

property such as is termed تَلَاد. (So accord. to the explanation of the act. part. n., q. v., in the Mgh.)

8: see 1.

تَلَد: see تَلَاد, in two places.

تَلَد: see تَلَاد, in two places. — Also The young one of an eagle. (M, K.)

تَلَد: see تَلَاد: — and تَلِيد.

تَلَاد, applied to مَال [i. e. property, consisting of camels or the like], (T, S, M, &c.,) Old, or long-possessed; as also تَالَد and تَلِيد, (Mgh, Mṣb,) both of these meaning old, original, property, (A,) and مُتَلَد: (L:) or original, old, or long-possessed, born at one's own abode, or home; as also تَالَد and تَلَاد: (S:) contr. of طَارِف (S, A, Mgh, Mṣb) and طَرِيف: (Mgh, Mṣb:) or born at the owner's abode, or house; or that brings forth there; (M, K;) as also تَالَد (K) and تَلِيد and تَلَد (M, K) and تَلِيد (K) and تَلِيد and تَلَاد, (M, K,) like اِسْنَام, (M, [in the CK written اَتَلَاد, and so accord. to the Mṣb,]) and مُتَلَد; (M, K; [written in a copy of the M مُتَلَد;]) wherefore, [i. e. because of the meaning,] Yaḥkoob judges that the ت is a substitute for و; [as is said to be the case in the S;] but this is not a valid decision; for, were it so, the word in some of its variations would be reduced to its original: (M:) or any old, or long-possessed, property, (T, M, L,) consisting of animals &c., (M, L,) inherited from parents; (T, M, L;) as also تَالَد (T, L) and تَلِيد and مُتَلَد (T, M, L [the last written in a copy of the T مُتَلَد, and in a copy of the M مُتَلَد,]) and تَلَد and تَلِيد and تَلَاد, as above: (M:) or slaves, or pasturing beasts, that breed at one's own abode, or home, and become old, or long possessed: (Ish, as related by Sh:) or that which you yourself breed, or rear. (Aḡ, T.) [See also تَلِيد, below. — Hence,] هُنَّ مِنْ تَلَادِي, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُور) of the Kur-án, meaning † They are of those which I acquired (or learned, L) long ago from the Kur-án: (S, M, L:) thus saying, he likened them to the property, or camels &c., called تَلَاد. (M, L.) — [Az says,] I heard a man of Mekkeh say, تَلَادِي بِمَكَّة, i. e. مِيلَادِي [app. meaning My birth was in Mekkeh]. (T.)

تَلِيد: see تَلَاد, in three places. — Also That which is born at the abode, or home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee: (Aḡ, T:) or one who is born in a foreign country, and is carried away while young to the territory of the Arabs: (Mgh:) or one who is born in a foreign country, and then brought away while young, and who grows up in the territory of the Muslims; (S, K;) as also تَلَد: (K:) or i. q. مُوَلَّد and مُوَلَّدة, [masc. and fem.,] meaning one that is born at thine own abode, or home: (Ish, T: [see also تَلَاد:]) or one who has parents at thine own abode, or home; whereas مُوَلَّد sig-

nifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn:]:) the fem. is with ة; (S;) signifying a female slave who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs: (K, T:) or a female slave whose father and family and all her relations are in one country and who is herself in another: (Ish, L in art. وِلْد:) or a female slave born the property of a people with whom are her parents: (L in art. وِلْد:) or a female slave inherited by her owner; if born at his own abode, or home, [of a mother already belonging to him,] she is called وِلْدَة: (T, L:) you say رَجُلٌ تَلِيدٌ pl. تَلِيدَاءُ: and امْرَأَةٌ تَلِيدٌ [and تَلِيدَةٌ]; pl. تَلَائِدٌ (Lḡ, M, L) and تَلَدٌ. (Lḡ, L.) It is related in a trad. of Shureyh, that a man purchased a female slave, and the two parties made it a condition that she should be a مُوَلَّدة; but the purchaser found her to be a تَلِيدَة, and therefore returned her: (S, Mgh:) a مُوَلَّدة is like a تَلَاد, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) — Also, metaphorically, † A child, absolutely. (Har p. 317.)

تَالَد: see تَلَاد, in four places. — تَالِدٌ بَالِدٌ: see art. بَلَد.

اِتْلَاد, by some written اَتْلَاد: see تَلَاد, in three places.

