

عص

عَصَصَ and عَصَصَ : see عَصَصَ.

عَصُوصُ : see what next follows.

عَصَصَ (S, Mgh, O, Mṣb, K) and عَصَصَ (O, Mṣb) and عَصَصَ (IAḥr, Mgh, O, K) and عَصَصَ (IAḥr, K, TA) and عَصَصَ and عَصَصَ and عَصُوصُ (IAḥr, O, K) and عَصُوصُ (L, TA) The [caudal bone called the] عَجَب [q. v.] of the tail; (Zj in his "Khalk el-Insán," S, Mgh, O, Mṣb, K;) which is felt by him who feels for it; (Zj ubi suprâ;) i. e., the [os coccygis, or] tail-bone; (S;) the small bone between the two buttocks: (Mgh:) or that of which the upper part is the عَجَب, and its lower part the ذَنْب: or the internal extremity of the spine; and the عَجَب is its external extremity: (Az, in L, voce قَحْحُحُ:) it is said to be the first part that is created, and the last that wastes away: (S, O:) or i. q. قَحْحُحُ [q. v.]: (IAḥr, O voce عَكْدَةُ:) pl. عَصَاعُصُ. (Mṣb, TA.) — Also عَصَصَ (Mgh, IAth) and عَصَصَ (Mgh) What is in the middle of the أَيْتَة [or tail, or fat of the tail,] of the sheep; (Mgh;) [i. e.,] flesh-meat in the interior of that part: (IAth, TA:) this is what the doctors of practical law mean by this word in speaking of sales: (Mgh:) pl. as above. (IAth, TA.) — Also عَصَصَ + A man (IF, O) compact and strong in make. (IF, O, K.) — Also, (Ibn-'Abbád, K,) or ضَيْقُ العَصَصِ, (O, L, TA,) + A man (Ibn-'Abbád, L,) unpropitious, or mean, or hard, (L, K, TA,) having little, or no, good, or goodness. (Ibn-'Abbád, O, L, K, TA.)

عَصَصَةَ Pain of the عَصَصَ. (O, K.)

عَصُوصُ : see عَصَصَ.

عصب

1. عَصَبَ, aor. -, (K,) inf. n. عَصَبُ, (S, A, Mgh, O, K,) He twisted [a thing], or wound [it] round: (A, K, TA:) this is the primary signification: (TA:) and he folded [it]; (A, K;) or he folded [it] tightly: (S, O, TA:) and he bound [it], or tied [it]: (A, Mgh, K, TA:) عَصَبُ denotes the binding, or tying, a thing with another thing, lengthwise, or [more commonly] around. (O.) See also 2, first sentence. [And see مَعَصُوبٌ.] — He twisted, or spun, thread. (K, TA.) And He put together thread, and bound it, previously to dyeing it. (TA.) — عَصَبَ الكَنْبِشِ, (S, O, Mṣb, K,\*) aor. as above, (K,) and so the inf. n., (S, Mṣb, K,) He bound, or tied, (tightly, TA) the testicles of the ram, in order that they might fall, without his extracting them: (S, O, Mṣb, K:) and in like manner one says of a goat, (K,) and of other beasts. (TA.) — عَصَبَ النَّاقَةِ, (O, Mṣb, K,\*) aor. as above, (K,) and so the inf. n., (Mṣb, K, TA,) and عَصَابٌ also; (TA;) and اعتصبها; (O, K;) He bound the thighs of the she-camel, (Mṣb, K, TA,) or the lower parts of her nostrils, (TA,) with a cord,

(Mṣb, TA,) in order that she might yield her milk copiously: (Mṣb, K, TA:) and (O) عَصَبَ فَخَذَ النَّاقَةِ [He bound the thigh of the she-camel] for that purpose. (S, O.) [See عَصُوبٌ.] Hence one says, أُعْطِيَ عَلَى الْعَصَبِ † He gave by means of force. (TA.) And بِمِثْلِي لَا يَدِرُ بِالْعَصَابِ † Such a one as I am will not give by means of force. (A, TA.) — عَصَبَتِ قَرْحَهَا She (a woman) bound her vulva with a bandage. (Mṣb.) — عَصَبَ الشَّجَرَةَ, (S, O, K,) aor. -, inf. n. عَصَبُ, (K,) He drew together the branches of the tree (S, O, K, TA) that were straggling, (K, TA,) by means of a rope, (TA,) and then beat it, (S, O, K, TA,) in order that its leaves might fall. (S, O, TA.) [Golius assigns this signification also to عَصَبَ, as on the authority of the S, in which I do not find it.] El-Hajjáj said, (S, TA,) when preaching to the people at El-Koofeh, (TA,) لَا عَصَبَكُمْ لَا عَصَبَ السَّمِيرِ (S) or السَّلْمَةِ (TA) [I will assuredly draw you together and beat you as one does the selem or the selemeh]. The سَلْمَةُ is a tree of the kind called عِضَاهُ, having thorns, and its leaves are the قَرْطُ with which hides are tanned: [but see قَرْطُ:] the removal of the leaves with the hand being difficult on account of the many thorns, its branches are drawn together and bound tightly with a rope; then the beater pulls them towards him, and beats them with his staff; whereupon the leaves become scattered for the cattle and for him who desires to gather them. (TA.) Or this is done, (S, O, TA,) accord. to A'Obeid, (S, O,) only (TA) when they desire to cut down the selemeh, that they may get at the stock. (S, O, TA.) [Hence,] one says, لَا تَعْصَبُ سَلْمَاتُهُ [Such a one will not have his selemehs bound round with a rope, and beaten]: a prov., applied to a strong, mighty man, not to be subdued nor abased. (A, TA.) And one says also of winds, تَعْصَبُ الشَّجَرُ عِنْدَ دُرُوجِهَا فِيهِ, † [They compress the branches of the trees, as though they bound them round, in their passage among them]: and such winds are termed عَصَابٌ. (O.) And عَصَبَ الْقَوْمِ, aor. -, inf. n. عَصَبٌ, † It (an affair, or event,) drew the people together, and became severe to them. (Az, TA.) — عَصَبَ صَدْعَ الزُّجَاجَةِ بِضَبَّةٍ مِنْ فِضَّةٍ — He (a smith) repaired the crack of the glass vessel by putting round it a band of silver. (O, TA.) — عَصَبَ بِرَأْسِ قَوْمِهِ الْعَارَ † He made disgrace to befall his people [as though he bound it upon the head of their chief or upon the head of each of them]. (O.) It is related in a trad. respecting the battle of Bedr, that 'Othbe the son of Rabe'ah said, اِرْجِعُوا وَلَا تَقَاتِلُوا وَأَعِصِبُوا بِرَأْسِي † [Return ye, and fight not; and bind it upon my head]; meaning attach and attribute to me the disgrace that will befall you for relinquishing the battle and inclining to peace. (IAth, TA.) And it is said in another trad., قَوْمُوا بِمَا عَصَبَكُمْ بِهِ † Fulfil ye the obligations with which He (meaning God) has bound you; or which He has imposed upon you and attached to you; by his commands and

