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 حتّى may be used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of إِلَى), أَكَلْتُ السَّمَكَةَ حَتَّى 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 رَأْسُهَا [for حَتَّى رَأْسُهَا مَأْكُولٌ *so that its head was eaten*]. (Mughnee.) — It is said in the Ḳ that حتّى renders makhfood and marfooạ and manṣoob; and that therefore Fr said, أَمُوتُ وَفِى نَفْسِى مِنْ حَتَّى شَىْءٌ ["I shall die with something respecting حتّى (remaining unsettled) in my mind"]: this is said on the supposition that حتّى 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 حتّى governs only the gen. case; a marfooạ noun or aor. after it would be so without it, as حتّى in this case is only an inceptive particle; and a manṣoob aor. after it is rendered so by أَنْ understood, so that حتّى in this case virtually governs a noun in the gen. case [as has been shown above]: therefore the remark quoted above from the Ḳ is faulty, and confounds things that should be distinguished. (MF, TA.) — Some say that حتّى is [a noun] of the measure فَعْلَى, from الحَتُّ ▼ *the ceasing from a thing, having finished it*; or *the becoming unoccupied by a thing*; like شَتَّى from الشَّتُّ: but Az disapproves of this, because, were it so, the pronunciation termed إِمَالَة would be allowable in its case, and it is not so: حتّى, he says, is a particle, not a noun, nor a verb. (TA.) — حَتَّامَ is originally حَتَّى مَا [*Till when? until when?* or *how long?*]: the ا 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 عَمَّ. (Ṣ.) — In the dial. of Hudheyl, عَتَّى is said for حَتَّى. (L.)

مَا تَرَكُوا إِلَّا رِمْدَةَ حَتَّانَ, or حَتَّانٍ, (as in different copies of the Ḳ in art. رمد,) *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*. (Ḳ ubi suprà.)

حَتْحَتَ: see حَتَّ.

حَتْحَتَةٌ ‡ *Quickness*, (Ḳ, TA,) *and haste*, in anything. (TA.) [App. an inf. n., of which the verb is ▼ حَتْحَتَ.] Hence the prov., شَرُّ السَّيْرِ الحَتْحَتَةُ ‡ [*The worst pace is that which is quick and hasty*: but in Freytag's "Ar. Prov." (i. 654,) الحَقْحَقَة]. (TA.)

حَتْحَاتٌ *i. q.* حَثْحَاثٌ [*Quick*, or *swift*, &c.]. (Ḳ.)

مِحْتَاتٌ: see حَتُوتٌ.

## حتد

1. حَتَدَ بِمَكَانٍ, aor. ـِ, (Ṣ, L, Ḳ,) inf. n. حَتْدٌ, (L,) *He remained, stayed, abode*, or *dwelt, in a place*, (Ṣ, L, Ḳ,) *and became fixed*, or *settled*. (Ṣ, L.) = حَتِدَ, aor. ـَ, (L, Ḳ,) inf. n. حَتَدٌ, (L,) *It* (anything, L, Ḳ) *was pure*, (L,) or *pure in origin*. (Ḳ.)

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

حَتَدٌ Anything (L, Ḳ) *pure*, (L,) or *pure in origin*. (Ḳ.)

مَحْتِدٌ *Origin*; syn. أَصْلٌ; (IAạr, Ṣ, L, Ḳ;) app. *in respect of race*, or *lineage*, only, as several of the lexicologists have expressly asserted; (MF;) as also مَحْفِدٌ (Ṣ, L) and مَحْقِدٌ and مَحْكِدٌ: (IAạr, L:) pl. مَحَاتِدُ. (A.) You say, فُلَانٌ مِنْ مَحْتِدِ صِدْقٍ, (Ṣ,) or فِى مَحْتِدِ صِدْقٍ, (A,) [*Such a one is of a good*, or *an excellent, origin*.] And هُوَ كَرِيمُ المَحْتِدِ [*He is generous in respect of origin*]. (A, L.) — Also *Nature; natural*, or *native, disposition, temper*, or *the like*. (L, Ḳ.) You say, of a man who has done an act of kindness and reverted from it, رَجَعَ إِلَى مَحْتِدِهِ *He returned to his natural disposition*. (L.)

