

‡ Generous, or noble, [on both sides, i. e.] in respect of male and female ancestors. (S, O, TA.) — And أَطْرَافٌ means also † A man's father and mother and brothers and paternal uncles and any relations whom it is unlawful for him to marry. (AZ, S, O, K.) — And † Noble, or exalted, men: (Th, S:) or أَطْرَافُ الْأَرْضِ means † the noble, or exalted, men, and the learned men, of the earth, or land: (O, K, TA:) one of whom is termed طَرَفٌ, or طَرَفٌ. (O. See the latter of these words.) And hence, as some explain it, the saying in the Qur [xiii. 41, like one in xxi. 45], **أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا** [Have they not seen that we visit, or bring destruction upon, the land, curtailing it of its learned men?]; the meaning being, the death of its learned men: (O, TA:) or, as some say, [curtailing it of its inhabitants and its fruits; for they say that] the meaning is, the death of its inhabitants and the diminution of its fruits: (TA:) or it means, curtailing it of its sides, or districts, one by one: (Az, O, L:) Ibn-Arafah says that the meaning is, we lay open by conquest, to the Prophet, (نَفْتَحُ عَلَى النَّبِيِّ) the country around Mekkeh. (O, TA.) [— أَطْرَافُ النَّاسِ also means † The lower orders of the people: but this I believe to be post-classical.] — طَرَفِي النَّهَارِ, in the Qur xi. 116, means **غَدُوَةٌ وَعَشِيَّةٌ** [i. e. Morning and afternoon]; by the former being meant day-break; and by the latter, noon and the **عَصْرُ** [q. v.], (Ksh, Bd,) or the **عَصْرُ** [only]. (Bd.) And أَطْرَافُ النَّهَارِ, in the Qur xx. 130, means **At daybreak and at sunset**: (Ksh, Bd:) or **at noon and at the عَصْرُ**; so says Zj: or, accord. to IAqr, in the hours (سَاعَاتٍ) of the day: Abu-l'Abbás says that it means طَرَفِي النَّهَارِ. (TA.) — [عَلَى] طَرَفٌ often occurs as meaning *Beside, aside, or apart*; like **عَلَى جَانِبٍ**, and **عَلَى نَاحِيَةٍ**: and in like manner the Persians say **بِرْ طَرَفِ**. — And **مِنْ طَرَفِ فُلَانٍ** is often used as meaning *On the part of such a one*; but is perhaps post-classical.] — And you say, **لِلْأَمْرِ طَرَفَانِ** [meaning † There are two ways of performing the affair, either of which may be chosen; as though it had two ends, or two sides]. (TA voce **صَرَعٌ**.) And **جَعَلَهُ مَطْلَقَ الطَّرَفَيْنِ** † [He made it allowable, or free, in respect of both the alternatives, either way one might choose to take]. (Mṣb in art. **بَوَحٌ**.) — [And hence, perhaps,] طَرَفٌ signifies also † *Anything chosen or choice*: pl. أَطْرَافٌ: [whence] أَطْرَافُ الْحَدِيثِ means † *Chosen, or choice, subjects of discourse*; as also طَرَائِفُ الْحَدِيثِ: and أَطْرَافُ الْأَحَادِيثِ means [the same, or] *colloquies of friends, consisting of mutual communications, and oblique expressions, and allusions*: so says ISd: and this is likewise a meaning of طَرَفِي and السَّبَابِ, which latter [properly signifying “mutual reviling”] is given in the K as an explanation of the former. (TA.) — Also **فَلَسْهُ**, or **فَلَسْهُ**; syn. **أَحْمَرٌ**. (TA.)

طَرَفٌ, in the K طَرَفٌ, but the former is the right, (TA,) A male camel that removes from one pasturage to another; (K, TA;) not keeping constantly to one pasturage. (TA.) And طَرَفَةٌ A she-camel that does not keep constantly to one pasturage; (S, O, K;) that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly to one pasturage: (Har p. 569:) or, accord. to Aṣ, that looks at the meadows (تَطْرِفُ الرِّيَاضَ), meadow after meadow [app. to pasture upon them in succession]: (TA:) and مُسْتَطْرِفَةٌ, so applied, signifies the same as طَرَفَةٌ: (TA, but not as on the authority of Aṣ:) and مُطْرَافٌ, so applied, that will not feed upon a pasturage unless she choose anew, or take the first of, (حَتَّى تَسْتَطْرِفَ) another. (Aṣ, S, O, K.) — And [hence (see 10)] طَرَفٌ applied to a man signifies † *That does not keep constantly to a wife, or woman, nor to a companion*: (S, O, K:) and طَرَفٌ, thus accord. to the K, (TA, [in which it is said that by rule it should be طَرَفٌ, as above,]) a man who does not keep constantly to the companionship of one person, by reason of his nearness. (K.) And مُتَطْرِفَةٌ applied to a woman, † *That chooses new ones of the men (تَسْتَطْرِفُ الرِّجَالَ)*, not keeping constantly to a husband; as being likened to the she-camel termed طَرَفَةٌ. (Har p. 569.) — And طَرَفٌ, applied to a she-camel, (O, K, [but in some of the copies of the latter, where it follows next after another explanation of the epithet thus applied, mentioned above, “or,”]) accord. to IAqr, *Whose fore part of the head has gradually shed its hair (الَّتِي تَحَاتُّ مَقْدَمَ الرَّأْسِ فِيهَا)*, or *whose fore part of her mouth has shed its teeth one after another (الَّتِي تَحَاتُّ مَقْدَمَ فِيهَا)* by reason of extreme age. (O, K. [See 2, last sentence.]) — Also, and طَرِيفٌ † *Contr. of قَعْدُذٌ*; (S, M, K, TA;) i. e., as the latter is further expl. in the S, and each in the M, *having many ancestors, up to the greatest [i. e. most remote] forefather*; and J adds that sometimes it is used in praise: thus also Aṣ explains النَّسَبِ طَرِيفٌ: accord. to IAqr, طَرِيفٌ signifies *منحدر في النَّسَبِ* [app. **مُنْحَدِرٌ**, as though meaning of long descent]; and he says that it is with the Arabs more noble than قَعْدُذٌ: the pl. of طَرِيفٌ as meaning the contr. of قَعْدُذٌ is طَرِيفُونَ; and the pl. of طَرِيفٌ in the same sense is طَرِيفٌ and طَرِيفٌ and طَرِيفٌ, the second and third of which pls. are anomalous. (TA.) — [طَرِيفٌ seems also to have the contr. meaning; or † *One whose nobility is recent*: and the like is said of قَعْدُذٌ; that it has two contr. meanings:] see طَرِيفٌ.

