

5. *تَمَّتْ*, originally *تَمَّتْ*, which has not been heard, (like *تَطَّنْ* for *تَطَّنِي* for TA,) i.q. *تَمَّتِي*. (K.) — *تَمَّتِي فِي الْحَبْلِ* He bore upon the rope in order to break it, (K,) or to stretch it out. (TA.) See also art. *متو*.

R. Q. 1. *متمت*: see 1, in two places.

متي dial. form of *متي*, q.v. (K.) It occurs in the following instances:

• *أَلَمْ تَسْأَلِ الْأَطْلَالَ مَتَّى عُبُودَهَا*
[*Didst thou not ask the remains of the dwelling, when were their times?*] AHát asked Aṣ respecting *متي* in this hemistich, and he answered, I know not. AHát thinks that it is for *متي*: or that it may be for *متًا*, inf. n. of *مت*; and that the meaning may be [*Didst thou not ask the remains of the dwelling,*] *whereof the times when men were present there are (or were) long past, or distant, or remote?* but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

متات signifies *به* *ما يمت به* (K;) i.e., *That whereby one seeks to bring himself near [to another], or, to approach [to him], or, to advance himself in [his] favour; or to gain access [to him].* (TA.) *طَلَبَ إِلَيْهِ الْمَتَاتَ* [He sought the means of drawing near to him, or, of advancing himself in his favour, &c.: or he sought access to him]. (TA.) [See also *ماتة*, which signifies the same.]

ماتة i.q. *حُرْمَةٌ* and *وَسِيلَةٌ*: [the former signifies, *Anything that is sacred or inviolable; and here, such a bond, or tie, or the like; or a quality &c. to be regarded as sacred, or inviolable; or that which renders one entitled to respect and reverence: so says IbrD: the latter, a thing whereby one seeks to bring himself near, or to approach, to another, or to advance himself in his favour:*] (S, K:) pl. *مَوَاتٍ*. (S.) [See also *ماتات*, which signifies the same.] — *بَيْنَنَا وَرَحِمًا مَاتَةٌ*, i.e. *قَرِيبَةٌ*, *Between us is a near relationship.* (L.)

متا

1. *مَتَا*, aor. -, *He beat a person with a staff or stick.* (S, K.) — Also, inf. n. *مَتَا*, (TA,) *He extended, or stretched out, a rope:* (S, K:) a dial. form of *متا*. [See art. *متو*]. (S.)

متح

1. *مَتَحَ الْمَاءَ*, aor. -, (inf. n. *مَتَحَ*, S,) *He drew water:* (S, Mṣb, K:) or *he drew up water by means of the pulley and its appertences.*

(L.) — *مَتَحَ الدَّلْوُ* He drew out the bucket: (Mṣb:) or *he pulled the rope of the bucket, drawing [the rope] with one hand, and taking [it to draw again] with the other hand, at the head of the well; as also *مَتَحَ بِالدَّلْوِ*. (L.) = *مَتَحَ بِسَلْحِهِ* *Peperdit.* (S, K.) — *مَتَحَ بِسَلْحِهِ* *Album deiecit;* (S, K;) as also *مَتَحَ بِهِ*. (TA.) = *مَتَحَ النَّهَارُ* † *The day advanced, the sun becoming high:* (S, K:) a dial. form of *مَتَعَ*: (S:) *became prolonged.* (TA.) — *مَتَحَ*, and *امتح*, † *It (a day, and a night,) was long, or prolonged.* Said of a summer-day and of a winter-night. (Aṣ.)*

4: see 1.

5. *الْإِبِلُ تَمَّتَحُ فِي سَيْرِهَا* † *The camels move their fore-legs alternately* (*تُرَاوِحُ بِأَيْدِيهَا*, A, and some copies of the K; in other copies of the K, *تَتَرَوِّحُ*;) *in going along, (K,) like as the drawer of water moves alternately his two arms.* (A.)

8. *امتح* He pulled out a thing: (Aboo-Turáb and T, art. *نتح*, and K:) as also *إنتح*. (Aboo-Turáb and T, ubi supra.)

متح inf. n. of 1: see *متوح*.

† *بئر متوح* † *A well from which one draws water with the two hands by means of the pulley:* (S, L, K:) or, *of which the bottom, or part from which the water is drawn, is near to the mouth:* pl. *مَتَح*. (L.) [See also *مَتَح*.] — [You say,] *بِرْنَا عَقَبَةَ مَتَوْحًا* [in the CK *عَقَبَةَ*] † *We proceeded a long march.* (S, L, K.) — *بَيْنَنَا فَرَسٌ مَتَا*, and *مَاتِحٌ*, and *مَاتِحٌ*, † *Between us is a long league.* (L.) — *إِلَّيْلٌ مَتَا* † *A long night.* (S, K.) — *يَوْمٌ مَتَا* † *A day in which travelling is prolonged until the evening without intermission or alighting.* (L.) See *مَاتِحٌ*.

