

party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) — And افروع القوم The people, or party, sacrificed the فرع [or firstling of a camel, or of a sheep or goat]: (S, Mṣb:) or افروع الفرعة he sacrificed the الفرعة, (O, K,) which signifies the same as the فرع; (Mgh, Mṣb;) and so افروع الفرعة; (O;) or [simply] افروع; (K;) and افروع [alone]; (O;) and افروع, (O, K,) inf. n. تفريع; (K;) he sacrificed the فرع; (O, K;) whence the trad., افروعوا حتى يكتمر slaughter ye the firstling [of a camel, or of a sheep or goat], but slaughter not one that is little, whose flesh is like glue, [until it be full-grown.] (O, TA.) — And [hence, perhaps,] افروعته I made him to bleed. (Mṣb.) And افروع الصبيغ افروعته, (O, K, TA,) so says Ibn-'Abbād, (O, TA,) or افروع الغنم, so in the L, (TA,) The hyena, or female hyena, injured, and made to bleed, (O, K, TA,) or killed, and injured, (L, TA,) the sheep or goats. (O, L, K, TA.) And افروع اللجام The bit made the mouth of the horse to bleed. (O, K. [See also 1, near the end.]) And افروع المرأة, said of menstruating, It made the woman to bleed. (TA.) And [hence, app.,] افروع العروس He accomplished his want in respect of the compressing of the bride. (AA, O, K.* [See also 8.]) — And افروعت She (a woman) saw blood on the occasion of childbirth: (O, K:) or, as some say, before childbirth: (A'Obeyd, TA:) or at the first of her menstruating: (Ibn-'Abbād, O, K:) or she menstruated: (A'Obeyd, L, TA:) or she (a woman, or a beast,) first saw blood when taken with the pains of parturition, or near to bringing forth: and افروع لها الدم the blood appeared to her. (L, TA.) — And افروع He began, or commenced, discourse, or a narration; (K;) and so افروع; (Sh, O, K, TA;) and افروع; (Sh, TA:) and likewise, as also افروع, a thing. (K.) One says, افروعت به Very evil is that with which thou hast begun, or commenced: (S, O:) and افروعت به [or with which] thou hast begun. (Mṣb.) And افروع سفره, and افروع حاجته, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افروعوا من سفرهم They came, or arrived, from their journey when it was not the proper time for their coming. (TA.) — And افروعوا They sought after herbage in its place (انتجعوا) among the first, or foremost, of the people. (S, O, K.) — افروع أهله, thus in all the copies of the K, expl. as meaning كفاهم, and likewise in the O, is a mistranscription by Sgh, whom the author of the K has here followed: it is correctly, افروع الوادي i. e. The valley sufficed its people; syn. كفاهم. (TA.) — افروع بسيد بني فلان, (O, K,) with damm,

(K,) means The chief of the sons of such a one was taken (O, K, TA) and slain. (TA.)

5. افروع أغصان الشجر The branches of the trees became abundant. (S, O, K.*) — And [hence,] افروع الوادي [The valley branched forth]. (TA.) — [See also an ex. in a verse cited voce فطيع.] — افروعت من هذا الأصل مسائل (O, Mṣb, K, TA) Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Mṣb;) or were made to be the فروع [i. e. the branches, meaning derivatives,] thereof; (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.) — افروعهم He set upon them (O, K, TA) with reviling and the like; as in the A and L: (TA:) and he was, or became, superior to them, (O, K, TA,) in eminence, or nobility; and excelled them: (TA: [see also 1:]) or it signifies, (S, K, TA,) or signifies also, (O,) he married, or took to wife, the chief of their women, (S, O, K, TA,) and the highest of them: (TA:) and افروعت بيني فلان I married among the noble and high of the sons of such a one; like تنصبتهم and تذريرهم. (TA.)

8. افروع: see 4, latter half. — Hence, (TA,) He devirginated a maid; (S, O, Mṣb, K, TA;) as also افروعا. (K.) — And hence, افروع قميذة [He broached such an ode], and افروعا كذا [such meanings]: (Har p. 61:) and افروع اهنكار [He broaches virgin meanings]. (TA, and Har ubi supra.)

10: see 4, former half, in two places: — and the same again, latter half, in two places.

افروع The upper, or uppermost, part of anything; (S, O, Mṣb, K;) the فرع being what branches forth (يتفرع) from the lower, or lowest, part thereof: (Mṣb:) pl. فروع only. (TA.) It is said in a trad. افروع الشجر ابعده من الحارِب قالوا فروعها [What part of trees is furthest from the plucker of the fruit? they said, The uppermost part thereof; he said, And such like is the first row of the persons worshipping in the mosque]. (TA.) Thus افروع الأذن signifies The upper, or uppermost, part of the ear; (K,* MF, TA;) pl. as above. (TA.) And افروع العينين The upper, or uppermost, parts of the two eyeballs. (TA.) — [Hence,] A branch of a tree or plant: (KL, TA:) or the head of a branch: or a great branch: and a branch of anything. (MA.) — [And hence,] A branch, or subdivision, or derivative, of anything that is regarded as a fundamental or a whole; a thing that is built, or founded, upon another thing; opposed to أصل: (K, TA:) [the pl. فروع, as opposed to أصول meaning “fundamentals,” signifies, in the conventional language of the lawyers and the men of science in general, the derivative institutes of the law, &c.: see 2:] علم الفروع [the science of the derivative institutes of

the law] is what is commonly known by the appellation of علم الفقه [the science of jurisprudence; because it is mainly concerned with institutes derived from fundamentals]. (Hájjee Khaleefeh.) — And افروع The hair of a woman: pl. as above [app. used in a collective sense like the French “cheveux”]: (K, TA:) one says امرأة امراة طويلة الفروع [meaning a long-haired woman]. (TA.) And افروع Full [or abundant] hair. (S, O, K, TA.) — And افروع The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says هو فروع قومه He is the noble, or man of eminence, of his people or party, (S, O, TA,*) and فروعهم من فروعهم nobles, &c. (TA.) — And [app. from the same word as signifying “a branch of a tree,”] افروع A valley branching off. (TA.) And افروع A channel in which water runs to the شعب (K, TA) i. e. the وادي [here meaning the water-course in a low tract or between the two acclivities of two mountains]: (TA:) [but] in this sense its pl. is افروع. (K, TA.) — Also [or فروع] A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof: (As, TA:) and افروع A bow that is not [made from a branch] divided lengthwise (S, O, K, TA) is called قوس فروع; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قوس فروع: (S, O:) or the فرع is [one] of the best of bows: (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says قوس فروع and فرعة. (K.) — Also, i. e. فروع, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is افروع which has this signification; but this is said by Sgh [app. in the TS], and after him by the author of the K, to be a mistake; and a verse in which it occurs with the , quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the , quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify “a branch,” and be metonymically used as meaning recent property. (TA.) — See also the next paragraph, latter half.

افروع The firstling of the camel, (S, Mgh, O, Mṣb, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Mṣb, K,) looking for a blessing thereby; (S, O, Mṣb;) and افروع signifies the same: (Mgh, Mṣb:) hence, (Mgh, O, K,) it is said in a trad., لا افروع [implying the prohibition of this custom,] ولا عتيرة (S, O, K,*) or ولا عتيرة [see عتيرة:] or when the camels amounted to the number for which their owner wished, they sacrificed [a firstling]: (TA:) or when one's camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and