prohibitions. (TA.) — عَلَى عَصَبِ الشَّيْءِ and عَصَبَ الشَّيْءِ, aor. -, inf. n. عَصَبٌ and عَصَابٌ, He grasped the thing with his hand. (K, TA.) A poet, cited by IAḥr, says,

وَكُنَّا يَا قُرَيْشُ إِذَا عَصَبْنَا  
يَجِيءُ عِصَابَنَا بِدِمْرِ عَيْبِطِ

[And we were, O Kureysh, when we grasped our opponents, such that our grasping brought fresh blood]; عَصَابَنَا meaning our grasping those whom we opposed with the swords. (TA.) — And عَصَبَ, aor. -, inf. n. عَصَبٌ, He clung, or kept, to a thing. (K.) One says, عَصَبَ الْهَيَاءِ He kept to, or by, the water. (IAḥr, TA.) And عَصَبَ الرَّجُلِ عَصَبَ بَيْتِهِ The man remained, or stayed, in his house, or tent, not quitting it. (O, TA.) — And He went round, encompassed, or surrounded, a thing. (K.) It is said in a trad., of the angel Gabriel, on the day of Bedr, قَدَّ عَصَبَ رَأْسَهُ الْغَبَارُ The dust had overspread, [or surrounded,] and clung to, his head: or, as some relate it, قَدَّ عَصَرَ ثَنِيَّتَيْهِ الْغَبَارُ; and if this be not a mistake, the latter verb is syn. with the former: ب and م being often interchangeable: (L, TA:) the latter phrase means, as also with عَصَبَ, the dust had stuck to his two central incisors. (TA in art. عَصَم.) And Ibn Aḥmar says,

إِذْ عَصَبَ النَّاسَ شَمَالَ وَقُرَّ

[وقُرَّ being for وَقُرَّ] i. e. When north wind and cold environ me. (L, TA.) And one says also, عَصَبَ الْغَبَارُ بِالْجَبَلِ The dust encompassed, or surrounded, the mountain. (L, TA.) And عَصَبُوا بِهِ They encompassed, or surrounded, him: (S, A, Mgh, O, TA:) and they encompassed, or surrounded, him, looking at him: (S, O:) and, (Mṣb, K,) as also عَصَبُوا, (K,) aor. of the former -, (Mṣb, K,) and inf. n. عَصَبٌ, (Mṣb,) and aor. of the latter -, (K,) they assembled around him (Mṣb, K) for fight or defence. (Mṣb.) For another explanation of عَصَبَ and عَصَبٌ, see 12.) And عَصَبَ الْقَوْمِ بِالتَّسْبِ i. q. أَحَاطُوا بِهِ [app. meaning The people, or party, included, or comprehended, the relations, or kinsmen; for عَصَبٌ is often used for التَّسْبِ]. (Mṣb.) And عَصَبَتِ الْإِبِلُ بِالْمَاءِ The camels surrounded, or encircled, the water. (S, O.) — عَصَبَ الرَّيْقِ فِيهِ, (S, O, K, TA,) aor. -, inf. n. عَصَبٌ; (K, TA;) and عَصَبَ, aor. -: (TA;) The saliva became dry in his mouth. (S, O, K, TA.) And عَصَبَ فَاهُ الرَّيْقِ فَاهُ The saliva by its drying made his mouth dry: and the saliva adhered to his mouth. (TA.) Aboo-Moḥammad El-Fak'asee says,

يَعِصِبُ فَاهُ الرَّيْقِ أَيَّ عَصَبِ  
عَصَبَ الْجَبَابِ بِشِفَاهِ الْوَطْبِ

[The saliva makes his mouth dry, with what a drying! as the drying of the spume of camels' milk on the lips of the skin]. (S, O.) And عَصَبَ فُوهُ, aor. -, inf. n. عَصَبٌ, His mouth, with