مَتَا: see *متوح*. — *فَرَسٌ مَتَا* † *A long horse, (A, TA,) that stretches himself out much or takes long steps, مَدَادٌ, (A, K,) in going along.* (TA.)

مَاتِحٌ and *مَتَوْحٌ* † *A drawer of water;* (S;) applied to a man who draws the water from the mouth of the well: one who draws it from the bottom being called *مَاتِحٌ*: pl. of *مَاتِحٌ*, *مَاتِحٌ*. (L.) — *مَاتِحٌ* † *A camel that draws water:* pl. *مَوَاتِحٌ*. (L.) [See an ex. in a verse cited voce *مَتَوْحٌ*.] — See *مَتَوْحٌ*.

[متر, &c.,

See Supplement.]

مت

1. *مَتَّ*, [aor. -,] *It (a bone) distilled, or let flow, the oily matter that was in it:* (TA:) [like *نَتَّ*]. — *مَتَّ*, (S, K, aor. -, inf. n. *مَتَّ*, TA,) and *مَتَّمَّتْ*, (K,) or, as in some copies of the K, *مَتَّمَّتْ*, (TA,) *It (a نَحْيِ, or butter-skin,) exuded [its butter: as also *نَتَّ*].* (S, K.) You do not say of it *نَصَحَ*. (S.) — *نَصَحَ الْحَمِيَّتِ* He sweats like the butter-skin. (TA, from a trad.) — *مَتَّ*, aor. -, *He (a man) sweated by reason of fatness.* (TA.) — *جَاءَ يَمَّتْ* He came in a fat state, and looking as though he were anointed. (TA.) — *مَتَّ قَيْحًا وَدَمًا*, aor. -; or aor. -; accord. to different readings of a phrase in the story of Abrahah; [*It exuded matter and blood*]: in the former case, the verb is trans.; in the latter, intrans.; and *قَيْحًا*, in the latter case, is regarded as a specificative. (Suh.) — *مَتَّ شَارِبَهُ*, (aor. -, inf. n. *مَتَّ*, ISd,) *He put some grease upon his mustaches:* (S, K:) or *he greased his mustaches so that they glistened:* (ISd:) or *he wiped his mustaches with his hands, they having been greased, and left some remains, or traces, of grease visible upon them:* (AZ:) IDrd thinks *مَتَّ* and *نَتَّ* to be syn. (TA.) — *مَتَّ الْجُرْحَ*, [aor. -;] *He removed the purulent matter from the wound:* (Aboo-Turáb, K:) or *he anointed the wound; as also *نَتَّ*.* (Aboo-Turáb.) — *مَتَّ*, aor. -, (inf. n. *مَتَّ*, TA,) *He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like:* (TA:) a dial. form of *مَتَّ*: (S:) or *he wiped anything:* (TA:) [as also *نَتَّ*.]

R. Q. 1. *مَتَّمَّتْ* He saturated a wick with oil. (K.) — *مَتَّمَّتْ*, *He immersed [a thing] in water.* (K.) = *مَتَّمَّتْ*, (inf. n. *مَتَّمَّةٌ*, S, and *مَتَّمَاتٌ*, S, K,) *He mixed, or confounded.* (S, K.) You say *مَتَّمَّتْ أَمْرَهُمْ* He confounded their affair. (S.) — *مَتَّمَّتْ* He moved it, or shook it, about; (S, K;) like *مَرَمَزَهُ*: (Aṣ, S:) you say *أَخَذَهُ فَمَتَّمَّتْ* He took it, and moved it, or shook it, about, and went forwards and backwards with it. (S.) — A poet says,

• *ثُمَّ اسْتَحَتَّ ذَرْعُهُ اسْتِحَاتًا*
• *نَكَفَتْ حَيْثُ مَتَّمَّتِ الْبِئْمَانَا*

i.e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon (أَصَابَ) a confused track. (S, app. from Aṣ.) [It seems to me, that he is speaking of the track of a viper.] *مَتَّمَاتٌ*, with kesreh, is the inf. n.; and *مَتَّمَاتٌ*, with fet-ḥah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like *زَلْزَالٌ* and *قَلْقَالٌ*, as dis-