

to one pasturage. (Har p. 569.) See also 1, last quarter. — And one says of camels, **استطرفت المَرْتَع** *They chose, or selected, the pasturage: or they took the first thereof.* (TA. [See also 2, last signification but one.])

طَرَفٌ The eye; a word having no pl. in this sense because it is originally an inf. n., (S, O, K,) therefore it may denote a sing. and may also denote a pl. number [i. e. may signify also eyes]: (S, O, Mṣb:) or, (K,) as Ibn-'Abbād says, (O,) it is a coll. n. signifying the **بَصَر** [which has the sing. and the pl. meanings mentioned above, as well as the meaning of the *sense of sight*], and is not dualized nor pluralized: or, as some say, it has for pl. **أَطْرَافٌ**: (O, K:) but this is refuted by the occurrence of **طَرَفٌ** in a pl. sense in the Kur xxxvii. 47 and xxxviii. 52 and lv. 56: (O:) and though **الأَطْرَافُ** is said to occur as its pl. in a trad. of Umm-Selemeh, this is a mistake for **الإطْرَاقُ**: (Z, O:) it is said, however, that its being originally an inf. n. is not a reason for its not being allowable to pluralize it when it has become a subst., and especially when it is not meant to convey the signification of an epithet: (MF:) [but it may be regarded as an epithet, meaning *seer*, and, being originally an inf. n., *seers* also; and this is the more probable because] **طَوَارِفٌ** [is an epithet used as a subst., and thus] signifies the eyes, (S, O, K,) as in the saying **طَوَارِفٌ لَا تَرَاهُ** [He is in a place in which the eyes will not see him]; (S, O, TA;) pl. of **طَوَارِفَةٌ**. (TA.) — [Hence,] **الطَّرْفُ** is the name of † *Two stars, which precede the الجبَّة*, (S, O, K,) so called because (K) they are [regarded as] *the two eyes of Leo; one of the Mansions of the Moon*: (S, O, K:) [often called **الطَّرْفَةُ**, q. v.:] *the طَرَفُ of Leo, consisting of two small stars in front of الجبَّة, like the فَرَقْدَانِ, but inferior to them in light, and having somewhat of obliquity; the Ninth Mansion of the Moon*: (Kz in his descr. of that Mansion:) or *the star [app. λ] in the face of Leo, together with that which is outside [app. α] on the figure of Cancer*: (Kz in his descr. of Leo:) or *the bright star [α] on the hinder, southern, leg, or foot, [i. e. claw,] of Cancer*. (Kz in his descr. of Cancer.) [See **مَنَازِلُ الْقَمَرِ**, in art. نزل. — And **طَرَفُ الْعَيْنِ** signifies *The eyelid*. (TA.) — Also **طَرَفٌ**, A man *generous, or noble*, (K, TA, [see also **طَرَفٌ**]) in respect of ancestry, up to the greatest [i. e. most remote] forefather. (TA.) — See also **طَرَفٌ**, first sentence.

طَرَفٌ: see **طَرِيفٌ**, with which it is syn., and of which it is also a pl.

طَرَفٌ A generous horse: (Aṣ, S, O, K:) or, accord. to Er-Rāghib, one that is looked at (**يُطَرَفُ**) because of his beauty; so that it is originally **مَطْرُوفٌ**, i. e. **مَنْظُورٌ**; like **نَقْضٌ** in the sense of **مَنْقُوضٌ**: (TA:) pl. **طَرُوفٌ** (Aṣ, S, O, K) and **أَطْرَافٌ**: (O, K:) accord. to AZ, an epithet applied peculiarly to the males: (S, O, K:*) or *generous in respect of the sires and the dams*:

(Lth, O, K:) or *recently acquired; not of his owner's breeding*; fem. with **ة**, (O, K,) occurring in a verse of El-'Ajjāj: Lth says that they sometimes apply the epithets **طَرِيفٌ** and **طَرِيفَةٌ** as syn. with **نَجِيبٌ** and **نَجِيبَةٌ**, in a manner unusual in the language: (O:) accord. to Ks, **طَرِيفَةٌ** is applied as an epithet to a mare: (TA:) and **طَرِيفٌ** signifies also a horse *long in the legs or the neck, having the ears pointed, tapering, or slender at the extremities*. (TA in the supplement to this art.) — And † *Generous* (S, O, TA) as an epithet applied to a young man (S, TA) or to a man; (O, TA;) as also † **طَرِيفٌ**: (O, K:) or a man *generous in respect of his male and his female ancestors*: (K, TA:) pl. **أَطْرَافٌ**: (O, K:) when applied to other than man, its pl. [or rather one of its pls.] is **طَرُوفٌ**. (K.) — See also **طَرِيفٌ**, latter half. — And **رَجُلٌ طَرِيفٌ فِي نَسَبِهِ**, (K, TA,) with kesr, (TA,) [in the CK, erroneously, **طَرِيفٌ**] † *A man whose nobility is recent*: as though a contraction of † **طَرِيفٌ**. (K, TA.) — And **امْرَأَةٌ طَرِيفٌ**, (K, TA,) with kesr, (TA,) [in the CK **طَرِيفٌ**] *A woman whose discourse is good; every one who has heard it esteeming it new* (**يَسْتَطْرِيفُ**). (K, TA.) — And *One desirous of possessing everything that he sees*. (K.) — See also **طَرِيفٌ**, in two places. — And see **طَرِيفٌ**. — Also *Anything of the produce of the earth still in the calyxes thereof*. (Ibn-'Abbād, O, K:*)

