

— [As an epithet in which the quality of a subst. is predominant,] طَلَّقَ, (Ibn-'Abbād, O,) or † طَلَّقَ, (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 مِطْلَقٌ.

طَلَّقَ 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 طَلَّقَ, 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]: الطَّلَقَاءُ 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 ذَلِيْقٍ — and طَلِيْقُ الْيَدَيْنِ — and طَلِيْقُ الْوَجْهِ: see طَلَّقَ again; the last in two places. — طَلِيْقُ الْإِلَهِ means † *The wind*. (O, K, TA.)

طَلَّقَ: } see مِطْلَقٌ.  
طَلِيْقٌ: }

طَلَّقَ 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 † مِطْلَقٌ; (Aboo-Naṣr, K, TA;) of which latter the pl. is مِطْلَاقٌ: (TA:) or that is left a day and a night and then milked: (K:) pl. طَوَائِقُ

and طَلَّقَ and أَطْلَاقُ; which last is expl. by AA as meaning she-camels that are milked in the place of pasturing. (TA.) See also طَلَّقَ, first sentence: and for an explanation of the pl. طَوَائِقُ applied to camels, see طَلَّقَ, second sentence. Also (O) طَلَّقَ, (Ṣ, O,) or طَلَّقَ, (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 جَنَابِهِرٍ in the CK being erroneously put for مَنْ جَنَابِهِرٍ,]) 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 pasturage: (Lth, O:) or طَلَّقَ 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,] طَلَّقَ and طَلَّقَ, (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 طَلَّقَ, (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 طَلَّقَ only; because it applies only to a female: accord. to Lth and IF, طَلَّقَ means طَلَّقَ غَدًا [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb, طَلَّقَتْ: 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 طَلَّقَ [which equally completes the hemistich]: and the Baṣrees hold that the sign of the fem. gender is elided in طَلَّقَ because it is a possessive epithet, meaning ذَاتُ طَلَّقَ [having divorce]. (Mṣb.) — أَوْجَهُ طَوَائِقُ: and نَيْلَةٌ طَلَّقَ and نَيْالٍ طَوَائِقُ: see طَلَّقَ, latter half.

طَلَّقَ dim. of أَطْلَاقُ. (Ṣ, O.) See 8.

طَلَّقَ dim. of اسْتِطْلَاقُ. (Ṣ, O.) See 10.

مِطْلَقٌ: see طَلَّقَ, first sentence. — [Hence,] يَدُهُ مِطْلَقَةٌ: see طَلَّقَ again, former half. — See also طَلَّقَ. 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 طَلَّقَ. — [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.]

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

مِطْلَقٌ: see طَلَّقَ. — Also, (Ṣ, O, Mṣb, K,) and † مِطْلَقٌ, (O, Mṣb, K,) and † طَلَّقَ, (Ṣ, O, K,) and † طَلَّقَ, (K,) and † طَلَّقَ, this last mentioned by Z, (TA,) † One who oftentimes divorces, or dismisses, wives. (Ṣ, O, Mṣb, K, TA.)

مِطْلَقٌ: see what next precedes.

مِطْلَقَةٌ: see طَلَّقَ. — طَلَّقَ امْرَأَةً مِطْلَقَةً † A woman taken with the pains of parturition. (Mgh, Mṣb.)

مِطْلَقٌ and مِطْلَقٌ dims. of مِطْلَقٌ. (Ṣ.)

مِطْلَقُ اللَّسَانِ } مِطْلَقٌ  
مِطْلَقُ اللَّسَانِ } see طَلَّقَ, former half.

نُطْلَقٌ: dim. of أَطْلَاقُ. (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. تَطْلِيمٌ, 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 مِطْلَقَاتِ  
• يُطْلِمُنَّ بِالْخُمْرِ النِّسَاءَ

(K,\* TA:) or, as some relate it, يَطْلِمُنَّ; 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 mufflers: (K, TA:) or, as some say, [the women with the mufflers] 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 سَوَاكُ [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