

of a sheep or goat, folded, and put together, and then put into one of the winding guts of the belly. (L, TA.) — Also, and **عَصَبٌ** A vehement, or severe, day: (Fr, S, O, K:) or a vehemently-hot day: (Fr, K:) and the former is in like manner applied to a night (لَيْلَةٌ), without *é*: (TA:) and **عَصَبٌ** the latter signifies also a cold, and very cloudy, day, in which nothing is seen of the sky. (Abu-l-'Alà, L, TA.)

عَصَابَةٌ A thing with which another thing is bound, or wound round; as also **عَصَابٌ** (K, TA) and **عَصَبٌ**: (L, TA:) or a thing with which the head is bound, or wound round; (S, A, Mgh, O, TA;) and **عَصَابٌ** signifies a thing with which a thing other than the head is bound, or wound round; (A, TA;) anything, such as a piece of rag, or a fillet, or bandage, with which a broken limb, or a wound, is bound, is termed thus, i. e. **عَصَابٌ**: (L, TA:) and **عَصَابَةٌ** signifies also a turban; syn. **عِمَامَةٌ**: (A, Mgh, Mṣb, K, TA:) or this [in the TA by mistake written **عِمَامَةٌ**] signifies a small thing that serves as a covering for the head, [such as a herchief or a fillet,] being wound round it; and what is larger is termed **عِمَامَةٌ**: (Ináyeh of Esh-Shiháb, MF, TA:) or whatever is bound, or wound, round the head, whether it be a turban or a herchief or a piece of rag: (TA, from an explanation of a trad. :) and **عَصَبٌ** [likewise] signifies a turban, and anything with which the head is bound, or wound round: (S, O:) the pl. of **عَصَابَةٌ** is **عَصَائِبٌ**. (Mgh, TA.) El-Farezdaq says,

- **وَرَكِبَ كَأَنَّ الرِّيحَ تَطْلُبُ مِنْهُمْ**
• **لَهَا سَلْبًا مِنْ جَذْبِهَا بِالْعَصَائِبِ**

[And a company of riders in such a state that it seemed as though the wind desired to take for itself spoil from them, by its dragging away the turbans]: he means that the wind untwisted their turbans by its violence, as though it despoiled them thereof. (TA.) — And [hence] **عَصَابٌ** a crown. (A, TA.) — See also **عَصَبٌ**, latter half. — And see **عَصَبَةٌ**, in four places. — And for the pl. applied to winds, see 1, former half.

عَصَابَةٌ: see **عَصَابَةٌ**, near the end.

عَصَبٌ: see **عَصَبٌ**, in two places.

عَصَابٌ A venter, or spinner, of thread, or yarn; syn. **غَزَالٌ**. (AA, S, O.)

عَصَبٌ **فُوهٌ** His mouth is dry from the drying up of the saliva: and **عَصَبٌ** **رَجُلٌ** A man in whose mouth the saliva has dried up. (TA.)

عَصَبٌ (S, O, TA,) accord. to the author of the K **عَصَبٌ**, like **مُحَدِّثٌ**, in all its senses there explained, but accord. to others like **مُعَظَّمٌ**, (TA,) One having his waist bound round in consequence of hunger; (S, O;) one who binds round his body (**يَعَصِبُ**) with pieces of a garment or of cloth, by reason of hunger; (K, I:) one who, in consequence of leanness occasioned by hunger,

binds round his belly with a stone [placed under the bandage: see **مُعَصَّبٌ**]; (TA:) or, accord. to A'Obeyd, one whose property, or cattle, years of drought, or sterility, have eaten up: (S, O:) [or] it signifies also a poor man. (K, TA.) — And **تُرْبَانٌ**; attired with a turban; (O, L, TA;) [as also **مُعْتَصِبٌ**.] — And [hence] **أَچ** chief; (K;) one made a chief. (Az, L, TA. [See 2.]) — And [hence] **أَچ** crowned king; as also **مُعْتَصِبٌ**: (A, TA:) because the crown encircles the head like a turban. (Az, TA.)

مُعَصَّبٌ: see the next preceding paragraph.

مُعَصَّبٌ [Twisted, or wound round: and folded, or folded tightly: and bound, or tied: see 1, first sentence. — And hence,] **أَچ** Firm, or strong, in the compacture of the flesh. (S, O.) You say **رَجُلٌ مَعْصُوبٌ الخَلْقِ** [A man firm, or compact, in respect of make]; (S, A, O;) strongly, or firmly, knit, or compacted; not flabby in flesh. (TA.) And **جَارِيَةٌ مَعْصُوبَةٌ**, meaning **حَسَنَةُ العَصَبِ** i. e. **مَجْدُولَةُ الخَلْقِ** [A girl, or young woman, goodly in respect of compacture; well compacted in respect of make]. (S, O.) — And **أَچ** slender, or an elegant, sword. (K.) — And **أَچ** Hungry, having his belly bound round: (A:) or [simply] hungry; in the dial. of Hudheyl: (S, O:) or very hungry: (K:) or one whose bowels are almost dried up by hunger: an epithet said to be applied to a hungry man because he binds round his belly with a stone [within the bandage] on account of his hunger: it is said to have been the custom of any hungry man, among the Arabs, to bind his belly with a bandage, under which he sometimes put a stone. (TA.) — And **أَچ** letter (كِتَابٌ); thus called because bound round with a thread, or string: so in the saying, **وَرَدَ عَلَيَّ مَعْصُوبٌ** [A letter came to me]. (A, TA.)