مُتَلَد, applied to مَال (S, Mṣb,) pass. part. n. of 4: (Mṣb:) see تَلَاد, in three places. — [Hence,] خُلِقَ مُتَلَدٌ, (M, L, TA,) in the K, مُتَلَدٌ, said to be like مُعْظَمٌ, but this is a mistake, (TA,) [and in the CK, خُلِقَ is erroneously put for خُلِقَ,] † An old, or a long-possessed, natural disposition, or quality. (M, L, K.) IAḡr cites as an ex. this verse:

- مَا ذَا رُزِينَا مِنْكَ أَمْ مَعْبِدٌ
- مِنْ سَعَةِ الْحَلِيمِ وَخُلِقَ مُتَلَدٌ

[app. meaning What has been experienced from us, on thy part, Umm-Maḡbad, of largeness of forbearance, and of long-possessed good natural dispositions, or qualities? رُزِينَا seems to be here used for رُزِينَا; or the latter may be the correct reading]. (M, L)

مُتَلَد [act. part. n. of 4:] A possessor of property such as is termed تَلَاد: and hence, — A first owner or proprietor; as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.)

تلع

تَلَعَةٌ High, or elevated, land or ground: (AO, S, K:) and low, or depressed, land or ground: (AO, S, Mṣb, K:) thus bearing two contr. significations, (S, K,) accord. to AO: (S:) or it has not these significations, but means a water-course from the upper part of a valley to its lower part; therefore sometimes its upper part is described [by this name], and sometimes its lower part: (IAḡr, IB, TA:) or it has the second of the significations above, (Mṣb, K,) and the

first, (K,) and signifies also a water-course (Mṣb, K) from the upper part of a valley: (Mṣb:) and also, (K,) or, accord. to IDrd, (TA,) the wide part of the mouth of a valley: and a high, or an elevated, piece of land or ground: (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify high, or elevated, and rugged, land or ground, in which the torrent goes to and fro, and from which it then pours to another تَلَعَة, lower than it; and which is fertile in plants, or herbage: (L, TA:) or a water-course from the higher part of the ground to the bottom of a valley: (AA, S:) pl. تَلَاعٌ (AA, S, Mṣb, K) and تَلَعَاتٌ (K:) and, (K,) or, accord. to Sh, (TA,) تَلَاعٌ signifies water-courses flowing from acclivities and the [eminences termed] نَجَاف and the mountains, until they pour into the valley: (Sh, K:) to which Sh adds, the تَلَعَة of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it: (TA:) but تَلَاع are nowhere except [the word تَلَاع has been dropped in the CK] in the صَحَارَى [or deserts]; (Sh, K;) and sometimes a تَلَعَة comes from a distance of five leagues (فَرَاسِخ) to the valley; and when it flows from the mountains, and falls into the صَحَارَى [or deserts], it excavates in them what resembles a moat: when it becomes so large as to be like the half, or two thirds, of the valley, it is termed مَيْتَاءَة: (Sh, TA:) مَيْتَاءَة is also said to be like رَحْبَة [i. e. رَحْبَة or رَحْبَة, app. as meaning the part of a valley in which its water flows into it from its two sides]; and the pl. [or rather coll. gen. n.] is said to be تَلَعٌ. (TA.) It is said in a trad., قَبِيحٌ مَطَرٌ لَا يَمْتَنِعُ, [And a rain will come, in consequence of which the end of a water-course will not be impeded]: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فَلَانٌ لَا يَمْنَعُ ذَنْبَ تَلَعَةٍ [Such a one will not impede the end of a water-course]: (K, TA:) applied to the abject and contemptible. (K.) And in another, (Ish,) لَا أُتِي بِسَيْلِ تَلَعَتِكَ [I do not, or will not, trust in the flow of thy water-course]: applied to him in whom one does not trust: (Ish, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (Ish.) And in another, (IAḡr,) مَا أَخَافُ إِلَّا مِنْ سَيْلِ تَلَعَتِي [I fear not save from the flow of my water-course]: i. e., from the sons of my uncle, and my relations: (IAḡr, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAḡr.)

تلف

1. تَلَفٌ (S, M, Mṣb, K,) aor. ʿ, (K,) inf. n. تَلَفٌ (Lḡ, T, S, M, &c.,) He, or it, (a thing, Lḡ, T, S, Mṣb, of any kind, Lḡ, T,) perished, passed away, was not, was no more, became non-existent or annihilated; or went away, no one knew whither; or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled; [in this sense the verb is often used in the present