

ful, in countenance. (TA. [And it is there said that the pl. of طَلَّتْ is طَلَّاتٌ : but this is app. a mistranscription for طَلَّانٌ or طَلَّانٌ.]) أَوْجُهُ † طَلَّتْ is not allowable, except in poetry. (IAar, TA.) — And يَوْمٌ طَلَّتْ (Lth, S, Mgh, O, K,) and نَيْلَةٌ طَلَّتْ (Lth, S, Mgh, O, Mṣb, K) and طَلَّتْ (O, Mṣb, K,) † A day, and a night, in which is neither heat nor cold: (Lth, Mgh, O, Mṣb, K:) or in which is no cold nor anything hurtful: (S:) or in which is no rain: or in which is no wind: or in which the cold is mild: (TA: [after which is added, من أيام طَلَّاتٍ : but the last word seems, as in an instance before mentioned, to be mistranscribed, or أيام (i. e. نَيْلَةٌ طَلَّتْ or نَيْالٍ :]) or نَيْلَةٌ طَلَّتْ means a night in which is no cold: (AA, TA:) or in which the wind is still: (O, TA:) and نَيْلَةٌ طَلَّتْ sometimes means a moon-lit, or a light, or bright, night: (IDrd, O, TA:) and one says also † نَيْلَةٌ طَلَّتْ (K, TA,) meaning a still, or calm, and light, or bright, night: (TA:) and † نَيْالٍ طَوَّاقٍ (K, TA,) meaning pleasant nights in which is neither heat nor cold. (TA.) Er-Rā'ee says,

فَلَمَّا عَلَتْهُ الشَّمْسُ فِي يَوْمٍ طَلَّتْ

meaning يَوْمٌ نَيْلَةٌ طَلَّتْ [And when the sun came upon him, or it,] in a day of a night in which was neither cold nor wind; i. e., in a day after such a night; for the Arabs commence with the night, before the day: and the phrase فِي يَوْمٍ طَلَّتْ occurs in like manner in a verse of Dhu-r-Rum-meh. (Az, TA.) — For the epithet طَلَّتْ اليَدِ (applied to a horse, accord. to the K,) see طَلَّتْ. — And for other meanings assigned in the K to طَلَّتْ, see طَلَّتْ, in two places. = طَلَّتْ signifies also The pain of childbirth. (S, O.) One says, ضَرَبَهَا الطَّلْتُ [The pain of childbirth smote her]. (O.) [See also طَلَّتْ, of which it is the inf. n.] = And [it is said to signify] A sort of medicine. (S.) See طَلَّتْ, latter half, in two places.

طَلَّتْ اليَدَيْنِ — and طَلَّتْ الوَجْهَ : see the next preceding paragraph.

طَلَّتْ — and طَلَّتْ الوَجْهَ : see طَلَّتْ. — طَلَّتْ اليَدَيْنِ signifies also † Lawful, allowable, or free: (S, Mgh, O, Mṣb, K, TA:) or it signifies, (Mṣb, TA,) or signifies also, (Mgh,) † مُطَلَّتْ (Mgh, Mṣb, TA,) [i. e.] a thing unrestricted, (TA,) i. e. any affair in which one has power, or authority, to act according to his own judgment or discretion or free will. (Mṣb.) One says, هَذَا حَلَالٌ طَلَّتْ † [This is lawful, &c., unrestricted; using the latter epithet as a corroborative]: and [in the contr. case] حَرَامٌ غَلَّتْ. (TA.) And هُوَ لَكَ طَلَّتًا. (TA.) And [It is thine lawfully &c.]. (S, O, K, TA.) And أَفْعَلْ هَذَا طَلَّتًا لَكَ † Do thou this as a thing lawful &c. to thee. (Mṣb.) And أَعْطَيْتَهُ مِنْ طَلَّتِي † I gave him of what was lawful &c., i. e. free to be disposed of by me, of my property: (Mṣb:) or † of what was clear [from any claim

or the like], and good, or lawful, of my property. (TA.) And الحَيْلُ طَلَّتْ, occurring in a trad. as meaning † Horses are allowable to be betted upon. (TA.) And أَنْتَ طَلَّتَ مِنْ هَذَا الْأَمْرِ † Thou art clear of this affair; (S, O, K, TA:) quit of it, or irresponsible for it. (K, TA.) — [In consequence of a misplacement in some copies of the K, several meanings belonging to طَلَّتْ are assigned to طَلَّتْ.] = See also طَلَّتْ, latter half.

