having a round piece cut out from the middle of it [leather] worn by the Egyptian Wezer, and
called, in his time, (the 14th and 15th centuries
of our era). (TA.) — (see this word: and see De
Sacy’s Chrest. Arabic, see, ed., ii. 267—292;) and
Dozy’s Dict. des Noms des Vetements chez les
Arabes, 275—301.) it seems to have resembled
our academic hood, of which it was perhaps the
original: the term طلسم is now commonly
applied to an oblong piece of drapery, or a scarf,
or an oblong shawl, worn in such a manner that
one end hangs down upon the side of the bosom,
the middle part being turned over the head and
under the chin, and the other end being thrown
over the shoulder, and hanging down upon the
back: this is worn by many of the professional
learned men in winter, in Arabian countries: it
is also used in the sense of the word طهار, meaning
an end of a turban, when made to hang
down between the shoulders: see [the pl.
(of طلسم and طهار and طهير and طاهي) M] is طهير;
(Sh, M, A, Mgh, Mib, K,) in which the T is
added because it is a foreign word, (Sh, M, K,)
and طهير; (M, A;) or the latter is pl. or
طلسم: (TA.) I do not know (says Isid) any
pl. of طهير: (M, TA,) it is not allowable to
form an abbreviation of طهير, with kers to the
J, as a compellation, because there is no instance
of the measure طهير with kers to the T,
except in infin. words such as طهير and طهير
(Sh). Hence the expression, (Mgh,) طهير أب
بین الصاع, [lit., O son of the feyleni], meaning,
O ‘Ajamee, (A, Mgh,) or Aajamee, (K,) [i.e.,
Persian, or foreigner], used in reviling another;
(Mgh, Mib, K,) for the طهير are those who [most
commonly] attire themselves with the طهير.
(Sh, M, K,). See also طهير.

طلسم Old and worn-out; (S, M, K,) applied
to a garment, or piece of cloth; (M, K,) as also
طلسم ومن لفت (S, pl. طلسمى). (Sh, M, K,). You say,
man whose garment is old and worn-out,
(Sh, M, K,). — A dirhem [of which the impression is ob-
literated; having no impression. (Msh, voc e)
مطير. — A wolf whose hair has fallen off by
degrees; (Az, TA,) as also طي. — (IAar, A,
K,) or a wolf of a dusty colour inclining to
blackness; (Sh, M, Mib, K,) and anything of that
colour; (Sh, K,) whether a garment or any other
thing: (TA,) fem. طلسمى. (M.) pl. طلسمى. (A.)
— A man having little hair upon the side of
the cheek: pl. طلسمى or i. q. طسلح [q. v.] of the
the dial of El-Yemen. (TA.) — Dirty, or
filthy; as also طلسم. (K) the latter applied to
a garment, or piece of cloth, (K, TA,) in the
colour of which is a dusty hue: (TA:) and
طلسمى a dirty rag. (O.) — A man dirty, or filthy,
in apparel: likened to a wolf in respect of the
dusty hue of his clothes: (M,) or black end
dirty. (O.) — Hence, a man who is accused
of foul, or evil, conduct; (Sh, O, K,) and so
طلسمى an expression used by Ows Ibn-
Hajar. (Sh, O.) — Black, as an Abyssinian
and the like: (O, K,) as being likened in colour
to a wolf. (TA.) — A thief; (O, K,) because of his evil nature, (TA,
being likened to a wolf. (O, TA,) استات (TA,) and so طلسمى اثر
[as well as طلسمى أثر] means [i. e. The Pleiades rose], as in a verse of El-Kumeyt
[in which, however, the verb may, consistently
with the metre, be a mistranscription for طلسمى;
The sun rises, and may it not rise with the
sun riseth;] and it is said in a prayer, طلسمى
الحَرِيرَةَ وَتَلْطِي يَدَاهُ وَفَتَنْشَعُ يَدَاهُ
[meaning The sun has risen, and may it not have risen with the
sun of any one of us] i.e., may not any one of us
have died with its rising; the future being put
in the place of the præterit. (TA.) — طلسمى
is said of anything that appears to one from the
upper part [of a thing, or that comes up out of
a thing and appears]. (Mgh, Mib, K,) It is said
in the Ksh that طلسمى signifies The appearing
by rising, or by becoming elevated. (TA.) One
says, طلسمى بَيْن الصِّبْغِ; The tooth of the child
showed its point. (K, TA,) and طلسمى
، [aor. 1 inf. n. طل،; The seed-produce began
to come up, and showed its sprouting forth: (T,
TA,)] and طلسمى بَيْن الأَرْضِ; The seed-produce
appeared: (T, TA,) and طلسمى بَيْن الأَرْضِ
، [the plants, or herbage, of the earth, or land,
came forth: (Mgh, Mib, K,) The trees
put forth their leaves. (TA.) — طلسمى
، (O, K) and طلسمى بَيْن الأَرْضِ، (Zj, Sh, Mgh, O, K,)
or طلسمى بَيْن الأَرْضِ، (Mib,) The palm-trees, or trees, put forth the
، [q. v.: (Zj, Sh, Mgh, O, Mib, K,;) as also
طلسمى (L, K, TA,) inf. n. طلسمى. (L, TA.
[These verbs, in this sense, are app. derived from the sub. طلسمى; but this is obviously from طلسمى.]
One says also, طلسمى بَيْن الصِّبْغِ عَن
ٍتَعَرَّبَتْ (I filled for him the drinking-vessel
until it nearly overflowed from its sides). (TA.)
And طلسمى بَيْن الصِّبْغِ The water in
the vessel poured forth [or overflowed] until it
nearly overflowed from its sides. (TA.) — And
طلسمى بَيْن الصِّبْغِ The man ascended
upon the mountain; (Mgh, Mib, K,)
aor. 1, (TA,) inf. n. طلسمى (Mgh, Mib, K,) the
prep. [طلسمى] being suppressed; (Mgh,)
as also طلسمى, with kers; (K,) and
طلسمى signifies the same as طلسمى;
[see also طلسمى and طلسمى in art. طلسمى;) accord. to Isk,
one says, طلسمى بَيْن الصِّبْغِ, with kers, meaning طلسمى
ascended upon the mountain; (O, K;) but others