

5. *تَمَتَّى*, originally *تَمَتَّتْ*, which has not been heard, (like *تَطَنَّنَ* for *تَطَنَّنَ*, TA,) i.q. *تَمَطَّى*. (K.) — *تَمَتَّى فِي الْحَبْلِ* He bore upon the rope in order to break it, (K,) or to stretch it out. (TA.) See also art. *مَتَو*.

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

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

• *أَلَمْ تَسْأَلِ الْأَطْلَالَ مَتَّى عُيُودَهَا* •
[Didst thou not ask the remains of the dwelling, when were their times?] AHát asked Aš respecting *مَتَّى* in this hemistich, and he answered, I know not. AHát thinks that it is for *مَتَّى*: or that it may be for *مَتَّى*, inf. n. of *مَتَّى*; 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.)

مَتَّى signifies *مَتَّى بِهِ*; (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 الْمَتَّى* [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 *مَتَّى*, which signifies the same.]

مَتَّى 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 *مَتَّى*, which signifies the same.] — *بَيْنَنَا رَجْمٌ مَتَّى*, i.e. *قَرِيبَةٌ*, Between us is a near relationship. (L.)

مَتَا

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

مَتَح

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

(L.) *مَتَحَ الدَّلْوُ* — *He drew out the bucket*: (Mšb:) 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 بِالدَّلْوِ* *Peperit*. (S, K.) — *مَتَحَ بِالدَّلْوِ* *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 *مَتَحَ*; It (a day, and a night,) was long, or prolonged. Said of a summer-day and of a winter-night. (Aš.)

4: see 1.

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

8. *مَتَحَ* He pulled out a thing: (Abou-Turáb and T, art. *نَحَ*, and K:) as also *مَتَّحَ*. (Abou-Turáb and T, ubi supra.)

مَتَّحَ inf. n. of 1: see *مَتَّحَ*.
مَتَّحَ 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. *مَتَّحَ*. (L.) [See also *مَتَّحَ* — *بِرْنَا عَقَبَةً مَتَّحًا* [in the CK *عَقَبَةً*] We proceeded a long march. (S, L, K.) — *بَيْنَنَا فَرْسَخٌ مَتَّحًا*, and *مَتَّحَ*, and *مَتَّحَ*; Between us is a long league. (L.) — *لَيْلٌ مَتَّحَةٌ* A long night. (S, K.) — *يَوْمٌ مَتَّحٌ* A day in which travelling is prolonged until the evening without intermission or alighting. (L.) See *مَتَّحَ*.

مَتَّحَ see *مَتَّحَ*. — *فَرَسٌ مَتَّحٌ* A long horse, (A, TA,) that stretches himself out much or takes long steps, *مَدَّادٌ*, (A, K,) in going along. (TA.)

مَتَّحَ and *مَتَّحَ* 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 *مَتَّحَ*: pl. of *مَتَّحَ*. (L.) — *مَتَّحَ* A camel that draws water: pl. *مَوَاتِحَ*. (L.) [See an ex. in a verse cited voce *مَتَّحَ*.] — See *مَتَّحَ*.

[مَتَّحَ, &c.,

See Supplement.]

مَث

1. *مَثَ*, [aor. -,] It (a bone) distilled, or let flow, the oily matter that was in it: (TA:) [like *نَثَ*]. — *مَثَ*, (S, K, aor. -, inf. n. *مَثَ*, TA,) and *مَثَّ*, (K,) or, as in some copies of the K, *مَثَّ*, (TA,) It (a *نَبِي*, or butter-skin,) exuded [its butter: as also *نَثَ*]. (S, K.) You do not say of it *نَصَحَ*. (S.) — *مَثَّ* *الْحَمِيَّتِ* He sweats like the butter-skin. (TA, from a trad.) — *مَثَ*, aor. -, He (a man) sweated by reason of fatness. (TA.) — *جَاءَ يَمِثٌ* He came in a fat state, and looking as though he were anointed. (TA.) — *مَثَ قَبًا 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 *قَبًا*, in the latter case, is regarded as a specificative. (Suh.) — *مَثَ شَارِبَهُ*, (aor. -, inf. n. *مَثَ*, 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 *مَثَ* and *نَثَ* to be syn. (TA.) — *مَثَ الْجُرْحَ*, [aor. -,] He removed the purulent matter from the wound: (Abou-Turáb, K:) or he anointed the wound; as also *نَثَ*. (Abou-Turáb.) — *مَثَ*, aor. -, (inf. n. *مَثَ*, TA,) He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of *مَثَ*: (S:) or he wiped anything: (TA:) [as also *نَثَ*.]

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

• ثَمَّ اسْتَحَثَّ ذُرْعَهُ اسْتِحْثَانًا •
• نَكَفْتُ حَيْثُ مَثَّ الْبِشْمَانَا •

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 Aš.) [It seems to me, that he is speaking of the track of a viper.] *مَثَّ*, with kesreh, is the inf. n.; and *مَثَّ*, 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-