

R. Q. 1. **تَمَّتْ** is the inf. n. of **تَمَّتَ**, (Mḡb,) and signifies *The reiterating in uttering the letter ت*: (Mbr, Zj in his "Khalḡ el-Insān," T, Ṣ, Mḡb:) [if so, *syn. with تَمَّتْ*:] or the *tongue's pronouncing indistinctly, missing the place of the letter, [i. e. the place of its pronunciation in the organs of speech,] and recurring to an utterance like ت and م, though this be not distinct*: (Lth, T:) or the *making the speech [or tongue] to revert [repeatedly] to ت and م*: (M, K:) or the *jabbering, or hurrying in one's speech, so as hardly, or not at all, to make a person understand*: (M:) or the *uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth*. (M, K.)

تَمَّ an inf. n. of **تَمَّ**, in the first of the senses explained above. (M, K.) See **تَمَّ**, in two places. = See also **تَمَّ**.

تَمَّ an inf. n. of **تَمَّ**, in the first of the senses explained above. (M, K.) See **تَمَّ**, in two places.

تَمَّ an inf. n. of **تَمَّ**, in the first of the senses explained above. (M, K.) See **تَمَّ**, in five places: — and **تَمَّ**, in three places. = Also *i. q.* **فَأَسَّ** [app. here meaning *A kind of hoe*]: (IAḡr, T, K:) or *i. q.* **مَسَّ** [a spade, or a shovel]: (K:) pl. **تَمَّ** (IAḡr, T,) or **تَمَّ**. (So in the TA.)

تَمَّ: see what next follows, in two places.

تَمَّ (M, K) and **تَمَّ** (TA) [the former written in the CK **تَمَّ**] sings. of **تَمَّ** (M, K, TA) and **تَمَّ** (K, TA,) or **تَمَّ**, which [ISd says] I think to be a quasi-pl. n., (M,) or **تَمَّ** is the quasi-pl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* (**حَزْر** [in the CK **حَزْر**, for which Golius appears to have found **حَزْر**, for he has rendered it by "amuletum," and Freytag has done the same,]) of **شَعْر** [meaning *goats' hair*], and of *camels' hair*, and of *wool*, (M, K, TA,) of that wherewith a woman [or a man] completes her [or his] web: (TA:) and **تَمَّ** signifies *what is given, of wool, or camel's hair, [or goats' hair,] (Ṣ, TA, [and mentioned also in the K, but there, by misplacement, made to relate to **تَمَّ** instead of **تَمَّ**,]) for a man to complete therewith the weaving of his كَسَا*; (Ṣ;) as also **تَمَّ**. (K, TA.)

تَمَّ: see **تَمَّ**.

تَمَّ: see **تَمَّ**, in four places: = and see also **تَمَّ**.

تَمَّ (T, Ṣ, K) and **تَمَّ** (M, K) and **تَمَّ** (K) inf. ns. of **تَمَّ**, in the first of the senses explained above; (T, Ṣ, M, K;) as also **تَمَّ** and **تَمَّ** and **تَمَّ**. (M, K.) [Hence,] **وَلَدَتْهُ لَيْتَمًا** and **لَيْتَمًا** *She brought him forth at the completion of formation*; (K, TA;) i. e., *when his formation was complete*: (TA:) [or, *at the completion of gestation*:] and, accord. to Aḡ, **وَلَدَتْهُ التَّمَامَ**, with the art. ال; not indeter-

