

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

8: see 1.

تَلَد: see **تَلَد**, in two places.

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

تَلَد: see **تَلَد**: — and **تَلَد**.

تَلَد, applied to **مَال** [i. e. property, consisting of camels or the like], (T, S, M, &c.,) *Old*, or *long-possessed*; as also **تَلَد** and **تَلَد** (Mgh, Msh,) both of these meaning *old*, *original*, *property*, (A,) and **تَلَد** (L:) or *original*, *old*, or *long-possessed*, *born at one's own abode*, or *home*; as also **تَلَد** and **تَلَد** (S:) *contr. of طَارِف* (S, A, Mgh, Msh) and **طَارِف** (Mgh, Msh:) or *born at the owner's abode*, or *house*; or *that brings forth there*; (M, K;) as also **تَلَد** (K) and **تَلَد** and **تَلَد** (M, K) and **تَلَد** (K) and **تَلَد** and **تَلَد** (M, K,) like **إِسْنَم** (M, [in the CK written **تَلَد**, and so accord. to the MS,]) and **تَلَد**; (M, K; [written in a copy of the M **تَلَد**];) 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 **تَلَد** (T, L) and **تَلَد** and **تَلَد** (T, M, L [the last written in a copy of the T **تَلَد**, and in a copy of the M **تَلَد**];) and **تَلَد** and **تَلَد** and **تَلَد**, 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*. (Aṣ, T.) [See also **تَلَد**, below. — Hence,] **تَلَد** **هَئِذَا** **مِنْ تَلَدِي**, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُور) of the Kur-ān, meaning *They are of those which I acquired (or learned, L) long ago from the Kur-ān*: (S, M, L:) thus saying, he likened them to the property, or camels &c., called **تَلَد**. (M, L.) — [Az says,] I heard a man of Mekkeh say, **تَلَدِي بِمَكَّة**, i. e. **مِلَادِي** [app. meaning *My birth was in Mekkeh*]. (T.)

تَلَد: see **تَلَد**, 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: (Aṣ, 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. **مَوْلَد** and **مَوْلَدَة**, [masc. and fem.,] meaning one that is born at thine own abode, or home: (Ish, T: [see also **تَلَد**];) or one who has parents at thine own abode, or home; whereas **مَوْلَد** 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: (Kt, T:) or a female slave whose father and family and all her relations are in one country and **مَوْلَدَة** is herself in another: (Ish, L in art. **وَلَد**;) or a female slave born the property of a people with whom are her parents: (L in art. **وَلَد**;) 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 **وَلِيدَة**: (T, L:) you say **رَجُلٌ تَلِيدٌ**, pl. **تَلِيدَة**: and **إِمْرَأَة تَلِيدَة** [and **تَلِيدَة**]; pl. **تَلَائِد** (Lh, M, L) and **تَلَد**. (Lh, L.) It is related in a trad. of Shureyḥ, that a man purchased a female slave, and the two parties made it a condition that she should be a **مَوْلَدَة**; but the purchaser found her to be a **تَلِيدَة**, and therefore returned her: (S, Mgh:) a **مَوْلَدَة** is like a **تَلَد**, 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.)

تَلَد: see **تَلَد**, in four places. — **تَلَد** **بَالِد**: see art. **بَلَد**.

تَلَد, by some written **تَلَد**: see **تَلَد**, in three places.

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

مَاذَا رَزَيْنَا مِنْكَ أَمْ مَعْبِدٌ
مِنْ سَعَةِ الْحِلْمِ وَخُلُقِي مُتَلَدٌ

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

تَلَد [act. part. n. of 4:] A possessor of property such as is termed **تَلَد**: 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

تَلَعَة High, or elevated, land or ground: (AO, S, K:) and low, or depressed, land or ground: (AO, S, Msh, 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: (IAṣ, IB, TA:) or it has the second of the significations above, (Msh, K,) and the

first, (K,) and signifies also a water-course (Msh, K) from the upper part of a valley: (Msh:) 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. **تَلَاع** (AA, S, Msh, K) and **تَلَعَات** (K:) and, (K,) or, accord. to Sh, (TA,) **تَلَاع** 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 (فَرَسَاخ) 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 **مَيْتَة**: (Sh, TA:) **تَلَعَة** 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 **تَلَع**. (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 أَتَى بِسَبِيلِ 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, (IAṣ,) **مَا أَخَافُ إِلَّا مِنْ سَبِيلِ تَلَعَتِي** [I fear not save from the flow of my water-course]: i. e., from the sons of my uncle, and my relations: (IAṣ, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAṣ.)

تلف

1. **تَلَف**, (S, M, Msh, K,) aor. **تَلَفَ**, (K,) inf. n. **تَلْفٌ**, (Lth, T, S, M, &c.,) *He, or it, (a thing, Lth, T, S, Msh, of any kind, Lth, 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