

(Mo'allakát, p. 169.) — **تَمَتَّعَ** *He became provided with مَتَاعَ, or utensils and furniture for the house, or tent.* (TA, voce **تَبَيَّنَتْ**, q. v.) — **تَمَتَّعَ بِهِ** i. q. **عَاشَ**. (Bd, Jel, xi. 68.) — **تَمَتَّعَ** generally signifies *He enjoyed it*: (MA:) so in many cases in the **كُر**, &c.

8: see 5.

10. **اسْتَمْتَعَ بِكَذَا**, and **تَمَتَّعَ**, *He benefited or profited by such a thing.* (Msb.) — See 5. — **مُتَمَتِّعٌ**: see **مُتَمَسِّعٌ**.

مَتْعَةٌ *Enjoyment*; a subst. in the sense of **تَمَتَّعَ**; (S, Msb, K;) syn. **نِعْمَةٌ**. (Jel, xlvi. 26.) See an ex., in a verse of Lebeed, voce **فَرَطُ**. — **مَتْعَةٌ** *A gift to a divorced wife.* (Msb, K.) See **أَوْلَاهَا** — **مَتْعَةُ الضَّحَى** [i. e. **مَتْعَةٌ** ?] i. q. **فَيْقَةٌ**. (TA voce **فَيْقَةٌ**, in art. **فَوْق**.)

مَتَاعٌ *Anything useful or advantageous; as goods: such as the utensils and furniture of a house or tent, or household-goods: any utensils, or apparatus: chattels: a commodity, and commodities; (Mgh, &c.) generally best rendered goods, chattels, household-goods or chattels, or utensils and furniture.* — **الْمَتَاعُ** [signifies **الْفَرْجُ**]; a woman's pudendum: (TA:) [see **مُتَوَهِّجَةٌ**, in art. **وَهَج**; and] the penis. (Mgh.) — **مَتَاعٌ** also applies to *Food, the necessaries of life*: see two exs. voce **حَقَفَ**. — **مَتَاعٌ** for a divorced wife, *A provision of necessaries, such as food and clothing and household-utensils or furniture*: see **عَرَفَ**, and Bd in ii. 242: i. q. **تَمَتَّعَ**. (Bd in ii. 237.) — **مَتَاعٌ** i. q. **يَتَمَتَّعَ بِهِ**, and **الِاسْتِمْتَاعُ**; (Jel in iv. 79;) generally best rendered *Enjoyment*, in the **كُر** iv. 79 and ix. 38 and similar cases. See **مَتْعَةٌ**.

متن

2. **مَتَّنَهُ**, inf. n. **تَمَتَّنَ**, *He made it, or rendered it, strong, stout, firm, or hard.* (TA.) — **مَتَّنَ** *He seasoned a skin with rob, or inspissated juice (رَب).* (K.)

مَتْنُ الظَّهْرِ is *The erector spinæ muscle, which consists of the sacro-lumbalis and longissimus dorsi and spinalis dorsi.* The **مَتْنُ** is *The back*: (M, Msb:) or, as also **مَتْنَةٌ**, (M,) or **مَتْنَانِ**, (T,) *two portions of firmly-bound flesh between which is the back-bone, [or that confine the back-bone,] rendered firm by being tied (مَعْلُوبَتَانِ) with, or by, عَقَبَ [or sinews,] (T, M,) or the مَتْنَانِ are the two sides of the back.* (M.) — **مَتْنَا الظَّهْرِ** *The two portions of flesh and sinew next the back-bone, on each side.* (S.) — **مَتْنٌ** [The broad

side, or the middle of the broad side, of the blade, of a sword;] *the part in the middle of which is the [ridge called] عَمُودُ*, (En-Nadr, in L, voce **عَمُودٌ**) or the part in which is the [ridge called] **عَمُودٌ**: **عَمُودٌ** (K, voce **سَفَقَةٌ**), and **شَطِيبَةٌ**, and **عَمُودٌ**: (K, voce **عَمُودٌ**) or the ridge [itself] (**عَبْرٌ**) rising in the middle of a sword. (T.) — **مَتْنٌ** *The hard and outer or apparent part of anything*: pl. **مَتْنٌ** and **مَتْنُونَ**. (M.) — **مَتْنٌ** *The middle of a bow, and of a spear.* (Munjid of Kr.) — **مَتْنٌ** *The part between two poles of a بَيْتٍ, or tent.* (AZ in TA, art. **رَبِيعٌ**) — **مَتْنٌ** *Elevated, and level, or plain, ground*: (M:) or *hard and elevated ground.* (S, Msb, K.) — **مَتْنُ القَرَسِ** *One of the four bright stars in Pegasus, that (a) at the extremity of the neck*: see **الْفَرْغُ**. — **مَتْنٌ** i. q. **حَدِيثٌ** and **أَثَرٌ** and **خَبْرٌ**, *A tradition of Moḥammad, or of another, namely a companion of Moḥammad, &c.* (IbrD.)

