

their bellies (S, K) from eating of the trees called **طَلْح**: (S, A, K:) but [the meaning seems to be, from eating thereof immoderately, for] Abo-Sa'eed disapproves of the phrase **ابل طلاحى** as meaning *camels that have eaten of the طَلْح* [and become disordered thereby, though it appears from what is said in art. **عَضَهُ** that camels are sometimes disordered by eating of any of the trees called **عَضَاهُ**], asserting it to signify *camels that are fatigued, or wearied*; for [he says that] the **طَلْح** do not disorder camels, but are wholesome food for them. (TA.) See also **طَلِيح**, in two places. — And **أَرْضٌ طَلْحَةٌ** Land abounding with the trees called **طَلْح**. (K.)

أَمْطَلْحَةٌ n. un. of **طَلْح** [q. v.]. (S.) = **أَمْطَلْحَةٌ** The louse. (TA.)

طَلْحِيَّةٌ meaning *A piece of paper* is a post-classical word. (K.)

طَلَّاحٌ, as an attribute of a man, † *Badness, corruptness, or viciousness*: (A:) *contr. of صَلَّاحٌ*. (S, L, K.)

طَلِيحٌ, (A, Mgh, Mshb,) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, (Mgh, Mshb,) *Rendered lean, or emaciated*, (A, Mgh, Mshb,) applied to a camel; (A, Mshb;) as also **طَلِيحٌ**, (A,) or **طَلِيحٌ**, (K,) and **طَلَّاحٌ**, so applied, *by reason of fatigue, or of disease*, (A.) Also, (S, Mgh, K,) applied to a camel, and **طَلِيحٌ**, (S, K,) the latter, (S, MF,) and the former likewise, (MF,) applied to the male and to the female of camels and of other animals, (S, MF,) and **طَلِيحٌ**, (K,) and **طَلِيحٌ**, (L, TA,) *Fatigued*: (S, Mgh, K, TA:) and in like manner, applied to a she-camel, **طَلِيحَةٌ** and **طَلْحَةٌ**, (K, in the CK **طَلْحَةٌ**,) but the forms commonly known of these two epithets thus applied are without **ة**, because each has the signification of a pass. part. n., (MF,) and **طَلَّاحٌ**: (IAar, K:) the pls. are **طَلَّاحٌ** and **طَلَّاحِيْنَ**, (S, K,) [both pls. of **طَلِيحٌ**] meaning *fatigued, or jaded, and rendered lean, by travel*, (S,) and **طَلَّاحِيٌّ**, which last is [said by SM to be] anomalous, because [he holds that] it has the meaning of an act. part. n., [app. on the ground that some expl. **طَلِيحٌ** as syn. with **مُعْيٍ** and **تَعَبٌ**], (TA,) and **طَلَّاحٌ** is another pl., [app. of the second and third and fourth of the sings. mentioned above,] signifying *fatigued*; (L, TA;) and **أَطْلَاحٌ** is pl. [of pauc.] of **طَلْحٌ**. (S.) One says **نَاقَةٌ طَلِيحٌ أَسْفَارٌ** meaning *A she-camel jaded, and rendered lean, by journeys*: (T, S;) and **طَلِيحٌ رَاكِبٌ**, and **سَفَرٌ طَلِيحٌ**. (IAar, TA.) **رَاكِبٌ طَلِيحٌ** means *The rider of the she-camel and the she-camel are both fatigued, or jaded*: (L, K,) for **رَاكِبٌ النَّاقَةِ وَالنَّاقَةُ طَلِيحَانٌ**; or for **رَاكِبٌ النَّاقَةِ أَحَدُ الطَّلِيحِيْنَ**. (L.) = See also **طَلْحٌ**.

طَلْحِيَّةٌ and **إِبِلٌ طَلَّاحِيَّةٌ**, (S, K,) the latter anomalous, (S,) or the latter is a dial. var. of the former, which is not a rel. n. from the pl. **طَلَّاحٌ**, because, when a rel. n. is formed from a pl., the pl. is reduced to its sing. form, unless it is used as a name of a particular thing, (from a marginal note in copies of the S, [see also Ham pp. 791-2,]) *Camels feeding upon the trees called طَلَّاحٌ* [or **طَلْحٌ**]. (S, K.)

طَلَّاحٌ: see **طَلِيحٌ**, in two places. — Also, as an epithet applied to a man, † *Bad, corrupt, or vicious*; (A, L;) *in whom is no good*: (L:) *contr. of صَلَّاحٌ*. (S, L.)

مَطَلَّاحٌ † *One who acts wrongfully, unjustly, or injuriously, in the هَالِ* [with respect to property, or camels, or cattle]. (Az, L.) — And, accord. to Az, *One who breathes hard, or emits the voice with a moaning sound, فِي الْكَلَامِ* [in speaking]; syn. **نَهَاتٌ** [but the first letter in this word is written in the L without any diacritical point; so that the word may perhaps be **بَهَاتٌ**, meaning *a great, or frequent, calumniator, slanderer, or false-accuser*: see art. **بَهَتٌ**]. (L, TA.)

