

probably in an intensive sense]. (K.) One says to him who is sent to seek for herbage, **أَعَشَبْتُ** [Thou hast found fresh herbage: alight]. (O.) — See also 5. — **سَأَلْتُهُ فَأَعَشَبَنِي** [I asked him and] he gave me an old she-camel, (S, O, K, TA,) i. e. what is termed **عَشْبَةٌ**. (TA.)

5. **تَعَشَّبَتِ الإِبِلُ** The camels fed upon [herbs, or herbage, of the kind termed] **عُشْبٌ**; and [accord. to the TA as a distinct meaning] became fat (K, TA) therefrom; (TA;) as also **أَعَشَبْتُ** accord. to the K, but this latter is wrong, being correctly **أَعَشَبْتُ**, as in the parent-lexicons. (TA.)

8: see what next precedes.

12. **أَعَشَوَشَتِ الْأَرْضُ** The land produced abundance, or much, of [herbs, or herbage, of the kind termed] **عُشْبٌ**; this verb having an intensive signification, like **أَحْشَوْشَنَ** [q. v.]. (S, O, TA.) [It is erroneously mentioned in the K as syn. with **أَعَشَبْتُ**.] — See also 4.

عُشْبٌ [a coll. gen. n.], n. un. with ة; (TA;) Fresh, green, juicy, soft, or tender, herbs or herbage, (S, A, O, Mṣb, K,) in the first part of the [season called] **رَبِيعٌ** [i. e. **رَبِيعُ الْكَلِّ**, which begins in January and ends in March, O.S.]: (Mṣb:) not termed **حَشِيشٌ** until drying up: (S, O:) or, in the opinion of the generality of the lexicologists, **عُشْبٌ** is applied to such as is fresh and to such as is dry: (ISd, TA voce **حَشِيشٌ**;) or the first, or earliest, of herbage, (**سَوَاعِنُ الْكَلِّ**), in the **رَبِيعِ**, that [afterwards] dries up, and does not remain; the term **كَلٌّ** being applied by the Arabs to **عُشْبٌ** and to other kinds: and **عُشْبٌ** is applied to fresh, green, juicy, soft, or tender, herbs or leguminous plants, of the desert, that come forth in the **رَبِيعِ**: and under this term are included those that are hard and thick, which are termed the **ذُكُورُ** thereof; as well as to those that are slender and soft, which are termed the **أَحْزَارُ** thereof: or, accord. to AHn, whatever is destroyed by winter, and grows again from the stocks, or roots, thereof, or the seed: he says also that it is applied to such [herbage] as is uninterrupted; as opposed to **تَعَاشِبٌ**: or, accord. to Th, it is applied to the mature; as so opposed. (TA.) — **عُشْبَةُ الدَّارِ** [The green herb of the dwelling] means that which grows in the **دِمْنَةُ** [or patch of ground which people have blackened by their cooking and where their cattle have staled and dunged] of the dwelling, surrounded by fresh, or green, herbs, in a white [or clean] part of the ground, and good soil: and hence, † **هَجِيئَةُ** [or woman whose father is a free man, or an Arab, and her mother a slave]; an appellation like **خَضْرَاءُ الْوَضْرِ** [app. lit. meaning "The green herb that grows in the place where the water with which skins have been washed, or the like, is poured out:" but Ibn D. thinks that it may be a mistranscription for **الدِّمْنِ**]. (TA.) — **عُشْبُ الدُّبَابِ** is Egyptian toad-flax; *antirrhinum Aegyptiacum*; the name of which is written by Forskāl (Flora Aegypt. Arab., pp. lxviii. and 112,)

عُشْبُ الدِّيبِ and *Asjib ed dib* and *Aeschib ed dib*.]

عِيَالُ عَشْبٍ A family, or household, among whom is none little, or young. (S, O, K.) — See also **عَشْبَةٌ**.

عَاشِبٌ; fem. with ة: for the latter see **عَاشِبٌ**.

عَشْبَةٌ An old she-camel (**نَابٌ كَبِيرَةٌ**) [mistranslated by Golius and Freytag "dens exertus magnus"]; (S, O, K; [see 4;]) as also **عَشْبَةٌ**. (S, O.) And An old ewe, advanced in age. (K.) Also An old man bent with age. (K.) A man, and an old woman, bent, and slender, and advanced in age: (Lh, L, TA:) or a decrepit old man and old woman. (S, O.) A short man; (O, K;) as also **عَشِيبٌ**. (K.) And A woman short, and ugly, or despicable; (O, K, TA;) and so applied to a man; (TA;) or so **عَشِيبٌ** applied to a man. (O.) And A man dry, or tough, by reason of leanness. (Yaḥkoob, TA.)

عَاشِبٌ; and its fem., with ة: see **عَاشِبٌ**, in three places. — And see also **عَشْبَةٌ**.

عَاشَبَةٌ The state of having, or producing, [herbs, or herbage, of the kind termed] **عُشْبٌ**, (S, O,) or much thereof. (K.)

بَلَدٌ عَاشِبٌ (S, A, O) and **مُعْشَبٌ**, (A,) and **مَوْضِعٌ عَاشِبٌ** (Mṣb) and **مَكَانٌ عَاشِبٌ** (S, O,) and **رَوْضٌ عَاشِبٌ** and **مُعْشَبٌ**, (TA,) and **أَرْضٌ عَاشِبَةٌ** (Mṣb, K) and **عَاشِبِيَّةٌ** (S, O, Mṣb, K) and **عَاشِبَةٌ** (Mṣb, K) and **مُعْشَبَةٌ**, (S, Mṣb,) but some do not say **عَاشِبِيَّةٌ**, (Mṣb,) [A country, and a place, and meadows, and land,] having, or producing, [herbs, or herbage, of the kind termed] **عُشْبٌ**, (S, A, O, Mṣb,) or much thereof. (K.) [See also **مُعْشَابٌ**.] — And **بَعِيرٌ عَاشِبٌ** A camel feeding upon **عُشْبٌ**. (S, O.)