طَرَفَةٌ [A wink, i. e.] a closing of one of the eyelids upon the other: (S, O, K:) or [a twinkling of the eye, i. e.] a putting the eyelids in motion or in a state of commotion. (K.) One says **أَسْرَعُ عَيْنٍ مِنْ طَرَفَةِ عَيْنٍ** [Quicker than a wink, or a twinkling of an eye]. (S, O.) And **مَا يَغَارُفُنِي طَرَفَةٌ**

عَيْنٍ [He does not separate himself from me during a wink, or a twinkling of an eye]. (TA.) — Also A red spot of blood, in the eye, occasioned by a blow or some other cause. (S, O, K.) — And A brand, or mark made with a hot iron, having to it no أَطْرَافٌ [or sides, or lateral portions], being only a line. (Ibn-'Abbád, O, K.) — And الطَّرَفَةُ A certain star or asterism (نَجْمٌ). (K. [There thus mentioned as though different from the asterism commonly called الطَّرْفُ, which I do not believe to be the case: see the latter appellation.]

طَرَفَةٌ A hurt of the eye, occasioning its shedding tears. (K.) — And *Newly-acquired property*; (S, O, K;) anything that one has newly acquired, and that pleases him; as also طَرِيفَةٌ; (TA;) a thing newly acquired; (Har p. 54;) and a thing that is strange and deemed good; (Id. p. 615;) [a pleasing rarity;] a welcome, or pleasing, thing; (KL;) and a gift not given to any one before; (K, TA;) and a gift of which the recipient did not possess the like, and which pleases him; (TA;) [generally, a novel, or rare, and pleasing, present; like تَرْفَةٌ and تَحْفَةٌ:] pl. طَرَفٌ. (Har p. 32.) [See also طَرِيفٌ and طَرِيفَةٌ.]

طَرَفَةٌ A single tree of the species called طَرَفَةٌ, q. v. (AHn, S, O, K.)

طَرَفِي Remoteness in lineage from the [chief, or oldest,] ancestor: قَعْدِي is nearer therein. (IB, TA.) [See طَرِيفٌ.]

طَرَفَةٌ [accord. to some طَرَفَاتٌ and accord. to others طَرَفَاتٌ, as will be seen from what follows,] A kind of trees, (S, O, K,) of which there are four species, one of these being the **أَثَلُ** [q. v.]: (K:) [or it is different from the **أَثَلُ**: the name is now generally applied to the common, or French, tamarisk; *tamarix gallica* of Linn.: (Forskål's Flora Aegypt. Arab. p. lxiv. no. 181; and Delile's Floræ Aegypt. Illustr. no. 349:)] AHn says, it is of the kind called **عَضَاهُ**; its **هَدَبٌ** [q. v.] are like those of the **أَثَلُ**; it has no wood fit for carpentry, coming forth only as even and smooth rods towards the sky; and sometimes the camels eat it as **خَبِضٌ** [q. v.] when they find no other **خَبِضٌ**: AA, he adds, says that it is a sort of **خَبِضٌ**: (TA:) the n. un. is طَرَفَةٌ, (AHn, S, O, K,) [which is irreg.,] and طَرَفَاتٌ, (AHn, O, K, [in the CK, erroneously, طَرَفَاتٌ,]) [and this requires طَرَفَاتٌ to be with tenween, as a coll. gen. n.,] or, accord. to Sb, طَرَفَاتٌ is sing. and pl.: (S, O:) or it is a pl. [or quasi-pl. n.] of طَرَفَةٌ, like as **شَجَرَاتٌ** is of **شَجَرَةٌ**: (S in art. **شَجَرٌ**: [see **شَجَرٌ**]) or it is a coll. gen. n.: accord. to IJ, the ة in طَرَفَاتٌ is a denotative of the fem. gender; but in طَرَفَاتٌ, the ة is a denotative of the fem. gender, and the ة is augmentative. (M, TA.) — Also A place of growth of the طَرَفَةُ. (TA.)

طَرِيفٌ The portion that is taken [app. meaning cut] from the extremities (أَطْرَافِ) of corn, or seed-produce. (Ibn-'Abbád, O, K.) — **تَوَارَتْوَا**