مُعْتَصِبٌ: see **مُعَصَّبٌ**, in two places.

رَجُلٌ يَعْصُوبُ A strong, or sturdy, man. (TA.)

عصد

1. **عَصَدَةٌ** (S, O, K,) aor. *عَصَدَ*, (O, K,) inf. n. **عَصَدٌ**, (S, O,) *He twisted it; turned, or wreathed, it round or about; contorted it; wound it; or bent it;* (S, O, K;) as also **عَصَدَهُ**. (K.) — [Hence,] **عَصَدَ العَصِيدَةَ**, aor. *عَصَدَ*, (S, O, L, Mṣb,) inf. n. as above; (Mṣb;) and **عَصَدَهَا**; (O, L, Mṣb;) *He stirred about and turned over the عَصِيدَةَ with a مَعْصَدٌ, or مَعْصَدَةٌ*; (O, *L, Mṣb;*) *he made, or prepared, the عَصِيدَةَ*. (L.) — And **عَصَدَ عُنُقَهُ**, [and app. **عَصَدَ** alone, (see **عَصَادٌ**)] aor. *عَصَدَ*, inf. n. **عَصَدٌ**, *He (a camel) bent his neck towards his withers in dying*. (TA.) — **عَصَدْتَهُ** — **عَصَدْتَهُ** (O, K,*) inf. n. **عَصَدٌ**, (O,) *I made him to do the thing against his will*. (O, K,*) — **عَصَدْتَهُمُ العَصَاوِيدَ** *Clamours such as are raised in trial, or affliction, assailed them*. (Lth, L.) — **عَصَدَ** said of an arrow, *It wound, or turned, in its course, not going directly towards the butt*.

(L.) — And **عَصَدَ**, (S, O, K,) aor. *عَصَدَ*, (K,) inf. n. **عَصَدٌ**; (S, O, K;) as also **عَصَدَ**, aor. *عَصَدَ*; (K;) said of a man, (TA,) *He died*. (S, O, K.)

4: see above, first and second sentences.

Q. Q. 1. **عَصَدُوا**, (O, K,) inf. n. **عَصَدَةٌ**; (TA;) and **تَعْصَدُوا**; (O, K;) *They cried out, (O, K,) and fought one another*: (K:) and **عَصَدُوا** the latter, *they raised a clamour, and became in a state of confusion*. (TA.)

Q. Q. 2. **تَعْصَدُوا**: see Q. Q. 1, in two places.

عَصِيدٌ *Twisted; turned, or wreathed, round or about; contorted; wound; or bent; as also مَعْصُودٌ*. (TA.)

عَصِيدَةٌ is well known; (K;) [as being *A sort of thick gruel, consisting of wheat-flour moistened and stirred about with clarified butter, and cooked*; (L;) *one stirs it about, and turns it over, with a مَعْصُودٌ, [i. e. stick, or the like,] (also called مَعْصَدَةٌ and مَعْصَدَةٌ, L,) so that no part of it that has not been turned over remains in the vessel*; (IF, *S, O, Mṣb;*) and hence it is thus called: (IF, Mṣb;) [it is also commonly made with boiling water, flour, clarified butter, and honey:] accord. to El-Mufaḍḍal, it is properly thus called when it is so thick that it may be chewed. (TA voce **عَصِيدَةٌ** [q. v.: see also **عَصِيدَةٌ**].

عَصَوْدٌ A long day: (IAar, K:) and so **عَطَوْدٌ** and **عَطَرْدٌ**. (L in arts. **عطر** and **عطر**.) — And all signify *A high mountain*. (L in arts. **عطر** and **عطر**.)

عَصَوَادٌ: see the next paragraph, in two places.

عَصَوَادٌ *Evil, or mischief, arising from slaughter; or mutual reviling; or clamour; so in the phrase, عَصَوَادٌ فِي عَصَوَادٍ [I left them in a state of evil, &c.]: (TA:) or clamour and confusion in war or altercation; as also مَعْصَوَادٌ: (M, TA:) or clamour in trial or affliction: (Lth, TA:) or a formidable, or terrible, case; (S, K;) so in the phrase, عَصَوَادٌ فِي عَصَوَادٍ [They fell into a formidable, or terrible, case]: (S:) and هُمُ فِي عَصَوَادٍ [They are in a formidable, or terrible, case]: (K:) or you say, هُمُ فِي عَصَوَادٍ بَيْنَهُمْ *They are in trials, or afflictions, and altercations*. (TA.) — Also, and **عَصَوَادٌ**, *A man, and a woman, difficult, or stubborn, hard, and evil, or mischievous*: (O, K:) applied to a woman, *evil, or mischievous*; (O;) or very evil or mischievous. (TA.) [Pl. **عَصَاوِيدٌ**.] You say, قَوْمٌ عَصَاوِيدٌ فِي الحَرْبِ *A people who cleave to their adversaries in war*, (O, K,) and *will not quit them*. (O.) — And **عَصَاوِيدٌ** **الكَلَامِ** *Distorted language*; (O, K;) [as though] *heaped together, one part upon another*. (TA.) And **عَصَاوِيدُ الظَّلَامِ** *Confused (O, *TA) and dense darkness*. (O, *K, TA.) And in like manner **عَصَاوِيدٌ** is used in relation to camels: (K:) one says, جَاءَتِ الإِبِلُ عَصَاوِيدٌ *The camels came pressing, or crowding, one upon another*: (S, O:) and accord. to Ibn-'Abbád, *came in a state of dis-**