

— [As an epithet in which the quality of a subst. is predominant,] طَلَّقُ, (Ibn-'Abbād, O,) or † طَلَّقِي, (K, [but this, as in the instances above, is questionable,]) signifies † *A gazelle*: (Ibn-'Abbād, O, K:) so called because of the quickness of its running: (O,* TA:) pl. أَطْلَاقُ. (Ibn-'Abbād, O, K.)— And † *A dog of the chase*: (K:) because he is let loose; or because of the quickness of his running at the chase: (TA:) أَطْلَاقُ is mentioned by Ibn-'Abbād as signifying *dogs of the chase*. (O.)

طَلَّقَةٌ [A single divorce: used in this sense in law-books]. (T and Mṣb in art. بَت, &c.)

مِطْلَقٌ: see مِطْلَاقٌ.

طَلَّقُ is the inf. n. of طَلَّقَتْ said of a woman: (Th, Ṣ, Mgh, O, K:) or the subst. therefrom: (Mṣb:) or [rather] it is also a subst. in the sense of تَطْلِيْقٌ; (Mgh;) [whence,] طَلَّقُ الْمَرْأَةَ signifies † *The letting the wife go her way*: (Lth, O:) and it has two meanings: one is [the divorcing of the woman; i. e.] the dissolving of the wife's marriage-tie: and the other is the leaving, and dismissing, of the wife [either in an absolute sense or as is done by a single sentence of divorce]. (O, TA.) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two: some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three: and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.)

طَلِيْقٌ A captive having his bond loosed from him, (Ṣ, O, K, TA,) and let go. (TA.) See also طَلَّقُ, first sentence. — And † A man freed from slavery; emancipated; i. q. عَتِيْقٌ; i. e. who has become free: pl. طَلَقَاءُ. (TA.)— It is said in a trad., الطَّلَقَاءُ مِنَ قُرَيْشٍ وَالْعَتَقَاءُ مِنَ ثَقِيْفٍ † [The طَلَقَاءُ are of Kureysh; and the عَتَقَاءُ, of Thakeef]: the طَلَقَاءُ being app. applied to Kureysh as it has a more special signification than العتقاء: but accord. to Th, الطَّلَقَاءُ signifies those who have been brought within the pale of El-Islām against their will. (TA.)— طَلِيْقُ اللَّسَانِ: and طَلِيْقُ ذِيْقٍ: — and طَلِيْقُ الْيَدَيْنِ: — and طَلِيْقُ الْوَجْهِ: see طَلَّقُ again; the last in two places. — طَلِيْقُ الْإِلَهِ means † *The wind*. (O, K, TA.)

طَلَّقُ: } see مِطْلَاقٌ.
طَلَّقِي: }

طَلَّقِي A she-camel not having having her fore shank and her arm bound together: (TA:) or not having upon her a خَطَامٌ [or halter]: (IDrd, O, K:) or repairing to the water; and so † مِطْلَاقٌ; (Aboo-Naṣr, K, TA;) of which latter the pl. is مِطْلَاقِي: (TA:) or that is left a day and a night and then milked: (K:) pl. طَوَائِقُ

and طَلَّقُ and أَطْلَاقُ; which last is expl. by AA as meaning she-camels that are milked in the place of pasturing. (TA.) See also طَلَّقُ, first sentence: and for an explanation of the pl. طَوَائِقُ applied to camels, see طَلَّقُ, second sentence. Also (O) طَلَّقِي, (Ṣ, O,) or طَلَّقَةٌ, (K,) signifies A she-camel which the pastor leaves for himself, not milking her at the water: (Ṣ, O, K:) the former is expl. by Esh-Sheybānee as meaning one which the pastor leaves [with her udder bound] with her صِرَارٌ, not milking her in the place where she lies down to rest: (TA:) or the latter signifies, (Lth, O, K,) and the former also, (Lth, O,) a she-camel that is set loose among the tribe to pasture where she will in any part of the tract adjacent to their place of alighting or abode, (Lth, O, K, [من جَنَابِيْهِرٍ in the CK being erroneously put for مِنْ جَنَابِيْهِرٍ,]) that has not her fore shank and her arm bound together when she returns in the afternoon or evening, nor is turned away [from the others] in the place of pasturing: (Lth, O:) or طَلَّقِي signifies a she-camel, (Ṣ, Mṣb,) and a ewe, (Ṣ,) that is set loose, or dismissed, to pasture where she will: (Ṣ, Mṣb:) and also as first expl. in this sentence: (Ṣ:) it is mentioned by El-Fárabee as signifying a ewe left to pasture by herself, alone. (Mṣb.)— [Hence,] طَلَّقِي and طَلَّقَةٌ, (Ṣ, Mgh, O, Mṣb, K,) the former, without ة, used by all, (Mṣb,) the latter occurring in a verse of El-Aṣhā, (Ṣ, Mgh,* O, Mṣb,) ending a hemistich, and pronounced طَلَّقَةٌ, (Ṣ, O, Mṣb, [which cite the verse somewhat differently,]) † A woman [divorced, or] left to go her way, (Ṣ,* Mgh,* O, Mṣb,*) or separated from her husband [by a sentence of divorce]: (Ṣ,* Mgh,* Mṣb,* K, TA:) both mentioned by Akh: (O, TA:) accord. to IAmb, one says طَلَّقِي only; because it applies only to a female: accord. to Lth and IF, طَلَّقَةٌ means طَلَّقَةٌ غَدًا [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb, طَلَّقْتُ: some, however, say that the ة is affixed in the verse of El-Aṣhā by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to Aṣ, is related to have said طَلَّقِي [which equally completes the hemistich]: and the Baṣrees hold that the sign of the fem. gender is elided in طَلَّقِي because it is a possessive epithet, meaning ذَاتُ طَلَّقِي [having divorce]. (Mṣb.)— أَوْجَهُ طَوَائِقُ: — and نَيْلَةٌ طَلَّقَةٌ and نَيْالٍ طَوَائِقُ: see طَلَّقُ, latter half.