minate, except in poetry. (IB, TA.) And **وَلَدَتْ** **لَيْتَمًا** and **لَيْتَمًا** [*She brought forth at the completion of formation; or, of gestation*]. (Ṣ.) And **وَلَدَتْ** **لَيْتَمًا** and **وَلَدَتْ** **لَيْتَمًا** [*She cast the child at a period not that of the completion of formation; or, of gestation; i. e., prematurely*]. (Mḡb.) And **وَلَدَ** **المَوْلُودَ لَيْتَمًا** and **لَيْتَمًا** [*The infant was born at the completion of formation; or, of gestation*]. (T, Ṣ.) And **وَلَدَ** **لَيْتَمًا** and **لَيْتَمًا** [*The child was born at the completion of gestation*]. (Mḡb.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, **وَلَدَ** **الغُلَامَ لَيْتَمًا** and **لَيْتَمًا**, and **بَدُرُ تَمَّ**, and that in every other case it is **تَمَّ**, with fet-ḥ, requires consideration.] You say also, **بَدُرُ تَمَّ** and **تَمَّ** [lit. *The full moon of completion*]: and **بَدُرُ تَمَّ** [lit. *A complete full moon*]: all meaning *the moon, or a moon, when it is full, so that it shines brightly*: (M, K:) and **قَمَرُ تَمَّ** and **تَمَّ** *A complete, or full, moon*. (Ṣ.) And **لَيْلَةُ تَمَّ** and **لَيْلَةُ تَمَّ**, with fet-ḥ to the ت, (ISh, T,) or **لَيْلَةُ تَمَّ**, with kesr, [which seems to be at variance with general usage,] and sometimes with fet-ḥ, (Mḡb,) [*The night of the completion of the moon; i. e. the night of the full moon; (ISh, T, Mḡb;) which is the thirteenth night; (ISh, T;) or the fourteenth. (T.) And **لَيْلُ تَمَّ**, with kesr only, (T, Ṣ, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also **لَيْلُ تَمَّ**, and in like manner, **لَيْلُ تَمَّ** (T) and **لَيْلُ تَمَّ** (T, K,) *The longest night of the year*; (Lth, T, Ṣ;) *the longest night of winter*; (Aḡ, ISh, T, M, K;) *that in which our Lord Jesus was born*: (Aḡ, T:) or *each of three nights of which no deficiency is apparent*: (Lth, T, M, K:) or *the night that is from thirteen to fifteen hours in length*: (Aboo-Amr Esh-Sheybānee, T:) or *the night that is twelve hours or more in length*: (AA, T, M, K:) and *any night that is long, or tedious, to one, and in which one does not sleep*, is called **لَيْلَةُ تَمَّ**, or said to be like the night thus called. (IAḡr, T.) And **رُئِيَ** **الهِلَالُ لَيْتَمًا** [*The new moon was seen at the completion of the month; showing that another month was commencing*]. (T.) And **تَمَّ** and **تَمَّ** and **تَمَّ** (Ṣ, M,) three dial. vars., of which the first is the most chaste, i. e., **تَمَّ** [meaning *The sayer thereof refused, or did not consent to, aught save completion*]; he executed, or accomplished, or kept to, his saying; he did not go back from it. (Ṣ, TA.) — **تَمَّ** (with fet-ḥ only, AZ, AAF, M) also signifies *The complement of a thing; the supplement thereof; the thing by the addition of which is effected the completion or perfection of a thing*; (AZ, T, AAF, M, K;) and so **تَمَّ** (M, K) and **تَمَّ**. (T, M, K.) You say, **هَذِهِ الدَّرَاهِمُ هَذِهِ المَائَةُ** and **تَمَّ** **هَذِهِ المَائَةُ**, *These dirhems are the complement of this hundred; or, what complete this hundred*. (T.) [And **تَمَّ***

كِتَابٍ *The supplement of, or to, a book*.] — See also **تَمَّ**, in two places.

تَمَّ: see **تَمَّ**, first sentence.

تَمَّ: see **تَمَّ**, throughout the greater part of the paragraph: — and see also **تَمَّ**.

تَمَّ *Strong; firm; hard*: (A 'Obeyd, T, Ṣ, M, Mḡb, K:) or *strong in make, or formation*: (TA:) or *complete, or perfect, in make, or formation, and strong*: (M:) applied to a man and to a horse: (M, TA:) fem. with ة. (TA.) See also **تَمَّ**. — Also *Tall*; (T;) applied to a man. (TA.) = See also **تَمَّ**.

تَمَّ: see **تَمَّ**, near the end of the paragraph.

تَمَّ *A remainder, or remaining portion*, (K,) of anything. (TA.)

تَمَّ *A kind of amulet (عُودَةٌ, T, Ṣ) which is hung upon a human being; forbidden to be worn*: (Ṣ:) or *a kind of bead*: (Ṣ, Mḡb:) erroneously imagined by some to be the same as **مَعَادَةٌ**: (El-Kutabee, Mḡb:) but as to the **مَعَادَاتُ** that are inscribed with something from the Kūr-ān, or with the names of God, in these there is no harm: (Ṣ, Mḡb:) *a speckled bead, black speckled with white, or the reverse, which is strung upon a thong, and tied to the neck*: (M, K:) sing. of **تَمَّ** and [n. un. of] **تَمَّ**: (T, M, K:) **تَمَّ** signifies *certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye*: (T, Mḡb:) or the **تَمَّ** is, accord. to some, a necklace (قِلَادَةٌ) upon which are put thongs and amulets (عُودٌ): (M:) or a necklace (قِلَادَةٌ) of thongs: and is sometimes applied to the amulet (عُودَةٌ) that is hung upon the necks of children: (T:) but he who makes **تَمَّ** to signify thongs is in error: El-Farezdaḡ uses the phrase **سُيُورُ التَّمَّ** because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T, Mḡb:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the **تَمَّ**, as to its being the bead itself: (TA:) but accord. to En-Nakha'ee, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were **تَمَّ**: (Mḡb:) the **تَمَّ** is [said to be] thus called because by it the condition of the child is rendered complete. (Ḥar p. 22.)

تَمَّ: see **تَمَّ**.

تَمَّ *One whose utterance is such as is termed تَمَّ*: (Ṣ, M, Mḡb, Mḡb, K:) [see R. Q. 1: accord. to most authorities,] *one who reiterates in uttering the letter ت*: (Ṣ, Mḡb, Mḡb:) or, accord. to AZ, *one who jabbars, or hurries in his speech, so as not to make another understand*: (Mḡb, Mḡb:) fem. with ة. (M, K.)

تَمَّ [part. n. of **تَمَّ** in the first of the senses explained above]: (T, M, K, &c.) *Complete, entire, whole, or full; without, or free from, deficiency*: and *consummate, or perfect*: (MF, TA:) as also **تَمَّ**, [which see above,] (M, *KL,) [and **تَمَّ**,