he says, is a particle, not a noun, nor a verb. (TA.) — *حَتَّى* is originally *حَتَّى مَا* [Till when? until when? or how long?]: the *ل* of *ما* is elided because the expression is used interrogatively, like as it is when any preposition is prefixed to it if used interrogatively, as in *بِمَ* and *فِيمَ* and *عَمَ*. (S.) — In the dial. of Hudheyl, *حتى* is said for *حتى*. (L.)

حَتَّانَ, or *حَتَّانَ*, (as in different copies of the *ك* in art. *رَمَدٌ*), *They left not of them so much as thou mightest rub thy hands therewith and then blow it away in the wind after rubbing it off.* (*ك* ubi supra.)

حَتَّحَتْ: see *حَتَّحَتْ*.

حَتَّحَتْ † *Quickness*, (*ك*, TA,) and *haste*, in anything. (TA.) [App. an inf. n., of which the verb is *حَتَّحَتْ*.] Hence the prov., *شَرُّ السَّيْرِ حَتَّحَتْ* [The worst pace is that which is quick and hasty: but in Freytag's "Ar. Prov." (i. 654), *الحَقِيقَةُ*]. (TA.)

حَتَّحَاتٌ i. q. *حَتَّحَاتٌ* [*Quick, or swift, &c.*]. (*ك*.)

حَتَّحَاتٌ: see *حَتَّحَاتٌ*.

حت

1. *حَتَّدَ بِمَكَانٍ*, aor. َ, (*س*, *ل*, *ك*.) inf. n. *حَتَّدٌ*, (*ل*.) *He remained, stayed, abode, or dwelt, in a place, (س, ل, ك,) and became fixed, or settled.* (*س*, *ل*.) — *حَتَّدَ*, aor. َ, (*ل*, *ك*.) inf. n. *حَتَّدٌ*, (*ل*.) *It (anything, L, ك) was pure, (L,) or pure in origin.* (*ك*.)

2. *حَتَّدَهُ*, inf. n. *تَحْتِيدٌ*, *He chose it for its purity and excellence.* (*ك*.)

حَتَّدٌ Anything (*ل*, *ك*) *pure, (L,) or pure in origin.* (*ك*.)

مَحْتَدٌ *Origin; syn. أَصْلٌ*; (*إ*, *أ*, *س*, *ل*, *ك*;) app. in respect of race, or lineage, only, as several of the lexicologists have expressly asserted; (MF;) as also *مَحْتَدٌ* (*س*, *ل*) and *مَحْتَدٌ* and *مَحْتَدٌ*: (*إ*, *أ*, *س*, *ل*;) pl. *مَحَاتِدٌ*. (A.) You say, *فَلَانٌ مِنْ مَحْتَدِ صِدْقٍ*, (*س*), or *فِي مَحْتَدِ صِدْقٍ*, (A,) [*Such a one is of a good, or an excellent, origin.*] And *هُوَ كَرِيمٌ الْمَحْتَدِ* [*He is generous in respect of origin*]. (A, L.) — Also *Nature; natural, or native, disposition, temper, or the like.* (*ل*, *ك*.) You say, of a man who has done an act of kindness and reverted from it, *رَجَعَ إِلَى مَحْتَدِهِ* *He returned to his natural disposition.* (L.)

حتر

حَتَّارٌ The circuit, rim, or surrounding edge, of a thing; *what surrounds [the whole of] a thing*: (*س*, *ك*;) pl. *حَتَّارٌ*. (*س*.) — The hoop of a sieve [and the like]. (TA.) — The anus; syn. *حَلَقَةُ الدُّبُرِ*; (*ك*;) or such is the meaning *حَتَّارٌ الدُّبُرِ*, and *شَرَجُهُ*: (Mgh in art. *شرح*;) and the extremities of its skin; i. e. the place where the external skin and the extremities of the *خَوْرَانِ* [or rectum] meet: or the edges of the *دُبُرِ* [or anus]: (TA;) or the part between the anus and the anterior pudendum: or the line between the two testicles. (*ك*.) — *حَتَّارُ الْأُذُنِ* The circuit of the edges of the gristles of the ear. (TA.) — *حَتَّارُ الْعَيْنِ* The edges of the eyelids, which meet when the eye is closed: (TA;) or the *زَيْقِ* of the eyelid, (*ك* accord. to some copies, [and this is the right reading, meaning its edge, and *زَيْقِ* being here used tropically, its proper signification being the "part" of a shirt "that surrounds the neck,"] as is said in the TA,) internally: in most copies of the *ك* *رَيْقُ الْجَفْنِ* CK, [in the *ك* *رَيْقُ الْجَفْنِ*] with *راء* [not *زاي*]. (TA.) — *حَتَّارُ الظُّفْرِ* The part of the flesh which is around the nail. (TA.)

