

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 Aş 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 وَرَحْمٍ 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. *مَتَحٌ*, S,) *He drew water:* (S, Mşb, K:) or *he drew up water by means of the pulley and its appertences.*

(L.) — *مَتَحَ الدَّلْوُ* He drew out the bucket: (Mşb:) 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 dejecit;* (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. (Aş.)*

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.)

*متوح* 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. *مَتُوح*. (L.) [See also *مَتُوحًا*.] — [You say,] *بِرْنَا عَقَبَةَ مَتُوحًا* [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 إِلَى اللَّيْلِ* † *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 *مَتُوحٌ* † *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 *مَتُوحٌ*.] — See *مَتُوحٌ*.

[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 *مَتَّتْ*, (K,) or, as in some copies of the K, *مَتَّتْ*, (TA,) *It (a نَعِي, 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 *مَشَّ*: (S:) or *he wiped anything:* (TA:) [as also *نَتَّ*.]**

R. Q. 1. *مَتَّتْ* He saturated a wick with oil. (K.) — *مَتَّتْ*, *He immersed [a thing] in water.* (K.) = *مَتَّتْ*, (inf. n. *مَتَّتَةٌ*, S, and *مَتَاتٌ*, S, K,) *He mixed, or confounded.* (S, K.) You say *مَتَّتْ أَمْرَهُمْ* He confounded their affair. (S.) — *مَتَّتْ* He moved it, or shook it, about; (S, K;) like *مَرَمَزَهُ*: (Aş, S:) you say *أَخَذَهُ فَمَتَّتْ* 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 مَتَّتِ 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 Aş.) [It seems to me, that he is speaking of the track of a viper.] *مَتَاتٌ*, with kesreh, is the inf. n.; and *مَتَاتٌ*, with fet-ħah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like *زَلْزَالٌ* and *قَلْقَالٌ*, as dis-