طَلَّقِي dim. of أَطْلَاقٌ. (Ṣ, O.) See 8.

طَلَّقِي dim. of اسْتِطْلَاقٌ. (Ṣ, O.) See 10.

مِطْلَقٌ: see طَلَّقُ, first sentence. — [Hence,] يَدُهُ مِطْلَقَةٌ: see طَلَّقُ again, former half. — See also طَلَّقُ. مِطْلَقٌ مَاءٌ means † *Water that is unrestricted*. (TA.) And حُكْمٌ مِطْلَقٌ means † [A judicial decision, or an ordinance or the like, or a rule, that is unrestricted, or absolute, or] in which is no exception. (TA.) — مِطْلَقٌ

مُطْلَقٌ الْيَدَيْنِ: and مُطْلَقٌ الْيَدِ الْبَيْتِي: each applied to a horse: see طَلَّقُ. — [Golius, as on the authority of Meyd, explains it as signifying also A place where horses meet to be sent forth to run, or race: but what here next follows inclines me to think that it may be correctly مُطْلَقٌ.]

مُطْلَقٌ One desiring to outstrip with his horse in a race. (K.)

مِطْلَاقٌ: see طَلَّقِي. — Also, (Ṣ, O, Mṣb, K,) and † مِطْلَقِي, (O, Mṣb, K,) and † طَلَّقَةٌ, (Ṣ, O, K,) and † طَلَّقِي, (K,) and † طَلَّقُ, this last mentioned by Z, (TA,) † One who oftentimes divorces, or dismisses, wives. (Ṣ, O, Mṣb, K, TA.)

مِطْلَقِي: see what next precedes.

مِطْلَقَةٌ: see طَلَّقُ. — مِطْلَقَةٌ مَطْلُوقَةٌ † A woman taken with the pains of parturition. (Mgh, Mṣb.)

مِطْلَقِي and مِطْلَقِي dim. of مِطْلَقِي. (Ṣ.)

مِطْلَقِي اللَّسَانِ } مِطْلَقٌ
مِطْلَقِي اللَّسَانِ } see طَلَّقُ, former half.

نُطْلَقِي: dim. of انْطِلَاقٌ. (Ṣ, O.) See 7.

طلم

1. طَلَّمَ الخُبْزَةَ, (K,) aor. ٢, (TK,) inf. n. طَلَّمَ, (TA,) He made the cake of bread even, or equable. (K.)

2. طَلَّمَ, inf. n. تَطْلِيْمٌ, He beat a cake of bread baked in hot ashes with his hand, (K, TA) in order that it might become cool. (TA.) Hence the saying of Ḥassān.

• تَطْلُلُ جِيَادُنَا مِطْمِطِرَاتِ
• يُطْلِمُنَّ بِالْخُمْرِ النِّسَاءَ

(K,* TA:) or, as some relate it, يَلْطِمُنَّ; but this is weak, or repudiated: (K:) or this is the correct reading, and the more obviously appropriate in meaning, accord. to MF; and accord. to IAth, it is the reading commonly known, and the same as the former in meaning: (TA:) the meaning is, [Our coursers passing the day running like the pouring of rain,] the women wiping the sweat from them with the muffers: (K, TA:) or, as some say, [the women with the muffers] beating them with the hands in removing the dust that was upon them. (TA.)

طَلَّمَ A table upon which the bread is expanded [previously to the baking]. (K.)

طَلَّمَ Dirt of the teeth in consequence of neglect [of the use] of the سِوَاكُ [or tooth-stick]. (K.)

طَلْمَةٌ A خُبْزَةٌ, (Ṣ, K, TA,) [i. e. a cake of bread, or lump of dough,] baked in hot ashes in a hollow in the ground; what people [now] call a مَلَّةٌ; but this is the name of the hollow itself: what is baked in this is [properly called] the