

sings to camels to urge them on, or excite them. (TA.)

مُسْتَشِلٌ [act. part. n. of 10, q. v. It is said in the T to have a signification derived from تَلَّةٌ in the last of the senses assigned to the latter word above; so that it seems to mean *Seeking*, or *demanding*, the transfer of a debt, or claim, or the like, by shifting the responsibility from one person to another].

تل

1. تَلَوَّهٌ: see تَلَيَّةٌ.

2. تَلِيٌّ &c.: see art. تلو.

تم

1. تَمَّ الشَّيْءُ: (T, S, M, K, &c.) aor. تَمَّ, (T, M, K,) inf. n. تَهَامِرٌ, (T, S,) or تَهَامُرٌ, (M,) or both, and (K,) and تَهَامَةٌ (M, K) and تَهَامَةٌ, (K,) and تَهَامٌ and تَهَامٌ, (M, K,) of which last three forms the first is said to be the most chaste, (TA.) [The thing was, or became, complete, entire, whole, or full; i. e., without, or free from, deficiency: and sometimes, the thing was, or became, consummate, or perfect; which latter signification is more properly expressed by كَمْلٌ:] accord. to the author of the K, as is shown in art. كمل, and accord. to some others, تَهَامٌ and كَمْلٌ are syn.; but several authors make a distinction between them: the former is said to signify a thing's being, or becoming, without, or free from, deficiency; and the latter, to signify تَهَامٌ and something more, as, for instance, goodliness, and excellence, essential or accidental; though each is sometimes used in the sense of the other: or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Harâlee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemâl says, when one says of a thing كَمْلٌ, he means that what was desired of it became realized. (TA.) [See also تَهَامٌ, below.] You say, تَمَّ خَلْقَهُ [His make, or formation, was, or became, complete, or perfect; he (a child or the like, and a man,) was, or became, fully formed or developed, or complete in his members; and he (a man) was, or became, full-grown]: (TA:) [whence, probably,] تَمَّ الشَّيْءُ: [as meaning] The thing became strong and hard. (Msb.) And تَمَّ القَمَرُ, (T, S, M, Msb,) or اتَّمَّ, (M, K,) The moon became full, so that it shone brightly. (M, K.) And, of her who is pregnant, تَمَّ أَيَامَ حَمْلِهَا [The days of her gestation became complete]. (S.) — تَمَّ إِلَى كَذَا— He reached, attained, arrived at, or came to, such a thing; as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA.) — تَمَّ إِلَى مَوْضِعٍ كَذَا— and, اتَّمَّ إِلَيْهِ, He repaired, or betook himself, to, or towards, such a place; he went to it. (Har p. 508.) Aboo-Dhu-eyb says,

فَبَاتْ بِجَمْعِ ثُمَّ تَمَّ إِلَى مِنْيٍ *

[which may be rendered *And he passed the night in Jema* (a name of El-Muzdelifeh): then he repaired, or went, to Minâ; there completing the

ceremonies of the pilgrimage; wherefore ISd says,] I think that, by تَمَّ, [or rather تَمَّ إِلَى مِنْيٍ] he means he completed his pilgrimage. (M.) — تَمَّ بِهِ, and تَمَّ عَلَيْهِ: see their syn. اتَّمَهُ (4). — [Hence,] تَمَّ عَلَيْهِ He performed it, or executed it; he accomplished it; namely, an affair; a fast; a purpose, or an intention. (Mgh.) — And He persevered in it; (Mgh, TA;) as also تَمَّ عَلَيْهِ, without teshdeed, as in the phrase إِنْ تَمَّتْ عَلَى [If she persevere in what I desire], occurring in a trad.; but IAth says that the verb here means تَمَّتْ. (TA.) You say, تَمَّ عَلَى الْإِبَاءِ He persevered in refusal, or dislike, or disapproval. (Mgh.) — It was broken. (T.) — And i. q. بُلْغَ [app. بُلْغَ, i. e. He was jaded, harassed, distressed, fatigued, or wearied]. (T.)

