

his stallion to cover for hire. (§.) [See also 4.] — And عَسَب, aor. and inf. n. as above, *He gave hire for a stallion's covering.* (A,* K.) You say, عَسَبْتُ الرَّجُلَ, inf. n. as above, *I gave the man hire for a stallion's covering.* (Mḡb.)

4. اَعْبَهُ جَمَلَهُ *He lent him his he-camel* [app. for covering]. (Lh, TA.) [See also 1.] — عَسِبَ said of a wolf, *He ran, and fled.* (O, K.)

10. اسْتَعْبَهُ جَمَلَهُ *He asked, or demanded, or desired, of him, the loan of his he-camel* [app. for covering]. (TA.) — اسْتَعْبَت *She (a mare) desired the stallion.* (§.) And اسْتَعَب *He (a dog) became excited by lust: you say, فَلَانٌ يَسْتَعِبُ* Such a one becomes excited by lust like as does the dog. (TA.) — And اسْتَعْبَت *My soul disliked, or hated, him, or it.* (O, K.*)

عَسَبٌ *A stallion's covering, or compressing:* (S, A, Mḡh, O, K:*) [in this sense an inf. n.: (see 1:)] also used, metaphorically, as relating to a man: (TA:) or (so in the A and K; but in the S, “and, it is said,”) his *sperma*; (S, A, K, TA;) that of a horse or of a camel; in which sense it has no verb: (TA:) or his *progeny*: and *offspring*; syn. وَدَدٌ; (A, O, K:*) [app. of human beings; for it is added by SM that,] in this sense, it is, accord. to some, tropical. (TA.) One says, قَطَعَ اللَّهُ عَسَبَهُ, (A, TA,) meaning [*God cut short, or may God cut short,*] his *progeny*, (A,) or his *sperma* and his *progeny*. (TA.) And Kutheiyir says, describing mares that had cast abortively their offspring,

يُغَادِرُونَ عَسَبَ الْوَالِقِيِّ وَنَاصِحِ

تَخْصُ بِهِ أُمَّ الطَّرِيقِ عِيَالَهَا

[*They leave behind them the offspring of El-Walikee and Nāsikh: the hyena appropriates them to her dependants for maintenance*]: (O, TA:) والقيّ and ناصح were two horses; (O;) two stallions; and أم الطريق is the hyena. (TA.) — Also *The hire of covering, for كِرَاءَةُ عَسَبٍ*; (Mḡh, Mḡb, TA;) the *hire that is taken for a stallion's covering*: (S, O, TA:) so in a trad. in which it is said that عَسَبُ الْفَعْلِ is forbidden. (S, Mḡh, O, Mḡb, TA.)

رَأْسُ عَسَبٍ *A head that has remained long without being combed and anointed.* (O,* K,* TA.)

عَسِبَةٌ: see عَسِبْتُ, last sentence.

يَعْسُوبٌ: see عَسُوبٌ.

عَسِيبٌ *A palm-branch from which the leaves have been removed:* (T, Mḡb, TA:) or a *straight and slender palm-branch from which the leaves have been stripped off:* and one upon which leaves have not grown: (K:) or the *part, of a palm-branch, a little above the كَرْبُ [or lower, thick, and broad, portions,] upon which no leaves have grown*; that [or those parts] upon which leaves have grown being termed سَعْفٌ: (S, O:) pl. [of mult.] عَسَبٌ, (O, Mḡb, TA,) with two ḍammehs,

(TA,) and عَسِبَانٌ (Mḡb, TA) and عَسِبَانٌ and عَسُوبٌ and [of pauc.] أَعْسِبَةٌ. (TA.) It is said of the Prophet, in a trad., قَبِضَ وَالْقُرْآنُ فِي الْعَسَبِ وَالْقَصْرِ وَالْكَرَانِيفِ [He was taken, i. e. he died, while the Kur-án was written only upon leafless palm-branches, and skins, or white skins, and stumps of palm-branches]. (O, TA.)* — Also *The bone of the tail*; and so عَسِيبَةٌ: (K:) or the *slender part thereof*: (TA:) or the *part where grows the hair thereof*, (K, TA,) i. e. of the tail: (TA:) or عَسِيبُ الذَّنْبِ signifies the *part, of the skin and bone of the tail, where the hair grows.* (S, O, TA.) — And *The outer [here meaning upper] part of the human foot*: and likewise [i. e. the shorter side, or app., accord. to some, the shaft (see ظَهْرٌ as used in relation to a feather),] of a feather, lengthwise. (K.) — And *A cleft, or fissure, in a mountain*; as also عَسْبَةٌ. (K.)

عَسِيبَةٌ: see the next preceding paragraph.

