

but in his poem it is **وَأَسْتَطْرَفْتُ**, with **فأ** [i. e. with the letter **ف**]: (O:) [this latter reading is, I doubt not, the right; and the meaning seems to be, *And their women borne in the camel-vehicles, when the mirage of the early part of the forenoon elevated them to the eye, elicited anew longing desire for their homes, or accustomed places, from jocose, sportful females, lit., from jesting females of sport or diversion*: the verse as cited by Az may admit of a similar rendering if we suppose **استطربت** to be there used tropically: the writer of my copy of the TA has endeavoured, in marginal notes in the present art. and in art. **د**, but in my opinion unsatisfactorily, to explain it; and has supposed **استطربت** to mean **طربت**: his two notes, moreover, are inconsistent:] **شَوْقًا نَازِعًا** in this verse means **نَاشِطًا**. (K in art. **د**. [The verse is there cited with two readings differing from the words given by Az; **وَأَسْتَطْرَفْتُ**, thus written with **ق** instead of **ف**, a manifest mistake, and **دَدِدَ دَاعِبٌ**]) — **استطربه** signifies also *He asked him to sing*. (A, TA.)

طرب *Emotion, or a lively emotion, or excitement, agitation, or unsteadiness, (خَفَّةٌ, S, A, Mṣb, K,) [of the heart or mind,] by reason of joy or grief, (A, K,) or of intense grief or joy, (S,) or of intense fear or joy: (Mṣb:) or joy, mirth, or gladness: and the contr., i. e. grief, sadness, or sorrow: (Th, K:) or, as some say, the lodgement of joy, mirth, or gladness, and departure of grief, sadness, or sorrow: so in the M: (TA:) the vulgar apply it peculiarly to joy; (Mṣb;) [but] the application of it peculiarly to joy is a mistake: (K:) it signifies also motion; syn. حَرَكَةٌ: (K:) it is said in the M, Th says that **الطرب** is derived from **الحركة**; whence it seems that **الطرب** is, in his opinion, syn. with **الحركة**; but [ISd adds] I know not this: (TA:) [it does, however, obviously imply the signification of motion, either ideal or actual:] also *desire, or yearning or longing of the soul*: (K:) the pl. is **أطراب**. (TA.) A poet says, (S,) namely, En-Nābighah El-Jaadee, using it in relation to anxiety, (TA,)*

* وَأَرَانِي طَرِبًا فِي إِثْرِهِمْ
* طَرَبَ الْوَالِهَ أَوْ كَالْمُخْتَبَلِ

[And I perceive myself to be affected with emotion, or a lively emotion, after them, (i. e. after the loss of them,) with the emotion of him who is bereft of offspring or friends, or like him who is insane in mind]: (S, TA:) **الواله** here signifies **التأكل**; and **المختبل** means **مَنْ جُنَّ مِنْ عَقْلِهِ**. (TA.) — And [the pl.] **أطراب** signifies *Choice sweet-smelling plants*: (K:) or [simply] *sweet-smelling plants*: (TA:) and the more fragrant of such plants. (O, TA.)

طرب *Affected with طرب* [i. e. emotion, or a lively emotion, &c.]: (S, A, O, Mṣb, TA:) pl. **أطراب**. (A, TA.) A Hudhalee says,

* **بَاتَتْ طَرَابًا وَبَاتَ اللَّيْلَ لَمْ يَنِمِ**
[They passed the night joyful, or glad, and he passed the night without sleeping]: (O, TA:) meaning that the [wild] bulls or cows, thirsting, passed the night joyful on account of the lightning that they saw, and the water for which they hoped in consequence thereof. (TA.) See also another ex. in the verse cited voce **طرب**. — **إبل** **طرب** means *Camels yearning for their accustomed places of abode*: (S, O, TA:) or they are so termed when they are excited (**إِذَا طَرِبَتْ**) by reason of their drivers' urging them with singing. (A, TA.) — Also **The head** [meaning the hair of the head]: so called because of the sound that it makes when it is twisted with fingers: occurring in the phrase **حَتَّى يَرْتَأَ الطَّرِبَ** [That he may dye the hair of the head with يَرْتَأًا, i. e. حِنَاءً]. (L, TA.)

