

feeding. (M.) — And تَرْفَ الْرَّجُلِ, and اتَرْفَهُ, *He rendered the man submissive; or made him to submit: and he made the man king, or prince: [in both senses] like ذَلِكَ.* (M.)

4. اترفة النعمة [Wealth, or what God bestowed upon him,] made him to behave exorbitantly; to be excessively disobedient or rebellious; to exalt himself, and be inordinate in infidelity; or to be extravagant in acts of disobedience and in wrongdoing: (S, K:) and so سعة العيش [plentifulness and easiness of life]: and in like manner, ترفة life caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.) And [Wealth, or what God bestowed upon him,] made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; as also ترفة الرجل — (K.) *He gave the man the object of his eager desire; or of his yearning, or longing, or appetency.* (Lh, M.) — See also 2. — اترف also signifies *He persevered in, or persisted in, or resolved upon, transgression, wrongdoing, or deviation from the right way.* (El-'Ozeyzee, K.)

5: see 1.

10. اسْتَرْفَ *He magnified himself; or behaved proudly, haughtily, or insolently: he behaved exorbitantly; was excessively disobedient or rebellious; exalted himself, and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing.* (Z, Sgh, K.)

ٌتُرْفَةٌ *Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; a life of softness or delicacy, and ease, comfort, or affluence; or ease and plenty;* syn. نِعْمَةٌ, (T, K, TA,) and سَعَةُ الْعِيشِ: (TA :) or *i. q.* نِعْمَةٌ [i.e. wealth; or what God bestows upon one; &c.]. (Mgh, and so in the CK. [But this I think a mistranscription, for نِعْمَةٌ.]) — *Good, sweet, or pleasant, food.* (IDrd, M, K.) — *A new, or strange, thing,* طَرِيفٌ, [in some copies of the K, طَرِيفٌ] that one appropriates, or peculiarly assigns, [as a gift] to a friend; or by [the gift of] which one distinguishes a friend: (K :) طَرِيفٌ [i. e. gift not given to any one before; or of which the recipient did not possess the like, and which pleases him; or novel, or rare, and pleasing, present]. (M, TA.) — *A thing protuberant in the middle of the upper lip, by nature.* (Lth,* T,* S, M, K.) — *A مُسْقَةٌ [q. v.] with which one drinks.* (M, TA.)

أَتْرُف Having a natural protuberance in the middle of his upper lip, called أَتْرُفَةً. (Lth,* T,* M, K.)

مُنْفَرٌ [pass. part. n. of 4, q. v.] One *left to do what he will; not prevented from doing so.* (Ibn-'Arafah, K.) — And hence, (Ibn-'Arafah, TA,) One *enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty:* (Ibn-'Arafah, M, K, TA:) *luxurious, or indulging himself largely in the pleasures, or delights, of the present life, and in its appetites, or eager desires:* (Ibn-'Arafah, TA:) *one who is not prevented from enjoying himself:* (K, TA:) and one *whose means of subsistence are*

made ample, or plentiful; as also مُتَرْفٌ : (M:) one whom plentifulness, and pleasantness or easiness, and softness or delicacy, of life, or whom a life of ease and plenty, (T,) or whom wealth, or what God has bestowed upon him, and plentifulness and easiness of life, (Mgh,) causes to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully : (T, Mgh:) and i. q. جَهَارٌ [i. e. one who magnifies himself; or behaves proudly, haughtily, or insolently; &c.]: (K:) so says Katáeh, in explaining the phrase أَمْرُنَا مُتَرْفِهَا, in the Kur [xvii. 17: see أَمْرٌ]: or, accord. to some, مُتَرْفِهَا here means the worst of its chiefs; and the leaders in evil. (TA.) — Also, (TA,) or مُتَرْفٌ, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.)

مُتَّفِقٌ: see **مُتَّفِقٌ**, in two places.

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Q. Q. 1. تَرْقِيَةُ، (ISk, JK, S, K,) inf. n. تَرْقَةٌ، (ISk, S, K,) *I hit, or hurt, his* (a man's, ISk, JK, S) تَرْقُوةٌ [or collar-bone]. (ISk, JK, S, K.)