يَعْسُوبٌ *The king of the bees:* (S, O, K:*) the *male bee.* (A, O,* K.) — And hence, (S, O,) † *The lord, or chief, of his people:* (S, A, O:) or a *great chief*; as also عَسُوبٌ: (K:) or this signifies [simply] a *lord, or chief, like يَعْسُوبٌ*: (O:) pl. يَعْصِيبٌ. (TA.) It is said in a trad. of 'Alee, When such and such things shall happen (mentioning factions, or seditions), ضَرَبَ يَعْسُوبٌ الدِّينَ بِذَنبِهِ; (A, O, TA;) in which, accord. to Aḡ, يعسوب الدين means *the chief of men in respect of religion* at that time; (TA;) or it means *the leader of the religion*: (T and TA in art. ضَرَبَ:) and it is said that ضَرَبَ ذَنبَهُ here means *shall quit the faction, or sedition, and its party, with his partisans in religion*; by ذنبه being meant *his followers*; and by ضَرَبَ, *shall go away through the land, journeying, or warring in the cause of the religion*: or, as Z says, ضَرَبَ ذَنبَهُ means † *shall remain, and be firm, together with his religious followers*; and accord. to Aboo-Sa'eed, the same is said of the locust, when it lays its eggs, thrusting its tail into the ground; and the meaning here is, † *shall remain firm* until the people shall return to him, and the religion become manifest, and spread abroad. (TA. [See also ضَرَبَ and ذَنَبَ.]) — Also † *Gold*; so called because it is that by means of which an affair is managed, or ordered: and [in a larger sense] a *thing to which one has recourse for protection or the like*; as in a saying of 'Alee, in which wealth is termed the يعسوب of the unbelievers or of the hypocrites. (TA.) — And *A certain flying thing, smaller than the locust*; (Aḡ, A'Obeyd, K;) or larger; (K;) and having a long tail: (TA:) or a *certain flying thing, longer than the locust, that does not contract its wings when it alights*; to which a horse is likened for the slenderness of its body: (S, O:) or a *kind of moth, or the like, (فَرَأَشَةٌ), of a greenish colour, that flies in the [season called] رَبِيعٌ*. (Iath, TA.) [Golius explains it as “*Insectum oblongum, quaternis pennis volucre, mordella Gazæ, seu orso-dacna Aristot.*”] — And *A species of حَجَلٌ [or partridge].* (O, K, TA.) — And *A blaze, or*

white mark, on a horse's face, (K, TA,) of a long shape, terminating before it extends as far as the upper parts of the nostrils; or extending upwards along the bone of the nose, wide and straight, until it reaches the lower part of the even portion of the forehead, whether it be little or much, if it do not reach as far as the eyes: (TA:) or a *white line, or stripe, of the blaze, extending downwards until it touches the fore part of the nose and mouth.* (En-Nadr, A'Obeyd, Az, O.) — And (accord. to Lth, O) *A ذَائِرَةٌ [or what we term a feather] in the part of the flank of a horse where the rider strikes it with his foot*: (O, K, TA:) but Az says that this is a mistake, and that the correct meaning is that given above on the authority of A'Obeyd. (TA.) — The عِي in يَعْسُوبٌ is augmentative; because there is no Arabic word of the measure فَعْلُولٌ except صَعْفُولٌ. (S, O.)

عَسَج

1. عَسَجَ, (K,) aor. عَسَجَ, (L, TA,) inf. n. عَسَجٌ (L, TA, and so in some copies of the S, in other copies of the S and in the O عَسَجٌ [which is wrong],) and عَسَجَانٌ and عَسِيجٌ, (O, L, TA,) *He [a camel] stretched out his neck in going along [quickly: or went a pace quicker than that termed الوَسْجُ: but not so quick as that termed الوَسْجُ: see وَسَجَ].* (S, O, L, K, TA.) — And عَسَجَ, aor. عَسَجَ, inf. n. عَسَجَانٌ, *He (a beast) limped, halted, or was slightly lame*: so in the M. (TA.) — An Arab of the desert said, when the lion was desiring to devour him, and he [the lion] therefore betook himself to a tree [or shrub] of the species termed عَوْسَجٌ,

يَعْسُجُنِي بِالْعَوْسَجَةِ لَا أَبْصُرُهُ

[*He conceals himself, to seize me, by means of the 'onsajeh: thinking that I shall not see him*: the transpositions in the verse being app. meant to be understood as occasioned by the terror of the man; for the words of the explanation may be read so as to have the same metre as those of the verse]. (TA.) — عَسِجَ الْمَالُ, [aor. عَسَجَ,] *The camels became diseased from pasturing upon the [shrubs called] عَوْسَجٌ*. (O, K, TA.)

9. اعْسَجَ, inf. n. اعْسِجَاجٌ, *He (an old man) went away bent by reason of age.* (O, K.)

عَسَجٌ *A certain pace, or manner of going, of camels.* (TA.) [See 1, first sentence.]

عَسِجَةٌ *A portion of the night.* (O.)

عَاسِجٌ [part. n. of عَسَجَ]. Dhu-r-Rummeh says, describing his she-camel,

وَالْعَيْسُ مِنْ عَاسِجٍ أَوْ وَاسِجٍ حَبِيًّا
يُنْحَرُونَ مِنْ جَانِبَيْهَا وَهِيَ تَنْسَلِبُ

[*And the reddish, or yellowish, or dingy, white camels, of a sort that goes the pace termed عَسَجٌ, or*