

R. Q. 1. **تَمَّتْ** is the inf. n. of **تَمَّتَمَ**, (Msb,) and signifies *The reiterating in uttering the letter ت*: (Mbr, Zj in his "Khalḳ el-Insān," T, S, Msb:) [if so, *syn. with تَمَّتَتْ*:] 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 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in two places. — See also **تَمَّتْ**.

**تَمَّ** an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in two places.

**تَمَّ** an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in five places: — and **تَمَّامٌ**, in three places. — Also *i. q.* **فَأَسَّ** [app. here meaning *A kind of hoe*]: (IAḡr, T, K:) or *i. q.* **مِسْحَاةٌ** [*a spade, or a shovel*]: (K:) pl. **تَمَّتَمَةٌ** (IAḡr, T,) or **تَمَّتَمٌ**. (So in the TA.)

**تَمَّتَمٌ**: see what next follows, in two places.

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

**تَمَّتَمٌ**: see **تَمَّتَمَةٌ**.

**تَمَّتَمٌ**: see **تَمَّتَمٌ**, in four places: — and see also **تَمَّتَمٌ**.

**تَمَّتَمٌ** (T, S, K) and **تَمَّتَمٌ** (M, K) and **تَمَّتَمٌ** (K) inf. ns. of 1, in the first of the senses explained above; (T, S, M, K;) as also **تَمَّتَمٌ** and **تَمَّتَمٌ**. (M, K.) [Hence,] **وَدَدَتْهُ لَيْتَمٌ** and **وَدَدَتْهُ لَيْتَمٌ** and **لَيْتَمٌ** and **لَيْتَمٌ** *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, **وَدَدَتْهُ لَيْتَمٌ**, with the art. ال; not indeter-

minate, except in poetry. (IB, TA.) And **وَدَدَتْ** **لَيْتَمٌ** and **لَيْتَمٌ** [*She brought forth at the completion of formation; or, of gestation*]. (S.) And **وَدَدَتْ** **لَيْتَمٌ** and **لَيْتَمٌ** [*She cast the child at a period not that of the completion of formation; or, of gestation; i. e., prematurely*]. (Msb.) And **وَدَدَتْ** **لَيْتَمٌ** and **وَدَدَتْ** **لَيْتَمٌ** [*The infant was born at the completion of formation; or, of gestation*]. (T, S.) And **وَدَدَتْ** **لَيْتَمٌ** and **وَدَدَتْ** **لَيْتَمٌ** [*The child was born at the completion of gestation*]. (Msb.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, **وَدَدَتْ** **لَيْتَمٌ** and **وَدَدَتْ** **لَيْتَمٌ**, and that in every other case it is **وَدَدَتْ** **لَيْتَمٌ**, with fet-ḥ, requires consideration.] You say also, **وَدَدَتْ** **لَيْتَمٌ** and **وَدَدَتْ** **لَيْتَمٌ** [lit. *The full moon of completion*]: and **وَدَدَتْ** **لَيْتَمٌ** [lit. *A complete full moon*]: all meaning *the moon, or a moon, when it is full, so that it shines brightly*: (M, K:) and **وَدَدَتْ** **لَيْتَمٌ** and **وَدَدَتْ** **لَيْتَمٌ** *A complete, or full, moon*. (S.) And **لَيْتَمٌ** and **لَيْتَمٌ** **لَيْتَمٌ**, with fet-ḥ to the ت, (ISh, T,) or **لَيْتَمٌ** **لَيْتَمٌ**, with kesr, [which seems to be at variance with general usage,] and sometimes with fet-ḥ, (Msb,) [*The night of the completion of the moon; i. e.] the night of the full moon*; (ISh, T, Msb;) which is *the thirteenth night*; (ISh, T;) or *the fourteenth*. (T.) And **لَيْتَمٌ** **لَيْتَمٌ**, with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also **لَيْتَمٌ** **لَيْتَمٌ**, and in like manner, **لَيْتَمٌ** **لَيْتَمٌ** (T) and **لَيْتَمٌ** **لَيْتَمٌ**, (T, K,) *The longest night of the year*; (Lth, T, S;) *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 **لَيْتَمٌ**, or said to be like the night thus called*. (IAḡr, T.) And **وَدَدَتْ** **لَيْتَمٌ** [*The new moon was seen at the completion of the month; showing that another month was commencing*]. (T.) And **وَدَدَتْ** **لَيْتَمٌ** and **وَدَدَتْ** **لَيْتَمٌ**, (S, M,) three dial. vars., of which the first is the most chaste, i. e., **وَدَدَتْ** **لَيْتَمٌ** [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. (S, TA.) — **وَدَدَتْ** **لَيْتَمٌ** (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 **وَدَدَتْ** **لَيْتَمٌ** (M, K) and **وَدَدَتْ** **لَيْتَمٌ**. (T, M, K.) You say, **هَذِهِ الدَّرَاهِمُ هَذِهِ المَائَةُ**, and **هَذِهِ المَائَةُ هَذِهِ الدَّرَاهِمُ**, *These dirhems are the complement of this hundred; or, what complete this hundred*. (T.) [And **وَدَدَتْ** **لَيْتَمٌ**

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

**وَدَدَتْ**: see **وَدَدَتْ**, first sentence.

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

**وَدَدَتْ** **لَيْتَمٌ** *Strong; firm; hard*: (A'Obeyd, T, S, M, Msb, 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 **وَدَدَتْ**. — Also *Tall*; (T;) applied to a man. (TA.) — See also **وَدَدَتْ**.

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

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

**وَدَدَتْ** **لَيْتَمٌ** *A kind of amulet (عُودَةٌ, T, S) which is hung upon a human being; forbidden to be worn*: (S:) or *a kind of bead*: (S, Mgh:) erroneously imagined by some to be the same as **مَعَادَاتٌ** (El-Kutabee, Mgh:) but as to the **مَعَادَاتٌ** that are inscribed with something from the **كُرْآن**, or with the names of God, in these there is no harm: (S, Mgh:) *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 **وَدَدَتْ** and [n. un. of] **وَدَدَتْ**: (T, M, K:) **وَدَدَتْ** signifies *certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye*: (T, Mgh:) or the **وَدَدَتْ** 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 **وَدَدَتْ** to signify *thongs* is in error: El-Farezdaq uses the phrase **وَدَدَتْ** because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T, Mgh:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the **وَدَدَتْ**, 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 **وَدَدَتْ**: (Mgh:) the **وَدَدَتْ** is [said to be] thus called because by it the condition of the child is rendered complete. (Ḥar p. 22.)

**وَدَدَتْ**: see **وَدَدَتْ**.

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

**وَدَدَتْ** [part. n. of 1 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 **وَدَدَتْ**, [which see above,] (M, \*KL,) [and **وَدَدَتْ**,