تَعَاشِبٌ Scanty, and scattered, or disunited, [herbs, or herbage, of the kind termed] **عُشْبٌ**: a word [of an extr. form (see **تَبَاشِيرٌ**) and] having no sing.: (S, O:) or scattered, or disunited, portions thereof: (AHn, K, TA:) or different kinds of herbage: in the saying of a seeker of herbage, **عُشْبٌ وَتَعَاشِبٌ وَكَمَاءٌ شَيْبٌ تَشِيرُهُ بِأَخْفَافِهَا التَّيْبُ**, it means scattered, or disunited, **عُشْبٌ**: (AHn, TA:) or **عُشْبٌ** not yet mature. (Th, TA.) [See **عُشْبٌ** as opposed thereto.]

مُعْشَبٌ and its fem.: see **عَاشِبٌ**, in three places.

أَرْضٌ مُعْشَابٌ, and **أَرْضُونَ مُعْشَابٌ**, [Land, and lands,] having, or producing, much herbage [of the kind termed] **عُشْبٌ**: (K, TA:) **مُعْشَابٌ** is pl. of **مُعْشَابٌ**, or it has no proper sing. (TA.) [See also **عَاشِبٌ**.]

عشر

1. **عَشَرَ**, (K,) aor. 2, as is expressly stated by the expositors of the Fṣ and by others, but F,

confounding two usages of the verb, says 2, (TA,) inf. n. **عَشَرَ**, (TA,) He took one from ten. (K.) — And **عَشَرَهُمُ** He took one from among them, they being ten. (Mṣb.) — And **عَشَرَهُمُ**, (S, K,) aor. 2, (S, O, TA,) accord. to the K 2, but this is at variance with other authorities, as mentioned above, (TA,) inf. n. **عَشَرَ**, (K,) or **عَشَرَ**, with damm, (S, O,) the former correct, but the latter is preferred by MF, who quotes it from the Expositions of the Fṣ, (TA,) and **عَشَرُ**; (K;) and **عَشَرَهُمُ**, (O, K,) inf. n. **تَعَشِيرٌ**; (TA;) He took from them the **عَشَرَ** [i. e. the tenth, or, by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth,] of their several kinds of property. (S, O, K.) And in like manner you say, (TA,) **عَشَرَ الْبَنَاتِ**, (Mṣb, TA,) aor. 2, inf. n. **عَشَرَ** and **عَشَرُ**; (Mṣb;) and **عَشَرَهُ**; (TA;) He took the **عَشَرَ** of the property. (Mṣb, TA.) It is said in a trad., respecting women, **لَا يُعْشَرْنَ**, meaning, They shall not have the tenth of the value of their ornaments taken. (TA.) — **عَشَرَ**, aor. 2, He added one to nine. (L, K.) [In the TA and CK, this signification is connected with the first mentioned above, at the commencement of this art., by **أَوْ**, instead of **وَ**, which latter is evidently the right reading.] — And **عَشَرَهُمُ**, aor. 2, (S, O, Mṣb, K,) inf. n. **عَشَرَ**, (S, O, Mṣb,) He became the tenth of them: (S, O, Mṣb, K;) or he made them ten by [adding to their number] himself. (TA.) [See also 2: and see Q. Q. 1.]

2: see 1, in two places. — **عَشَرَهُمُ**, (O, Mṣb, TA,) inf. n. **تَعَشِيرٌ**, (TA,) also signifies He made them ten, by adding one to nine. (O, Mṣb, TA.) [See **وَحْدَهُ**.] And **عَشَرَ الْعَدَدِ** He made the number ten. (TA.) — **عَشَرَ الْبُصْحَفِ**, inf. n. **تَعَشِيرٌ**, He put, in the copy of the Kur-ān, [the marks called] the **عَوَاشِرُ** [pl. of **عَاشِرَةٌ**]. (S, O, K.) — **اَللّٰهُمَّ عَشَرَ عَشْرٍ خَطَايَ** O God, write down ten good deeds for every one of my steps. (Lh, TA.) — **عَشَرَ لَمَرَاتِهِ**, or **عِنْدَهَا**, He remained ten nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce **سَبَعَ**.) — **عَشَرْتُ**, (S, Mṣb, K, [in the CK **عَشَرْتُ**]) inf. n. **تَعَشِيرٌ**; (S;) and **أَعَشَرْتُ**; (K;) She (a camel) became what is termed **عَشْرَاءٌ**; (S, K;) she completed the tenth month of her pregnancy. (Mṣb.) — And **عَشَرُوا** Their camels became such as are termed **عَشْرَاءٌ** [pl. of **عَشْرَاءٌ**]. (O.)

— See also 4. — **عَشَرَ الْقَدَحِ** He broke the **قَدَحٌ** [or drinking-bowl] into ten pieces. (O, TA.) — And [hence, app.,] **عَشَرَ الْحُبِّ قَلْبَهُ** + Love emaciated him [as though it broke his heart into ten pieces]. (TA.) — And **عَشَرَ**, (A, K,) inf. n. **تَعَشِيرٌ**, (S, O, K,) He (an ass) brayed with ten uninterrupted reciprocations of the sound. (S, A, O, K.) They assert that, when a man arrived at a country of pestilence, he put his hand behind his ear, and brayed in this manner, like an ass, and then entered it, and was secure from the pestilence: (S, O, TA:) or he so brayed at the gate of a city where he feared pestilence, and conse-