2. تَمَّةٌ: see its syn. اتَّمَهُ; and see also 1, near the end of the paragraph.— He, or it, destroyed it; made it to reach its appointed term of duration. (Sh, T, K.) — تَمَّهُ— تَمَّهُ He gave them the share of their arrow in the game called المَيْسِرُ; (IAar, M, K;) i. e. he gave them to eat the flesh which was their share. (M.) Accord. to Lh, التَّشِيمُ in the game called المَيْسِرُ signifies A man's taking what has remained, so as to complete the shares, or make up their full number, when the players have diminished from the slaughtered camel [by taking their shares]. (T.) — تَمَّ عَلَى— تَمَّ عَلَى الجَرِيجِ He hastened and completed the slaughter of the wounded man; or made his slaughter sure, or certain. (M, K, TA.) — تَمَّ الْكُسْرُ— تَمَّ الْكُسْرُ and تَمَّ, (M, TA,) in the copies of the K, erroneously, تَمَّ, (TA,) [in the CK, تَمَّ again,] i. e. [The fracture, or the broken bone, or simply the bone,] cracked, without separating (ولَمْ يَبْيَنْ): or cracked, and then separated. (M, K.) You say, تَمَّ وَتَمَّ تَمَّ الْكُسْرَ فَتَمَّ [He, or it, completed the fracture, or cracked the broken bone, or the bone, and it cracked, &c.]. (M.) And ظَلَّعَ فُلَانٌ ثُمَّ تَمَّ— ظَلَّعَ فُلَانٌ ثُمَّ تَمَّ i. e. [Such a one limped, or halted, or was slightly lame: then] his lameness became complete by fracture: from تَمَّ signifying “it was broken:” (T:) [or تَمَّ signifies his lameness became complete by an increased fracture, after he had had a fracture with which he was able to walk: this is what is meant by the following loose explanation:] كَسْرٌ يَمْشِي بِهِ ثُمَّ أَبْتَ قَسْمَمْ (K.) [In the CK, تَمَّمْ أَبْتَ قَسْمَمْ is here erroneously put for أَبْتَ = تَمَّمْ].— تَمَّمْ أَبْتَ is a name of the tribe of Temimah, (Th, M,) or a تَمِيمَةٌ, (K,) upon the new-born child, or young infant. (Th, M, K.) — تَمَّتْ عَنْهُ الْعَيْنَ— I repelled from him the evil eye by hanging [upon him] the تَمِيمَةَ. (A, TA.) — تَمَّ also signifies He became, in the inclination of his mind, (Lth, T, M, K,) and in his opinion, and his place of abode or settlement, (Lth, T, M, K,) as one of the tribe of Temimah; (Lth, T, M, K;) as also تَمَّ; (K, TA; [in the CK, تَمَّ again,]) or accord. to analogy it would be تَمَّ, like تَمَّضَرْ and تَنَزَّرْ. (T.) And He asserted himself to be related to the tribe of Temimah. (M.)

3. مُتَمَّةٌ [inf. n. of تَامَ] The vying, or contending, with another in completeness, or perfection. (KL.) [You say, تَامَهُ He vied, or contended, with him &c.]

4. اتَّمَرٌ, said of the moon: see 1.— Said of a plant, It became tall and full-grown; or became of its full height, and blossomed. (M, K.) — اتَّمَثٌ, said of one that is pregnant, She completed the days of her gestation: (S:) or, said of a woman and of a she-camel, (M,) she became near to bringing forth. (M, K.) — اتَّمَ إِلَى مَوْضِعٍ كَذَا— see 1. — اتَّمَ الشَّيْءُ, (S, M, K,) or الْأَمْرُ, (Mgh,) and اتَّمَ بِهِ, (M,) inf. n. تَهَامِرٌ; (TA;) and اتَّمَهُ, (T, S, M, K,) inf. n. تَشِيمٌ; (T, TA;) and استَمَهُ; (S, Mgh, K;) and بِهِ تَمَّ, (M, K;) signify the same; (S, Mgh;) i. e. جَعَلَهُ تَامًا (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and أَكْمَلَهُ (M in explanation of the last) [He made the thing, or the affair, complete, entire, whole, or full; i. e., without, or free from, deficiency; he completed it: and sometimes, he consummated, or perfected, it]. وَاتَّمُوا الْحَجَّ وَالْعُمَرَةَ in the Kur [ii. 192], means And perform ye, or accomplish ye, completely, the rites and ceremonies [of the pilgrimage and the minor pilgrimage]; (M, * Bd;) accord. to some: or, as some say, إِتَّمَ الْحَجَّ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَاتَّهُنَّ, in the Kur [ii. 118], means And he performed them, or accomplished them, completely, (Bd, Jel,) and rightly: (Bd:) اتَّمَهُ or he did according to them. (Fr, TA.) — He gave him what are termed تَمَّ, pl. of تَمَّ, and meaning جَزْرٌ [explained below, voce تَمَّ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He gave him a فَاسٌ, meaning a فَاسٌ or a مِسْحَةٌ.]

5: see 2, in four places.

6. تَنَامُوا They came, [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, they drank,] all of them, and were complete. (S, K.) One says, فَتَنَامُوا عَشَرَةً [They collected themselves together, and came, all of them, making altogether ten]. (TA.) And it is said in a trad., تَنَامَتْ إِلَيْهِ قُرْيَشٌ, i. e. Kureysh obeyed his call, and came to him, all of them, following one another. (TA.)

10. استَمَرَ النَّعْمَةُ: استَمَهُ see 4.— He asked for the completion of the benefit, or boon, or favour. (M, K.) — He sought, demanded, or requested, of him what are termed تَمَّ, pl. of تَمَّ, and meaning جَزْرٌ [explained below, voce تَمَّ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He sought, demanded, or requested, of him a فَاسٌ, meaning a فَاسٌ or a مِسْحَةٌ.]