

feeding. (M.) — And ترف الرجل, and اترفه, He rendered the man submissive; or made him to submit: and he made the man king, or prince: [in both senses] like وقته. (M.)

4. اترفته 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 [plentiffulness and easiness of life]: and in like manner, ترفته it 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 ترفته. (K.) — اترف الرجل 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. استترف 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.)

ترف Plentiffulness, 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. نعمة, (T, K, TA,) and سعة العيش: (TA:) or i. q. نعمة [i. e. wealth; or what God bestows upon one; &c.]. (Mgh, and so in the CK.) [But this I think a mistranscription, for نعمة.] — Good, sweet, or pleasant, food. (IDrd, M, K.) — A new, or strange, thing, (شئ طريف, [in some copies of the K, طريف is put in the place of طريف,]) that one appropriates, or peculiarly assigns, [as a gift] to a friend; or by [the gift of] which one distinguishes a friend: (K:) any طرفة [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.) — مسقاة [q. v.] with which one drinks. (M, TA.)

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

مترف [pass. part. n. of 4, q. v.] One left to do what he will; not prevented from doing so. (Ibn-'Arāfeh, K.) — And hence, (Ibn-'Arāfeh, 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-'Arāfeh, 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-'Arāfeh, TA:) one who is not prevented from enjoying himself: (K, TA:) and one whose means of subsistence are

made ample, or plentiful; as also مترف: (M:) one whom plentiffulness, 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 plentiffulness 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. جبار [i. e. one who magnifies himself; or behaves proudly, haughtily, or insolently; &c.]: (K:) so says Kātādeh, in explaining the phrase أمورنا مترفيا, in the Kur [xvii. 17: see أمر]: or, accord. to some, مترفيا here means the worst of its chiefs; and the leaders in evil. (TA.) — Also, (TA,) or مترف, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.)

مترف: see مترف, in two places.

### ترق

Q. Q. 1. ترقته, (ISk, JK, S, K,) inf. n. ترقاة, (ISk, S, K,) I hit, or hurt, his (a man's, ISk, JK, S) ترقوة [or collar-bone]. (ISk, JK, S, K.)

ترقوة 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. رفو:) pl. تراقي (JK, Mgh, K) and تراقي; (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 فعولة, (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رفو: (TA:) one should not say ترقوة, with damm to the ت. (S, K.) إذا بلغت التراقي [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.)

ترياق, an arabicized word, (S, Mgh, K,) from the Greek, (Mgh, K,) [i. e. from θριακὰ], or originally Persian, (S, O,) also written and pronounced درياق, (JK, Mgh,) and طرياق; (Mgh;) or, as some say, from الريق, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Mgh:) [Theriac; also called treacle;] an antidote for poisons; (S, O;) a certain compound medicine, (K,) comprising many ingredients, at most ninety or ninety-six, and at least sixty-four, (TA,) sometimes including the flesh of vipers, (K, 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. تريايق. (K in art. فوق.) The best kind is called تريايق الفاروق, (K in art. فوق,) vulgarly تريايق فاروقى. (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 موميا: (see De Sacy's "Rel. de l'Égypte par Abd-allatif," p. 274:) and this mumia, by itself, is called التريايق الشركى.] — [It is sometimes applied to Treacle, as meaning the sirop that drains from sugar.] It is also said to be applied to the سوس [or Bezoar-stone], likewise termed سوس. (TA in art. مس.) — Also, and تريايق, † Wine; (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صابون الهومر. (TA.)

تريايق: see the last sentence above.

باذنجان تريايقى [Zanthium.]

### ترك

1. تركه, (S, M, Mgh, K, &c.) aor. ترك, (S, M,) inf. n. ترك, (S, M, Mgh, K, &c.) and تركان, with kesr, (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-Rāghib, 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-'Arāfeh, 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: (Mgh:) 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. حلاه, (S, A, O;) or ودعه, (M, K;) as also اتركه. (K. [But respecting this latter verb, see what follows.]) واترك, in the Kur xlv. 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-Rāghib, TA:) and كثر تركوا من جنات وعيون, 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-Rāghib, TA.) In a phrase such as ترك حقه, meaning He made his right, or due, or claim, to be null, or he rejected it, and such as ترك رخصة من الصلاة, meaning He neglected, omitted, or left unperformed, a