طلس

1. **طَلْسَةٌ**, (S, M, A, K,) aor. **طَلَسَ**, (K, MS, O, TA, but in a copy of the A, **طَلَسَ**;) inf. n. **طَلْسٌ**; (S, M, A, K;) and **طَلْسَةٌ**, (M, A, K,) inf. n. **طَلْسٌ**; (A;) *He obliterated it, or effaced it, namely, a writing*; (S, O, K;) *i. q. طَرَسَهُ*: (M:) or *he obliterated it, or effaced it, namely a writing, [so far as] to mar, or spoil, its characters*; thus differing from **طَرَسَهُ**, which signifies “*he obliterated it, or effaced it, well*.” (T, A.) — [Hence,] **طَلَسَ بَصْرَهُ** † *He took away, or destroyed, his sight*: (A, TA:) in the K [and O] **طَلَسَ بَصْرَهُ** *his sight went away, or became destroyed*; on the authority of Ibn-'Abbád. (TA.) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسٌ**, *It (a garment, or piece of cloth,) was, or became, old and worn-out*. (IKtt.) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسٌ**; and **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسَةٌ**; *He, or it, was, or became, of a dusty colour, inclining to black*. (IKtt:) the inf. ns., only, are mentioned in the M.)

2: see above, first sentence.

5. **تَطَلَسَ** *It (a writing) became obliterated, or effaced*. (S.) [See also 7.] = **تَطَلَسَ بِطَلْسَانٍ**, and **تَطَلَسَ**, *He clad, or attired, himself with a طَلْسَانٌ*. (M, TA.) [The former verb is used by El-Hemedhánée transitively, as meaning, *He put on, or made use of, a napkin as a طَلْسَانٌ*: (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

7. **انطلس أثره** *His trace, or track, or footsteps, became concealed, or unapparent*: said of a beast:

(Ibn-'Abbád, T, S, O, TA:) **أَمْرُهُ**, in the copies of the K, is a mistake. (TA.) [See also 5.]

Q. Q. 2. **تَطَلَسَ**: see 5.

طَلْسٌ *Black*; as also **طَلْسَانٌ**: (IAar, Az, TA:) accord. to the O and K, the former signifies *a black طَلْسَانٌ*; but this is a mistake. (TA.)

طَلْسٌ *i. q. طَرَسَ: (S in art. **طَرَسَ**, M, Mshb, TA:) *i. e., (TA,) A written paper or the like; syn. صَحِيفَةٌ*: (K, TA:) or *one of which the writing has been obliterated, or effaced*, (A, K, TA,) but not well obliterated; thus differing from **طَلْسٌ**, accord. to the T: (TA:) pl. **طَلْسٌ**. (Mshb, TA.) See **طَرَسَ**. — Also *The skin of the thigh of the camel (T, M, K) when the hair has fallen off*. (T, K.) = See also **أَطْلَسَ**, in three places.*

طَلْسٌ, of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, † *Having the eye blinded*: in the O and K erroneously said to be **طَلْسٌ**, like **طَلْسٌ**; but in the Tekmileh, correctly, **طَلْسٌ**, like **أَمِيرٌ**. (TA.)

طَلْسَةٌ *A piece of rag with which one wipes a tablet (A, K, TA) upon which is writing, and with which the writing is obliterated, or effaced*. (A, TA.)

طَلْسٌ: } see **طَلْسَانٌ**.
طَلْسَانٌ: }

طَلْسَانٌ (El-Farábee, S, M, Mgh, O, Mshb, K) and **طَلْسَانٌ**, (M, O, K,) the latter form used by some, (El-Farábee, Mshb,) or by the vulgar, (S,) and disallowed by Ag, (M, Mshb,) and **طَلْسَانٌ**, all these three forms being mentioned by 'Iyál and others, (K,) [accord. to the TA, following Lth; but the words of Lth, as cited in the TA, and in the O, rather signify that, if, instead of **طَلْسَانٌ**, with kesr to the **ل**, one said **طَلْسَانٌ**, with damm to the **ل**, like **خَيْرَانٌ** and **حَيْسَانٌ**, it would be more agreeable with analogy; and the like is said in the Mshb, as on the authority of Az;] and **طَلْسَانٌ** (M, Mgh, O, K) and **طَلْسَانٌ**; (M, TA;) arabicized words, (S, Mgh, Mshb, K,) from the Pers., (S, Mshb,) originally **تَالْسَانٌ**, (as in some copies of the K,) or **تَالْسَانٌ**; (as in other copies of the K, and in some copies of the T, and thus written by El-Urmawee, as is said in the TA, and thus written also in the Mgh;) differently expl. by different persons; (TA;) [app. accord. to the fashions of different times and countries;] accord. to some, (TA,) *A certain kind of كَسَاءٌ*: (M, TA:) or *a certain article of apparel worn by the عَجَمِ* [Persians or other foreigners], (Mgh, Mshb,) *of a round form, and black*; accord. to the “*Jemā et-Tefáreek,*” *having its woof and warp both of wool*: (Mgh:) or *a كَسَاءٌ, of a dark, or an ashy, dust-colour, worn by persons of distinction*: (Esh-Shereshee, in Har, p. 238:) [see also **بَتٌّ**, and **سَاجٌ**: El-Makreezee mentions a kind of **طَلْسَانٌ**