

party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) — And افرع القوم The people, or party, sacrificed the فرع [or firstling of a camel, or of a sheep or goat]: (S, Mghb:) or افرع الفرعة he sacrificed the فرعة, (O, K,) which signifies the same as the فرع; (Mgh, Mghb;) and so استفرع الفرعة; (O;) or [simply] استفرع; (K;) and افرع [alone]; (O;) and استفرع, (O, K,) inf. n. تفريع; (K;) he sacrificed the فرع; (O, K;) whence the trad., فَرَعُوا i. e. 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,] افرعته I made him to bleed. (Mghb.) And افرعت الضبع افرعت (O, K, TA,) so says Ibn-'Abbād, (O, TA,) or فري الضبع, 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 افرع اللجام الفرس The bit made the mouth of the horse to bleed. (O, K. [See also 1, near the end.]) And افرع المرأة, said of menstruating, It made the woman to bleed. (TA.) And [hence, app.,] افرع العروس He accomplished his want in respect of the compressing of the bride. (AA, O, K. [See also 8.]) — And افرعت 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 افرع لها الدم the blood appeared to her. (L, TA.) — And افرع He began, or commenced, discourse, or a narration; (K;) and so استفرع; (Sh, O, K, TA;) and استفرع; (Sh, TA:) and likewise, as also استفرع, a thing. (K.) One says, بِشْرٍ مَا اَفْرَعْتَ بِهِ Very evil is that with which thou hast begun, or commenced: (S, O:) and افرعت ما نعيم ما افرعت [or افرعت به] Very good is that which [or with which] thou hast begun. (Mghb.) And افرع سفره, and حاجته, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افرعوا من سفرهم They came, or arrived, from their journey when it was not the proper time for their coming. (TA.) — And افرعوا They sought after herbage in its place (اَنْتَجَعُوا) among the first, or foremost, of the people. (S, O, K.) — افرع 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, افرع الوادي أهله i. e. The valley sufficed its people; syn. كفاهم. (TA.) — افرع 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. تفرعت أغصان الشجر The branches of the trees became abundant. (S, O, K. *) — And [hence,] تفرع الوادي [The valley branched forth]. (TA.) — [See also an ex. in a verse cited voce فطيع.] تفرعت من هذا الأصل مسائل (O, Mghb, K, TA) Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Mghb;) or were made to be the فروع [i. e. the branches, meaning derivatives,] thereof; (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.) — تفرعهم 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 تفرعت بني فلان I married among the noble and high of the sons of such a one; like تَصَيَّرَهُمْ and تَدَرَّبَهُمْ. (TA.)

8. افرع: see 4, latter half. — Hence, (TA,) He devirginated a maid; (S, O, Mghb, K, TA;) as also فرعها. (K.) — And hence, افرع قصيدة افترع قصيدة [He broached such an ode], and معاني كذا [such meanings]: (Har p. 61:) and افرع ابيكار [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.

فرع The upper, or uppermost, part of anything; (S, O, Mghb, K;) the فرع being what branches forth (يَتَفَرَّعُ) from the lower, or lowest, part thereof: (Mghb:) pl. فروع only. (TA.) It is said in a trad. ائى الشجر ابعده من الخارب قالوا فرعها [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 فرع الأذن signifies The upper, or uppermost, part of the ear; (K, MF, TA;) pl. as above. (TA.) And فروع المقلتين 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 Khalefeh.) — And The hair of a woman: pl. as above [app. used in a collective sense like the French “cheveux”]: (K, TA:) one says امرأة طويلة طويلة الفروع [meaning A long-haired woman]. (TA.) And K Full [or abundant] hair. (S, O, K, TA.) — And The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says هو فرع قومه He is the noble, or man of eminence, of his people or party, (S, O, TA, *) and من فروعهم of their nobles, &c. (TA.) — And [app. from the same word as signifying “a branch of a tree,”] A valley branching off. (TA.) And A channel in which water runs to the شعب (K, TA) i. e. the وادى [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 فروع. (K, TA.) — Also [or قوس فرع] A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof: (As, TA:) and (K) a bow that is not [made from a branch] divided lengthwise (S, O, K, TA) is called قوس فرع; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قوس فلق: (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 فرع and فرعة. (K.) — Also, i. e. فرع, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is فرع 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 ر 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 ر 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.

فرع The firstling of the camel, (S, Mgh, O, Mghb, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Mghb, K,) looking for a blessing thereby; (S, O, Mghb;) and فرعة signifies the same: (Mgh, Mghb;) hence, (Mgh, O, K,) it is said in a trad., لا فرع ولا عتيرة (S, O, K, *) or ولا عتيرة ولا فرع [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