حتف

1. *حَتَّفَ*, aor. َ, is a verb mentioned by *IKoot* and *IKot* and others, as derived from *حَتَّفَ* signifying "death," though *J* says that no verb is formed from this word; as *IF* and *Meyd* and *Az* also assert: (MF, TA;) and *حَتُّوفٌ* is its inf. n., as well as pl. of *حَتَّفَ*: [accord. to SM, it is intrans., signifying *He died*; for he says,] hence the saying in the A, *الْمَرْءُ يَسْعَى وَيَطُوفُ* *Man labours, and goes about:*

and his end is dying]. (TA.) [But see what follows.] — *IF* says that no verb is formed from *حَتَّفَ* signifying "death;" and so, after him, *J*; and *Az* says that he had heard no such verb: but *IKoot* mentions *حَتَّفَهُ*, aor. َ, inf. n. *حَتَّفٌ*, as signifying *He, or it, killed him; or caused him to die.* (Mgh.)

حَتُّوفٌ *Death*: (*س*, *م*, *س*, *ك*, &c. :) pl. *حَتُّوفٌ*. (*س*, *ك*.) You say, *مَاتَ حَتَّفَ أَفْهٍ*, (A'Obeyd, *س*, *م*, *س*, *ك*;) and *حَتَّفَ فِيهِ*, but this is rare, and *حَتَّفَ أَفْهٍ*, (*ك*;) which may mean *مُنْجَرِيهِ*, or it may mean *أَفْهٍ وَفِيهِ*, the *اف* being made predominant, (TA,) *He died upon his bed*; (A'Obeyd, *م*, *س*, *ك*;) [a natural death;] *respiring until he yielded his last breath*; (*م*, *س*;) *not from slaughter, nor beating*, (A'Obeyd, *س*, *م*, *س*, *ك*;) *nor drowning, nor burning*, (A'Obeyd, *س*, *م*, *س*, *ك*;) *nor by a wild beast, &c.*: (A'Obeyd, TA;) the nose is particularized as meaning that the spirit passes forth from it with the breath; or because they imagined that the spirit of the sick man passes forth from his nose, and that of the wounded man from his wound; (*إ*, *ث*, *ك*;) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA;) and *حَتَّفَ* is put in the accus. case in the manner of an inf. n. (TA.) This phrase was used in the time of paganism, by *Es-Semow-al*: (*م*, *س*, *ك*;) or, accord. to some, in the phrase attributed to him, the right reading is not *مَاتَ حَتَّفَ أَفْهٍ*, but *مَاتَ فِي فِرَاشِهِ*; and the former was first used by *Mohammad*. (*Ḥam* p. 52.) It is said of a human being: (*س*, *م*, *س*;) and then of any animal when it dies without any accidental cause: (*م*;) hence, of a fish that has died, and floats upon the water. (*م*, *س*, *ك*;) It is said in a trad. of 'Amir *Ibn-Fuheyreh*,

* وَالْمَرْءُ يَأْتِي حَتَّفَهُ مِنْ فَوْقِهِ *

[And man, his death comes from above him]: meaning that his caution and his cowardice will not repel from him the decree of death when it befalls him: originally said by 'Amr *Ibn-Mámeh*. (L, TA.) — *حَيَّةٌ حَتَّفَةٌ* [A dead serpent] is a phrase like *امْرَأَةٌ عَدْلَةٌ*: (*ز*, *ك*;) the latter word is here an epithet. (*ز*, *ك*.)

حتك

1. *حَتَّكَ*, aor. َ, inf. n. *حَتَّكَ* and *حَتَّكَانٌ*, *He walked with short steps, and quickly*: (*س*, *ك*;) said of a man (*ت*, *س*) &c.; like *رَتَّكَ*, except that this is said peculiarly of the camel: (*ت*, *ك*;) and *حَتَّكَ* signifies the same; (*س*, *ك*;) or *he walked with a moving, or shaking, of his limbs, and with short steps.* (TA.) — *لَا أَدْرِي أَيْنَ حَتَّكَوْا*, (*ك*;) or *عَلَى أَيِّ وَجْهِ حَتَّكَوْا*, (*س*;) *I know not whither, or in what direction, they went, or have gone.* (*س*, *ك*.) — *حَتَّكَهُ*, (*ك*;) aor. َ, inf. n. *حَتَّكَهُ*, (TA,) *He scraped it up; or searched, or sought, for it, or after it, in the dust, or earth; namely, a thing; syn. بَحَثَهُ*. (*ك*, TA. [In the *ك*, *نَحَثَهُ*].) — *He* (an ostrich, *ك*, and any bird, TA) *dug it up, or hollowed it out*, (*ك*, TA,) with his wings; (TA;) namely, sand, (*ك*, TA,) and pebbles. (TA.)