طرب (A, O, Mṣb, K, TA) and **مطرب** (A, O, K, TA) and **مطربة** [which is of a very unusual form (see **معزابة**)], (Lh, K, TA,) applied to a man, (O, K, TA,) *Much, or often, affected with طرب* [i. e. emotion, or lively emotion, &c.]: (O, Mṣb, TA:) [but the last is doubly intensive, signifying very much, or very often, so affected:] pl. [of the second and third] **مطرايب**. (A.) One says, **إِذَا خَفَّتِ الْمَضَارِبُ خَفَّتِ الْمَطَارِيبُ** [When the plectra of the lutes quiver, the persons who are wont to be affected with emotion become lively, or light-hearted]. (A, TA.) And **حمامة** **مطرب** [A pigeon that cooes much or often]. (A, TA.) And **إبل مطرايب** [Camels that yearn much, or often, for their accustomed places of abode: or that are much, or often, excited by reason of their drivers' urging them with singing: see **طرب**]. (A, TA.)

مطرب and **مطربة** *A separate, or straggling, road, or way*: (S, O:) or *a narrow road, or way*: (K:) or the former, *a conspicuous road or way*: (IAqr, TA:) and the latter, *a small road, or way, leading into a great one: or a narrow road, or way, apart from others*: (TA:) or *a small road, or way, branching off from a main road*: (O:) pl. **مطرايب**: (S, O:) [it is said (but see 1, last sentence,) that] there is no verb corresponding thereto. (TA.) A poet says, (S,) namely, Aboo-Dhu-eyb, (O, TA,)

* وَمَتَلَفٍ مِثْلَ فَرْقِ الرَّأْسِ تَخْلِجُهُ
* مَطَارِبَ زَقَبٍ أُمِّيَالَهَا فَيْحُ

(S, O, TA) i. e. *Many a desert tract, like the division of the hair of the head in narrowness, narrow conspicuous [or straggling] roads, or ways, [whereof the portions over which the eye can reach are far-extending,] protract*; some of these roads, or ways, tending this way and some that way. (TA. [مطارب is here with tenween for the sake of the measure. See also **زقب**. Perhaps the poet means to liken the said roads to the ropes of a tent.]) It is said in a trad.,

* **لَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَطْرِبَةَ** [May God curse him who alters the مطربة]; i. e., the road thus called. (TA.)

مطربة: see the next preceding paragraph, in two places.

مطراب, and its pl.: see **طروب**, in four places.

مطربة: see **طروب**.

طربل

Q. 1. **طربل بوته** *He extended [or emitted] his urine upwards. (S, O, K.) — And طربل He dragged his skirt, and walked with a proud and self-conceited gait, stretching out his arms. (O.)*

طربال *A high portion of a wall*; (S, O;) whence the saying, in a trad., that when any one passes by a leaning **طربال**, he should quicken his pace: (O:) *it resembles a منظرَة of the منظر of the 'Ajam, being in form like a صومعة [q. v.]: (AO, O, TA:) or a sign of the way, constructed (O, K) upon a mountain: (O:) and (O, K) accord. to IDrd, (O,) a portion of a mountain, and of a wall, elongated in form towards the sky, (O, K,) and inclining: (O:) and any high building: (K:) [and this seems to be meant by what here next follows:] accord. to IAqr, a high, or an overtopping, or overlooking, هدف: (TA:) and, (S, O, K,) as some say, (O,) a great, high, or overtopping, rock (S, O, K) of a mountain: (S, K:) ISh says that it is a structure erected as a sign for horses to run thereto in a race, and one kind thereof is like the منارة [q. v.]: Fr, that it signifies a صومعة [q. v.]: (TA:) and [it is said that] the طربال of Syria are its صوامع. (S, O, K.) Az mentions his having heard [the pl.] طربال, and عرازيل likewise, applied to Booths constructed of palm-branches, in which the watchers of the palm-trees shelter themselves from the sun. (TA.)*

طربيل [perhaps from the Latin "tribula" or "tribulum"] *The [machine, or drag, called] نوزج [q. v.] with which the heap of corn is thrashed.* (Ibn-'Abbād, O, K.)

جرّة مطربة الجوانب *A jar long in the sides.* (Sh, TA.)

طرب

R. Q. 2. **تطربت** *He gathered, or collected, the species of plants called طربوث.* (S, Mṣb, K.)

طرب *Any plant (نبات, K [so in the TA and in my MS. copy of the K, in the Ck, بناء, which is an evident mistranscription,]) that is fresh and juicy.* (K.)

طرب *The extremity of the بظر [q. v.]. (K.) — And Flaccidity, or flabbiness. (L.)*

طربوث *A species of plant, which is eaten; (S, K;) [app. a kind, or species, of fungus; perhaps a species of phallus;] a plant of the same kind as*