

أَخَذَ فُلَانٌ فِي التَّطْرِيقِ means † Such a one practised artifice and divination. (TA.) — طَرَّقْتُ الثَّرْسَ I sewed the shield upon another skin: and طَرَّقْتُ التَّعْلَ، inf. n. تَطْرِيقٌ، I made the sole of two pieces of skin, sewing one of them upon the other. (Msb. [See also the next paragraph.]

3. طَارَقْتُ التَّعْلَ [meaning I sewed another sole upon the sole] is an instance of a verb of the measure فَاعِلٌ relating to the act of a single agent. (AAF, TA in art. خَدَع.) [See also 2, last sentence.] You say also, طَارِقَ الرَّجُلِ نَعْلَيْهِ [inf. n. مُطَارَقَةٌ] The man put one of his two soles upon the other and sewed them together. (Aḡ, TA.) And طَارِقَ بَيْنَ نَعْلَيْنِ He sewed one sole upon another. (Ṣ, O, K.) And طَارِقَ بَيْنَ الثَّوْبَيْنِ (Ṣ,) or بَيْنَ ثَوْبَيْنِ (O, K,) and بَيْنَ الدَّرْعَيْنِ (TA,) i. q. طَابَقَ (K,) or ظَاهَرَ, i. e. He put on himself one of the two garments, or one of two garments, [and one of the two coats of mail,] over the other. (Ṣ, O.) طُورِقٌ is said of anything as meaning It was put one part thereof upon, or above, another; and so أَطْرَقَ (TA;) [and in like manner أَطْرَقَ; for] one says of shields, يَطْرُقُ بَعْضَهَا عَلَى بَعْضٍ One of them is sewed upon another: (Ṣ, O, K:) and أَطْرَقْتُ بِالْجِلْدِ وَالْعَصَبِ They were clad [or covered] with skin and sinews. (Ṣ, O.) — طَارِقَ الظُّلَامِ The clouds followed upon the darkness. (TA.) — And طَارِقَ الكَلَامِ † He practised, or took to, various modes, or manners, in speech; syn. تَفَنَّنَ فِيهِ. (TA.)

4. اطرقه فحلته He lent him his stallion [camel] to cover his she-camels. (Ṣ, O, K.) — لَا أَطْرُقُ اللَّهَ (O,) or عَلَيْهِ (K, TA,) means † May God not cause thee, or him, to have one whom thou mayest, or whom he may, take to wife, or compass. (O, K, TA.) — See also 3, latter part. — اطرق رأسه He inclined his head [downwards]. (TA.) And أَطْرُقُ بَصْرَكَ Lower thine eyes towards thy breast, and be silent: occurring in a trad. respecting the looking unexpectedly [at one at whom one should not look]. (TA.) And أَطْرُقُ، alone, He bent down his head: (MA:) or he lowered his eyes, looking towards the ground; (Ṣ, O, K;) and sometimes the doing so is natural: (TA: [and the same is indicated in the Ṣ:]) and it may mean he had a laxness in the eyelids: (A'Obeyd, TA:) or he contracted his eyelids, as though his eye struck the ground: (Er-Rághib, TA:) and he was, or became, silent, (ISk, Ṣ, O, K,) accord. to some, by reason of fright, (TA,) not speaking. (ISk, Ṣ, O, K.) It is said in a prov.,

- أَطْرُقُ كَرًا أَطْرُقُ كَرًا
- إِنَّ التَّعَامَ فِي الْقَرْيِ

[Lower thine eyes karà: lower thine eyes karà: (kra meaning the male of the كَرَوَانُ, a name now given to the stone-curlew, or charadrius aediacnemus:) verily the ostriches are in the towns,

or villages]: applied to the self-conceited; (Ṣ, O;) and to him who is insufficient, or unprofitable; who speaks and it is said to him, "Be silent, and beware of the spreading abroad of that which thou utterest, for dislike of what may be its result:" and by the saying ان النعام في القرى is meant, they will come to thee and trample thee with their feet: (O:) it is like the saying فَعَضَ الطَّرْفُ (Ṣ.) [See also كَرَوَانٌ: and see also Freytag's Arab. Prov. ii. 30-31.] It is asserted that when they desire to capture the كَرَا, and see it from afar, they encompass it, and one of them says, أَطْرُقُ كَرًا إِنَّكَ لَا تَرَى [or لَنْ تَرَى (Meyd in explanation of the preceding prov.) i. e. Lower thine eyes, or be silent, karà: thou wilt not be seen:] until he becomes within reach of it; when he throws a garment over it, and takes it. (Eyn, TA.) And أَطْرُقُ كَرًا يُحَلِّبُ لَكَ [Lower thine eyes, or be silent, karà: milk shall be drawn for thee:] is [a prov., mentioned by Meyd,] said to a stupid person whom one incites to hope for that which is vain, or false, and who believes [what is said to him]. (O.) — One says also, اطرق إلى الثوب † He inclined to diversion, sport, or play. (IAḡr, K, TA.) — اطرق الليل عليه: see 8: — and اطرق الإبل: see 6. — اطرق الصيد He set a snare for the beasts, or birds, of the chase. (TA.) — And hence, اطرق فلان فلان † Such a one plotted against such a one by calumny, or slander, in order to throw him into destruction, or into that from which escape would be difficult. (TA.)

