

armour; (M, TA;) a thing well known: (A, Mṣb, K:) pl. *تُرْسَة* and *تُرَاس* (S, M, Mṣb, K) and *أَتُرَاسَة* (S) and *تُرُوس*, [all pls. of mult.,] and *أَتُرَاس*, [a pl. of pauc.,] (S, M, Mṣb, K,) but not *أَتُرْسَة*. (ISK, S, Mṣb.) A *تُرْس* that is made of skins, without wood and without sinews in it, is called *حَجَنَة* and *دِرْقَة*. (Mṣb.) — Also †The *dish of the sun*. (A, TA.) — And †A *smooth, round, level piece of ground*: (A, TA:) or a *rudded piece of hard, or hard and level, ground*. (Ibn-'Abbád, K.) — See also *مَتْرَس*.

تِرَاسَة The art of making shields. (K.)

تُرَاس A man having a shield; (S, M, A, K;) as also *تَارِس*. (S, A.) — And A *maker of shields*. (K.)

تُرَاس: see *تُرَاس*.

مَتْرَس; so accord. to El-Háfídh Ibn-Hajar, and this is the correct form; written in the T and the Towsheeh *مَتْرَس*; and by some, *مَتْرَس* [as in the CK]; and by some, *مَتْرَس* [as I find it in two copies of the S and in a copy of the K]; (TA;) [A wooden door-bar;] a piece of wood that is put behind the door; (S, K;) the *شِجَار* [or wooden bar] that is put against the door as a stay: (T, L, TA:) [*مَتْرَس* is] a Persian word, [having the above-mentioned signification, but originally a contraction of *مَه تَرَس*, and] meaning “fear not thou,” with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is *تُرَس*: (M, TA:) which also signifies a piece of wood with which a couch-frame (*سَرِير*) is repaired, by its being affixed as a *ضَبَة*: (M:) [and the Arabic word *شِجَار* has this latter signification also:] the Persian word is *مَتْرَس*. (M, TA.) — Their saying *مَتْرَس*, with *fet-h* to the *م* and *ت*, and *sukoon* to the *ر*, means [also] *Security [is given] to thee, therefore fear thou not*: it is said to be Persian. (Mṣb.)

مَتْرَسَة, (M, A,) or *مَتْرَسَة*, (K, accord. to the TA, [and so I find in a MS. copy of that work, and in the CK, but the former is probably the correct form, being agreeable with analogy, like *مَبْحَنَة* and *مَبْحَنَة* &c.,]) Anything by which one is defended, or protected. (M, Mṣb, K.) You say also *هُوَ مَتْرَسَة لَكَ* † [He is a cause of defence, or protection, to thee]. (A.)

بَاب مَتْرُوس A door fastened, or closed, [with a bar, or] in any manner. (TA.)

ترع

1. *تَرَع*, aor. ʿ, inf. n. *تَرَع*, It (a vessel, S, or a thing, TA) was, or became, full, or filled; (S, Z, K;) as also *أَتَرَع*: (Sgh, K:) or it was, or became, very full, or much filled. (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, *تَرَع* الإِنَاءَ.] — He hastened to do evil, or mischief; (Ks, K;) and to do a thing: (TA:) and *تَرَع* به إلى الشرّ, accord. to the K; but accord. to the S and O and L, *تَرَع*

إليه بالشرّ; (TA;) he hastened to him to do evil, or mischief. (S, O, L, K.) — He rushed headlong into affairs by reason of excessive brishness, liveliness, or sprightliness. (Lth, K.) — *تَرَع*, inf. n. *تَرَع*, [app. a mistake for *تَرَع*,] He hastened to him, forbidding [him to do a thing]. (L.) — *تَرَع* عَنْ وَجْهِهِ He averted him, or turned him back, from his course, or manner of acting or proceeding. (Ibn-'Abbád, Sgh, L, K.)

2. *تَرَع* البَاب, inf. n. *تَشْرِيح*, He locked, or closed, the door; syn. *أَغْلَقَهُ* [which has both these significations]. (K.) In the Kur [xii. 23], some read, *وَتَرَعَتِ الأبواب* And she locked, or closed, the doors, instead of *غَلَقَت*. (O, TA.)

4. *أَتَرَعَهُ* He filled it; (S, K;) namely, a vessel. (S.)

5: see 1, in two places.

8: see 1.

تَرَع Full; applied to a watering-trough or tank for beasts &c.; (S, K;) and to a mug: (S:) an inf. n. used as an epithet: (TA:) the regular form is *تَرَع*, which signifies the same. (K.)