مَتْنَةٌ: see **مَتْنٌ**.

مَتِينٌ *Strong; stout; firm; hard.* (S, K, Msb.) [Well seasoned. Possessing any quality in a strong degree.]

أَشَدُّ حَلَاوَةً, i. q. **أَمْتَنُ حَلَاوَةً**. (TA, voce **حَمَّتْ**.)

تَمَتَّانِ: see **تَمَتَّعَ**.

تَمَتَّعَ (a subst., properly speaking, like **تَمَتَّعَ**, q. v.) and **تَمَتَّانِ** *The threads, or strings, of tents.* (K.)

متى

متى signifies *When?* and *when* used to denote a condition: see **أَيَّنَ** and **أَنَّى**. — **حَتَّى متى** *Until when? how long? and also until the time when.* See Freytag's Arab. Prov. i. 382.

مثل

1. **مَثَلٌ** aor. 2, inf. n. **مَثَلٌ**; (S, M, K, &c.) and **مَثَلٌ**; (M, K;) *He stood erect*; (S, M, K, &c.) **مَثَلٌ بِهِ** *before him.* (S, &c.) — **مَثَلَهُ**, inf. n. **مَثَلَةٌ**, *He mutilated him; castrated him; namely, a sheep or goat.* (TA in art. **دَجَنَ**, from a trad.)

2. **مَثَلٌ**: see a verse of Kutheiyir in art. **رُود**, conj. 4. — **مَثَلُهُ**: see **شَبَّهُهُ**.

3. **مَثَلُهُ** i. q. **شَابَّهُهُ**. (TA.)

4. **أَمَثَلَهُ** *He set it up*: from **مَثَلٌ** "he stood erect." — *He set up a butt or mark*: see an ex. voce **عَرَضَ**.

5. **تَمَثَّلَ بِكَذَا** [*He affected to be like, or imitated, such a thing*;] i. q. **تَشَبَّهَ بِهِ**. (TA, art. **شَبَّهُ**.) — **تَمَثَّلَ البَيْتَ** and [more commonly] **بالبَيْتِ** *He used, or applied, the verse as a proverb, or proverbially.* (MA.) — See **تَشَبَّهَ**.

6. **تَمَثَّلَ** *He became nearly in a sound, or healthy, state; or near to convalescence*: (K:) or *he became more like the sound, or healthy, than the unsound, or unhealthy, who is suffering from a chronic and pervading disease*; (TA;) or so **تَمَثَّلَ لِلْبُرءِ**. (M.) Said also of a wound: (T, S in art. **دَمَل**;) and of a disease; like **أَشْكَلَ**. (TA, art. **شَكَلَ**.) — **تَمَثَّلَ** i. q. **تَشَابَهَا**. (M, K in art. **سَوَى**.)

8. **إِمْتَثَلَ أَمْرَهُ** *He followed his command, order, bidding, or injunction; did like as he commanded, ordered, &c.*; (Mgh;) *he obeyed his command, order, &c.* (Msb.)

مِثْلٌ *A like; a similar person or thing; match; fellow; an analogue.* (K, &c.) See **نَدٌّ** and voce **بَدَلٌ**. — *A likeness, resemblance, or semblance*; see **شَبَّهُهُ**. — *An equivalent; a requital.* — **مِثْلٌ**, used as a denotative of state, means *Like*. Ex. **مَرَّ مِثْلَ البرقِ** *He passed like the lightning.* See an ex. in the **كُر** li. 23; and another, from Şakhr-el-Ghef, voce **فَرَضَ**.

مِثْلٌ i. q. **صِفَةٌ** [as meaning *A description, condition, state, case, &c.*]; (S, K, &c.) or **وَصْفٌ** [meaning the same]: (Msb:) or this is a mistake: (Mbr, AAF, TA:) or it may be a tropical signification: (MF, TA:) for in the language of the Arabs it means *a description by way of comparison*: (AAF, TA:) you say **مثل زيد مثل فلان** [*The description of Zeyd, by way of comparison, or the condition, &c., is that of such a one*]: it is from **المِثَالُ** and **الْحَدْوُ**: (Mbr, TA:) it is metaphorically applied to a condition, state, or case, that is important, strange, or wonderful. (Ksh, Bd in ii. 16.) The phrase here given is more literally, and better, rendered, *The similitude of Zeyd is the similitude, or is that, of such a one*; for a similitude is a description by way of comparison. — You say also, **جَعَلَهُ مِثْلًا** [*He made it (an expression or the like) to be descriptive, by way of comparison, of such a thing*]. (TA passim.) [And **مِثْلٌ لِكَذَا** means *An expression denoting, by way of similitude, such a thing*.] — **عَلَى المِثْلِ** *As indicative of resemblance to something.* — See **بَدَلٌ**.

مِثَالٌ *Quality, mode, manner, fashion, and form*; (Msb;) *a model according to which another thing is made or proportioned; a pattern, (مِقْدَارٌ) by which a thing is measured, proportioned, or cut out*: (T:) *an example of a class*