5. تطرق إلى كذا He found a way to such a thing: (MA:) or he sought to gain access to such a thing. (Er-Rághib, TA.)

6. تطارقت signifies The coming consecutively, or being consecutive. (TA.) You say, تطارقت الإبل The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not: (TA:) or went away, one after another; (Ṣ, O, K;) as also أَطْرَقَتْ (O, K, TA;) in the Ṣ, incorrectly, أَطْرَقَتْ; which is also mentioned in the K, in another part of the art., and there expl. as meaning they followed one another; but the verb in this sense is أَطْرَقَتْ (TA:) and, (O, K, TA,) as some say, (O, TA,) this last signifies they scattered, or dispersed, themselves upon the roads, and quitted the main beaten tracks: (O, K, TA:) Aḡ cited as an ex., (from Ru-beh, TA,) describing camels, (O,)

• جَاءَتْ مَعًا وَأَطْرَقَتْ شَتِيئًا •

meaning They came together, and went away in a state of dispersion. (Ṣ, O, TA.) And you say, تطارقت الظلام والغمام The darkness and the clouds were, or became, consecutive. (TA.) And تطارقت علينا الأخبار [The tidings came to us consecutively]. (TA.)

8. اطرق: see 3. Said of the wing of a bird,

(Ṣ, TA,) Its feathers overlay one another: (TA:) or it was, or became, abundant and dense [in its feathers]. (Ṣ, TA.) And أَطْرَقَتِ الأَرْضُ The earth became disposed in layers, one above another, being compacted by the rain. (TA.) And أَطْرَقَ الحوضُ The watering-trough, or tank, had in it [a deposit of] compacted dung, or dung and mud or clay, that had fallen into it. (TA.) And أَطْرَقَ الليلُ عليه, as in the O and L; in the K, erroneously, أَطْرُقَ; The night came upon him portion upon portion. (TA.) See also 6, in three places.

10. استطرقة فحلا He desired, or demanded, of him a stallion to cover his she-camels; (Ṣ, O, K;) like استضربه (TA.) — And استطرقة He desired, or demanded, of him the practising of pessomancy (الضرب بالحصى), and the looking [or divining] for him therein. (K, TA.) — And He desired, or demanded, of him the [having, or taking, a] road, or way, within some one of his boundaries. (TA.) — مِنْ غَيْرِ أَنْ يَسْتَطْرِقَ نَصِيبَ الآخِرِ a phrase used by El-Kudooree, means Without his taking for himself the portion of the other as a road or way [or place of passage]. (Mgh.) And الإسطرقا بين الصفوف, a phrase used by Khwáhar-Zádeh [commonly pronounced Kháhar-Zádeh], means The going [or the taking for oneself a way] between the ranks [of the people engaged in prayer]: from الطريق. (Mgh.) And استطرقت إلى الباب I went along a road, or way, to the door. (Msb.) [Hence a phrase in the Fákíhet el-Khulafá, p. 105, line 15.] — [استطرقت in a verse cited in the K in art. د is a mistake for استطرقت, with فاء: see 10 in art. طرب.]

طرق [originally an inf. n., and as such app. signifying An act of striking the lute &c.: and hence,] a species (ضرب) of the أصوات [meaning sounds, or airs, or tunes,] of the lute: (TA:) or any صوت [i. e. air, or tune], (Lth, O, K, TA,) or any نغمة [i. e. melody], (K, TA,) of the lute and the like, by itself: (Lth, O, K, TA:) you say, تَضْرِبُ هَذِهِ الجارية كَذَا وَكَذَا طَرَقًا [This girl, or young woman, or female slave, plays such and such airs or tunes, or such and such melodies, of the lute or the like]. (Lth, O, K.) — [Hence, probably,] عِنْدَهُ طُرُوقٌ مِنَ الكَلَامِ, sing. طَرِقٌ, a phrase mentioned by Kr; thought by ISd to mean He has [various] sorts, or species, of speech. (TA.) — See also طَرَقَةٌ, in four places. — Also † A stallion [camel] covering: (O, K, TA:) pl. طُرُوقٌ and طَرَائِقٌ: (TA:) an inf. n. used as a subst. [or an epithet]: (O, K, TA:) for طَرِيقٌ. (TA.) — And † The sperma of the stallion [camel]: (Ṣ, K:) a man says to another, أَعْرَبْنِي طَرِقَ فحلِكَ العام i. e. [Lend thou to me] the sperma, and the covering, (Aḡ, TA,) which latter is said to be the original meaning, (TA,) of thy stallion [camel this year]. (Aḡ, TA.) And it is said to be sometimes applied metaphorically to † The sperma of man: or in relation to man, it may be an epithet, [like as it is sometimes in relation to a stallion-camel, as mentioned above,] and not