طَلَّتْ : see طَلَّتْ, second sentence. — Also the subst. from طَلَّتْ الإِبِلِ : (AZ, S, TA: [see 1, second sentence:]) and [as such] signifying The journeying [of camels] during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed الطَّلْتُ [or نَيْلَةُ الطَّلْتُ (see حَوْزُ)]; the pastor loosing them to repair to the water, [in the CK يَجْلِبُهَا is put for يَخْلِبُهَا] and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be † طَوَّاقٍ; and in the second night, قَوَّارِبُ : (S, O, K, TA:) or الطَّلْتُ signifies the first of two days intervening between the camels and the water; and القَرَبُ, the second: and نَيْلَةُ الطَّلْتُ, the night in which the faces of the camels are turned towards the water and during which they are left to pasture; and نَيْلَةُ القَرَبِ, the second night: (Aṣ, TA:) but it has been said that نَيْلَةُ الطَّلْتُ means the second of the nights in which the camels repair to the water: Th says that الطَّلْتُ signifies the second of two days during which the camels seek the water when it is two days distant from them; and القَرَبُ, the first of those days: and it is said that نَيْلَةُ الطَّلْتُ means [the night of] the turning of the faces of the camels towards the water: but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوْزُ, in which it is used tropically.] — Also A heat; i. e. a single run, or a run at once, to a goal, or limit; syn. شَوَظٌ; (S, IAth, O, Mṣb, K, TA;) meaning a running, of a horse, without restraining himself, [or without stopping,] to a goal, or limit: (Mṣb:) and the utmost extent to which a horse runs. (TA.) One says of a horse, طَلَّتًا or طَلَّتَيْنِ [He ran a heat or two heats]. (S, O, Mṣb, K. [In the CK, erroneously, طَلَّتًا and طَلَّتَيْنِ.]) — And (hence, TA) † A share, or portion, (Ibn-'Abbād, A, O, K, TA,) of property [&c.]. (A, TA.) = Also A shackle, or pair of shackles, (قَيْدٌ,) of skins: (S, M, O, K, TA:) or a rope strongly twisted, so that it will stand up. (TA.) — And sing. of أَطْلَاقٌ which signifies The [intestines into which the food passes from the stomach, termed the] أَمْعَاءُ, or the أَقْتَابُ of the belly; (IDrd, O, K, TA:) [in some copies of the last of which, القَنْبُ is erroneously put for القَتْبُ as one of the words explaining الطَّلْتُ;] so in one or more of the dialects: AO says, in the belly are أَطْلَاقٌ, of which the sing. is طَلَّتٌ; (O, TA;) meaning the lines, or streaks, (طَوَّاقٍ,) of the belly: and طَلَّتُ البَطْنِ is also expl. [in like

manner] as meaning the جُدَّةُ of the belly; pl. as above. (TA.) = Also The [plant called] شُبْرَمُ : [but what plant is meant by this is doubtful:] or a plant that is used in dyes: or this is a mistake: (K:) [or] accord. to Ibn-'Abbād, † الطَّلْتُ is what is used in dyes; and is said to be the شُبْرَمُ : (O, TA:) and (K) accord. to Aṣ, (O,) طَلَّتٌ signifies a sort of medicament, (O, K,) which, when one is anointed therewith, (K,) i. e. with the extract thereof, (TA,) prevents the burning of fire: (K:) or a species of plant: so says Aṣ: (O:) the appellation by which it is generally known is † طَلَّتٌ, with the ل quiescent; (O, K:) or this pronunciation is incorrect: (K:) and AHāt mentions, (K, TA,) on the authority of Aṣ, (TA,) its being termed † طَلَّتٌ (K, TA:) but it is not a plant: it is of the nature of stones, and of [what are termed] لِحَافٌ [thin white stones]; and probably he [referring to Aṣ] heard that it is called كَوَكَبُ الأَرْضِ, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but fire does not burn it, unless by means of artful contrivances: (O, TA:) the word is arabicized, from تَلَكٌ (K, TA: in the O written تَلَكُ:) [it is the well-known mineral termed talc:] the Ra-ees [Ibn-Seenā, whom we call "Avicenna,"] says, (TA,) it is a brightly-shining stone, that separates, when it is bruised, into several laminae and split pieces, of which are made مَصَاوِي [correctly مَصَاوِي, meaning small circular panes which are inserted in apertures to admit light,] for the [cupolas of] hot baths, instead of glass: the best is that of El-Yemen; then that of India; then that of El-Undulus [or El-Andalus]: the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA.)

طَلَّتْ ذَاتِي — and طَلَّتْ الوَجْهَ : }
لِسَانٌ طَلَّتٌ ذَاتِي : and طَلَّتْ اللِّسَانَ : } see طَلَّتْ.

طَلَّتْ (S, O, Mṣb, TA,) with two ḍammehs, (Mṣb, TA,) or † طَلَّتٌ (K,) but this requires consideration, (TA,) Not shackled; applied to a she-camel, (S, O, Mṣb, TA,) and to a he-camel, (S, O, TA,) and to a person imprisoned; (O, TA;) as also † طَلَّتٌ applied to a she-camel; but طَلَّتٌ is more common: (Aboo-Naṣr, TA:) the pl. of طَلَّتٌ is أَطْلَاقٌ. (S, TA.) See also طَلَّتٌ, second sentence. — [Hence,] لِسَانٌ طَلَّتٌ ذَاتِي : — and طَلَّتْ اليَدَيْنِ : see طَلَّتٌ again. — And طَلَّتٌ القَوَائِمِ † A horse having one of the legs without [the whiteness termed] التَّحْجِيلُ. (S.) And طَلَّتٌ اليَدِ اليمَنِ (O,) or طَلَّتٌ اليَدِ اليمَنِ (K, [in this case again deviating from other authorities,]) † A horse without تَحْجِيلٌ in the right fore leg; (TA;) i. q. † اليَدِ اليمَنِ. (O, K, TA.) And مُطَلَّتٌ † A horse having the fore legs free from تَحْجِيلٌ. (Mṣb.)