تَرَع: see *تَرَع*. — Also A cloud containing much rain. (TA.) — *عُشْب تَرَع* Fresh, juicy, or sappy, herbs or herbage. (Sgh in art. *درع*, and L.) — A man quick to do evil, or mischief, (Ks, S,) and to become angry: (S:) ready and quick to become angry: and *مُتَرَع* evil, or mischievous, hastening to do what is not fit, or proper, for him. (TA.) — One who rushes headlong into affairs by reason of excessive brishness, liveliness, or sprightliness: (O, L, TA:) thus correctly written; but in the copies of the K, *تَرَع*. (TA.) — Light-witted; weak and stupid; deficient in intellect; or light and hasty in disposition or deportment. (TA.) — And, with *ة*, A woman who transgresses the proper bounds or limits, and is light [in conduct]. (TA.)

تَرَعَة The mouth of a streamlet or rivulet; (IB, Mṣb, K;) i. e. a place hollowed out by the water in the side of a river, whence it flows forth: (Mṣb:) pl. *تُرُوع* (IB, Mṣb) and *تُرُوعَات* and *تُرُوعَات*: (Mṣb:) in the S it is said to signify the mouths of streamlets or rivulets; but correctly the sentence should be, *تُرُوع* is pl. of *تَرَعَة*, and has this signification. (IB.) — A canal, or channel of water, to a meadow or garden or the like: (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) — The opening, or gap, of a watering-trough or tank, by which the water enters, and where the people draw it: (Az, Mgh, *K, *TA:) and, (K,) accord. to AA, (TA,) the station of the drinkers at the watering-trough or tank; as in the O and K; or, as in the L, the part of the watering-trough or tank which is the station of the drinkers. (TA.) — A meadow, or garden, or the like, (S, K,) in an elevated place: (K:) if in low land, it is called *رَوْضَة*. (TA.) — A stair; or a flight of steps by which one ascends; syn.

دَرَجَة: (S, K:) so accord. to some in a trad., which see in what follows: (S, *TA:) and particularly the flight of steps of a pulpit. (AA, Sgh, K.) — †A door, or gate: (S, Sgh, Mṣb, K:) pl. *تُرُوع*. (K.) You say, *فَتَحَ تَرَعَة الدَّار* † He opened the door of the house. (TA.) And it is said in a trad., *إِنَّ مَنبَرِي هَذَا عَلَى تَرَعَة مِنْ تُرُوع الجَنَّة*, (S, TA,) as though meaning, † Verily this my pulpit is at a gate of the gates of Paradise: thus explained by Sahl Ibn-Sa'ad Es-Sá'idee, the relater of the trad.; and A'Obeyd says, *وَهُوَ الوَجْه* [“and it is the proper,” or “the valid and obvious way,” of explaining it], meaning that it is the preferable explanation: but the author of the K, mistaking his meaning, makes *وَجْه* to be another signification of *تَرَعَة*: or the meaning of this trad. is, he who acts according to the exhortation recited upon the steps of my pulpit will enter Paradise: or, accord. to Kt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad., *إِنَّ قَدَمِي عَلَى تَرَعَة مِنْ تُرُوع الحَوْض*, † [Verily my foot is at a gate of the gates of the pool of Paradise]. (TA.)

تَرَع: see *تَرَع*.

أَتَرَع A torrent filling the valley; as also *تَرَع*: (K:) or a torrent which fills the valley: (S:) and † the latter, a vehement torrent. (TA.) J says, in the S, that *سَبْر أَتَرَع* signifies *شَدِيد*; and he cites the words of a poet thus:

فَأَتَرَشَ الأَرْضَ بِسَبْرٍ أَتَرَعَا

ascribed by some to El-'Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying *أَتَرَش*, in the sing., and *سَبْر*: moreover, the last word in the citation is a pret. verb: [the right reading is]

فَأَتَرَشُوا الأَرْضَ بِسَبْلٍ أَتَرَعَا

[And they travelled the land with a multitude like a torrent that filled the valleys]: the poet describes the Benoo-Temeem, and their travelling the land like the torrent by reason of multitude. (Sgh, TA.) — †A door-keeper. (Th, S, K.)

أَتَرَع: see *تَرَع*, in three places.

أَتَرَع *حَوْض مُتَرَع* A filled watering-trough or tank: (TA:) and *جَفَنَة مُتَرَعَة* a filled bowl. (S.)

مُتَرَع: see *تَرَع*.

ترف

1. *تَرَف*, aor. ʿ, (Sgh, K,) inf. n. *تَرَف*, (M, TA,) He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; (M, Sgh, K;) as also *تَرَف*. (K.) — And the former verb, †It (a plant, or herbage,) was, or became, luxuriant, flourishing, succulent, or sappy; or bright and fresh, by reason of plentiful irrigation. (M, TA.)

2: see 4, in two places. — *تَرَف* [app. as the inf. n. of the pass. verb, *تَرَف*, also signifies] Good