## حتر

حِتَارٌ The *circuit, rim*, or *surrounding edge*, of a thing; *what surrounds* [*the whole* of] a thing: (Ṣ, Ḳ:) pl. حُتُرٌ. (Ṣ.) — The *hoop* of a sieve [and the like]. (TA.) — The *anus*; syn. حَلْقَةُ الدُّبُرِ; (Ḳ;) or such is the meaning حِتَارُ الدُّبُرِ, and شَرَجُهُ: (Mgh in art. شرج:) 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* دُبُر [or *anus*]: (TA:) or the *part between the anus and the anterior pudendum*: or the *line between the two testicles*. (Ḳ.) — حِتَارُ الأُذُنِ *The circuit of the edges of the gristles of the ear*. (TA.) — حِتَارُ العَيْنِ *The edges of the eyelids, which meet when the eye is closed*: (TA:) or *the* زِيق *of the eyelid*, (Ḳ accord. to some copies, [and this is the right reading, meaning *its edge*, زيق 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 Ḳ رَيْقُ الجَفْنِ, [in the CḲ رِيقُ الجَفْنِ,] with راء [not زاى]. (TA.) — حِتَارُ الظُّفُرِ *The part of the flesh which is around the nail*. (TA.)

## حتف

1. حَتَفَ, aor. ـِ, is a verb mentioned by IḲooṭ and IḲṭṭ and others, as derived from حَتْفٌ signifying "death," though J says that no verb is formed from this word; as IF and Meyd and Az also assert: (MF, TA:) and حُتُوفٌ is its inf. n., as well as pl. of حَتْفٌ: [accord. to SM, it is intrans., signifying *He died*; for he says,] hence the saying in the A, المَرْءُ يَسْعَى وَيَطُوفُ وَعَاقِبَتُهُ الحُتُوفُ [*Man labours, and goes about: and his end is dying*]. (TA.) [But see what follows.] = IF says that no verb is formed from حَتْفٌ signifying "death;" and so, after him, J; and Az says that he had heard no such verb: but IḲooṭ mentions حَتَفَهُ, aor. ـِ, inf. n. حَتْفٌ, as signifying *He*, or *it, killed him*; or *caused him to die*. (Mṣb.)

حَتْفٌ *Death*: (Ṣ, Mṣb, Ḳ, &c.:) pl. حُتُوفٌ. (Ṣ, Ḳ.) You say, مَاتَ حَتْفَ أَنْفِهِ, (A'Obeyd, Ṣ, Mgh, Mṣb, Ḳ,) and حَتْفَ فِيهِ, but this is rare, and حَتْفَ أَنْفَيْهِ, (Ḳ,) which may mean مَنْخِرَيْهِ, or it may mean أَنْفِهِ وَفَمِهِ, the انف being made predominant, (TA,) *He died upon his bed*; (A'Obeyd, Mgh, Mṣb, Ḳ;) [*a natural death*;] *respiring until he yielded his last breath*; (Mṣb;) *not from slaughter, nor beating*, (A'Obeyd, Ṣ, Mṣb, Ḳ,) *nor drowning, nor burning*, (A'Obeyd, Ṣgh, Mṣb, Ḳ,) *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; (IAth, Ḳ;) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA:) and حتف 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: (Mṣb, TA:) or, accord. to some, in the phrase attributed to him, the right reading is not مات حتف انفه, but مات فى فِرَاشِهِ; and the former was first used by Moḥammad. (Ḥam p. 52.) It is said of a human being: (Ṣ, Mgh:) and then of any animal when it dies without any accidental cause: (Mgh:) hence, of a fish that has died, and floats upon the water. (Mṣb, TA.) It is said in a trad. of 'Ámir Ibn-Fuheyreh,

* وَالمَرْءُ يَأْتِى حَتْفُهُ 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 حَتْفَةٌ [*A dead serpent*] is a phrase like امْرَأَةٌ عَدْلَةٌ: (Z, TA:) the latter word is here an epithet. (Z, Ḳ.)

## حتك

1. حَتَكَ, aor. ـُ, inf. n. حَتْكٌ and حَتَكَانٌ, *He walked with short steps, and quickly*; (Ṣ, Ḳ;) said of a man (T, Ṣ) &c.; like رَتَكَ, except that this is said peculiarly of the camel: (T, TA:) and ▼ تحتّك signifies the same; (ISd, Ḳ;) or *he walked with a moving*, or *shaking, of his limbs, and with short steps*. (TA.) — لَا أَدْرِى أَيْنَ حَتَكُوا, (Ḳ,) or عَلَى أَىِّ وَجْهٍ حَتَكُوا, (Ṣ,) *I know not whither*, or *in what direction, they went*, or *have gone*. (Ṣ, Ḳ.) = حَتَكَهُ, (Ḳ,) aor. ـُ, inf. n. حَتْكٌ, (TA,) *He scraped it up*; or *searched*, or *sought, for it*, or *after it, in the dust*, or *earth*; namely, a thing; syn. بَحَثَهُ. (Ḳ, TA. [In the CḲ, نَحَتَهُ.]) — *He* (an ostrich, Ḳ, and any bird, TA) *dug it up*, or *hollowed it out*, (Ḳ, TA,) with his wings; (TA;) namely, sand, (Ḳ, TA,) and pebbles. (TA.)