طَرَفٌ The extremity, or end, of anything; [as of a sword, and of a spear, and of a rope, and of the tongue, &c.]; thus accord. to ISd; but in the K this meaning is assigned to † **طَرِيفٌ**: (TA: [several evidences of the correctness of the former word in this sense will be found in the present art.; and countless instances of it occur in other arts. &c.: it seems to have been generally regarded by the lexicographers as too notorious to need its being mentioned:] and *a side; a lateral, or an outward, or adjacent, part or portion; a region, district, quarter, or tract; syn. نَاحِيَةٌ*: (S, O, Mṣb, K:) and *a part, portion, piece, or bit, (syn. طَائِفَةٌ), of a thing*: (S, O, K:) it is used in relation to bodies, or material things, and to times &c.; (Er-Rāghib, TA;) and is thus used in the sense of **طَائِفَةٌ** of a people, in the Kur iii. 122; (Ksh;) [and may often be rendered *somewhat* of a thing, whether material (as land &c.) or not material (as in the T and S voce **ذَرُورٌ**, where it is used of a saying, and as in the S and A and K in art. هوس &c., where it is used of madness, or insanity, or diabolical possession):] the pl. is **أَطْرَافٌ**. (O, Mṣb, K.) — [Hence,] **الأَطْرَافُ** signifies *The fingers*: and [when relating to the fingers] has no sing. unless this is used as a prefixed noun, as in the saying **أَشَارَتْ بِطَرَفِ إِصْبَعِهَا** [She made a sign with the end of her finger]: but the pl. is said by Az to be used in the sense of the sing. in the following ex. cited by Fr,

* يَبْدِينَ أَطْرَافًا لَطَافًا عَنَّهُ *

[so that the meaning is, *They show an elegant finger like a fruit of the species of tree called عَنَمٌ*]; therefore the poet says **عَمَنَهُ** [which is a n. un.: but I think that it is much more reasonable, and especially as the verb is pl., to regard the **ة** in this case as the **ة** of pausation, of which see an ex. voce **جَمِينٌ**; and accordingly to render the saying, *they show elegant fingers like fruits of the عَنَم*]. (TA.) It is said in a trad. of Abraham, when he was a little child, **جَعَلَ رِزْقَهُ فِي أَطْرَافِهِ** [His sustenance was made to be in his fingers]; meaning that he used to suck his fingers and find in them that which nourished him. (TA.) — And [hence] **أَطْرَافُ الْعَذَارَى** † *A species of grapes, (A, K, TA,) white and slender, found at Et-Tāif*: (A, TA:) or, as in the L, *black and long, resembling acorns, likened to the fingers of virgins, that are dyed [with حِنَّاءَ], because of their length; and the bunch of which is about a cubit long*. (TA.) — **دُو الطَّرِيفِينَ** is an appellation of *A sort of serpent, (K,) a sort of black serpent, (TA,) or the [serpent called] أَسُودُ*, (O,) having two stings, one in its nose and the other in its tail, with both of which, (O, K, TA,) so it is said, (O, TA,) it smites, and it suffers not him whom it smites to linger, killing at once. (O, K, TA.) — **طَرَفًا الدَّابَّةِ** sometimes means *The fore part and the hinder part of the beast*. (TA.) — And **أَطْرَافُ الْجَسَدِ** (O) or **الْبَدَنِ** (K) means [The extremities of the body; i. e.] *the arms or hands, and the legs or feet, and the head*: (O, K:) or, as in the L, **أَطْرَافٌ** is pl. of **طَرَفٌ** as syn. with **شَوَاةٌ** [n. un. of **شَوَى**, q. v.]. (TA.) — [And the dual has various other meanings assigned to it, derived from the first of the significations mentioned in this paragraph.] It is said in a trad. (O, K) of the Prophet, (O,) **كَانَ إِذَا أَشْتَكَى أَحَدٌ مِنْ أَهْلِهِ لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ حَتَّى يَأْتِيَ عَلَى أَحَدِ طَرَفَيْهِ** [It was the case that when any one of his family had a complaint, the cooking-pot did not cease to be on the fire but he arrived at one of his two limits]; meaning † *convalescence or death*; because these are the two terminations of the case of the diseased. (O, K.) — And one says, **لَا يَمْلِكُ طَرَفَيْهِ** † *He will not have control over his mouth and his anus*: referring to him who has drunk medicine or become intoxicated. (AO, ISk, S, O, K.) — And **فُلَانٌ فَاسِدُ الطَّرِيفِينَ** † *Such a one is corrupt in respect of the tongue and the لَدُنْ*. (TA.) — And **أَيُّ طَرَفَيْهِ أَطْوَلُ** † (in the CK **يُدْرِي**), [He will not, or does not, know which of his two extremities is the longer,] meaning † *his ذَكَرٌ and his tongue*; (S, O, K, TA;) whence **طَرَفٌ** is used as signifying † *the tongue*: (TA:) or the meaning is, as some say, † *which of his two halves is the longer; the lower or the upper*: (TA:) or † *the lineage of his father or that of his mother* (O, K, TA) *in respect of generosity, or nobility*: (O, TA:) i. e., which of his two parents is the more generous, or noble: so says Fr. (TA.) — **كَرِيمُ الطَّرِيفِينَ** means