The collar-bone; the bone between the pit at the uppermost part of the chest and the shoulder, (JK, S, Mgh, K,) on either side, connecting those two parts, (JK, Mgh,) of a man &c. ; (TA;) each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned: (TA in art. ترب:) [and sometimes, as in a phrase which see below,] the fore part of the حلق [here app. meaning the throat], at the uppermost part of the chest, the place into which the soul [for النفس, in copies of the K, I read النفس rises [when one is at the point of death]: (K in art. رقو pl. ترافق (JK, Mgh, K) and توارق (JK, K,); the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure فعلونة, (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رقو: (TA:) one should not say ترقوة, with damm to the ت. (S, K.) اذ بلغت الترافق in the Kur lxxv. 26, means When it (the soul) reaches the uppermost parts of the chest; [or, the parts of the throat next the chest;] for النفس is understood: (Bd:) said when one is at the point of death. (TA.)

تُرْبَاق, an arabicized word, (ش, مثب, خ,) from the Greek, (Μθب, Χ,) [i. e. from θηριακὰ,] or originally Persian, (ش, او,) also written and pronounced طُرْبَاق (JK, مثب,) and دُرْبَاق (Mثب;) or, as some say, from الرِّيق, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (مثب:) [Theriac; also called treacle;] an antidote for poisons; (ش, او;) a certain compound medicine, (خ,) comprising many ingredients, at most ninety or ninety-six, and at least sixty-four, (TA,) sometimes including the flesh of vipers, (خ, TA,) and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction: (TA:) it is a

remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions: (K : [I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the K and other lexicons &c.:]) pl. تَرَابِيْقٌ. (K in art. فرق.) The best kind is called تَرَبِيْقٌ vulgarly فرق (K in art. التَّرَبِيْقُ الْفَارُوقُ فَارُوقٌ). (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i.e. asphaltum, also called mumia, and in Arabic موميَا (see De Sacy's "Rel. de l'Égypte par Abd-allatif," p. 274:) and this mumia, by itself, is called —.] التَّرَبِيْقُ الشَّرْكِيُّ [It is sometimes applied to *Treacle*, as meaning the *sirop that drains from sugar.*] It is also said to be applied to the مَوْسُونْ [or *Bezoar-stone*], likewise termed فَادْزَهْرٌ (TA in art. تَرَبِيْقَةٌ). (مس.) — Also, and + Wine; (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الْمُعْوَمْ (TA.)

تَنَاقِهُ: see the last sentence above.

بَادْنِجَانٌ تَرْيَاقِيٌّ [Zanthium.]

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1. تَرَكَهُ, (S, M, Msb, K, &c.,) aor. ^{تَرَكَ}, (S, M,) inf. n. تَرَكْ (S, M, Msb, K, &c.) and تَرَكَانْ, with keshr, (Fr, K,) *He left it, forsook it, relinquished it, abandoned it, deserted it, or quitted it; either intentionally, and by choice, or by constraint, and of necessity:* (Er-Rághib, TA :) *he left it, forsook it, &c., as above; namely, a thing that he desired, or wished for, and also a thing that he did not desire, or did not wish for:* (Ibn-'Aráfah, TA :) *he left it, quitted it, went away from it, or departed from it; namely, a place: and he left him, forsook him, relinquished him, abandoned him, deserted him, quitted him, or separated himself from him:* (Msb:) *he cast it, or threw it, away, as a thing of no account; rejected it; discarded it; cast it off; left it off:* (MF, TA :) *he left it, left it alone, let it alone; ceased, desisted, forbore, or abstained, from it; neglected it, omitted it, or left it undone;* syn. خَلَأَهُ; (S, A, O;) or وَدَعَهُ; (M, K;) as also اتَّرَكَهُ. (K. [But respecting this latter verb, see what follows.]) وَاتَّرَكَ رَهْوَاهُ, in the Kur xliv. 23, *And leave thou the sea opened with a wide interval; or motionless, in the same state as before thy passing through it; and strike it not with thy rod, nor alter anything thereof;* (Bd;) or motionless, parted asunder; (Jel;) so that the Egyptians may enter it; (Bd, Jel;) is an instance of the verb meaning leaving intentionally, and by choice: (Er-Rághib, TA :) كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيْوَنٍ, in the next verse, *How many gardens and springs did they leave!* (Jel,) is an instance of the verb meaning leaving by constraint, and of necessity. (Er-Rághib, TA.) In a phrase such as تَرَكَ حَقَّةً, meaning *He made his right, or due, or claim, to be null, or he rejected it, and such as تَرَكَ رَشْغَةً مِنَ الصَّلَاةِ*, meaning *He neglected, omitted, or left unperformed, a*