

And Saliva that sticks and dries in the mouth: whence the saying, **لَفَطَ فُلَانٌ عَصَبَهُ**, meaning + *Such a one died.* (T and TA in art. **لفظ**.) = And A light, or an active, and sharp-headed, boy, or young man; (IAar, TA;) [and] so **عَضِبَ**. (IAar, TA in art. **عصب**.)

**عَضِبَ** and **عَصِبَ** and **عَصَبَ** (K, TA) Certain trees that twine round other trees, having weak leaves; (TA;) the kind of tree called **بِلَاب** [*dolichos lablab* of Linn.]; (K;) said by Sh to be a kind of plant that twines round trees, i. q. **بِلَاب**: [coll. gen. ns.:] the ns. un. are **عَصْبَةٌ** and **عَصْبَةٌ** and **عَصْبَةٌ**: (TA:) accord. to Abu-l-Jarráh, (O, TA,) **عَصْبَةٌ** signifies a certain thing [app. meaning plant] that twines about a **قَتَادَةٌ** [or *tragacanth*], (O, K, TA,) thus, correctly, in many copies of the K, but in some **قَتَاة**, and in some **قَتَاة**, both of which are wrong, though some assert the latter to be correct, (TA,) not to be pulled off from it but with an effort: (O, K, TA:) [see **عَطْفَةٌ**:] one says of a man strong in struggling for the mastery, **عَصْبَةٌ نَوْبَتْ بَعْضَهُ**, + [A *tragacanth* twined about by a *lebláb*; the strong man being app. likened to a *tragacanth*, and his antagonist to a *lebláb*]: (TA:) and in a trad. of Ez-Zubeyr Ibn-El-'Owám, he is related to have said,

- عَلِقْتُهُمْ إِلَى خَلْقَتِ عَصْبَةٍ
- قَتَادَةٌ تَعَلَّقَتْ بِنُشْبَةٍ

(O, TA:) he puts **عصبه** for **علقة**, [evidently, I think, a mistranscription for **عَلَقًا**, (see **نُشْبَةٌ**, in its proper art., for a confirmation,)] the meaning being **خلقت علقه لخصومي** [in which for **علقة** I read **عَلَقًا**]; then he likens himself to a *tragacanth* in respect of his excessive tenaciousness; for **عصبه** means "by the help of a thing of great tenaciousness:" [or **نُشْبَةٍ** may be here an inf. n., i. e. of **نُشِبَ**: the meaning of the verse may therefore be, *I clung to them: verily I have been created a grasper, and a tragacanth that has clung by means of a strong holdfast, or that has clung with great tenaciousness:*] (TA:) Sh explains **عَصْبَةٌ** (O, TA) with **دَamm** on the authority of Ed-Deenawaree [i. e. AHn], and **عَصْبَةٌ** with **fet-h** on the authority of AA, (O,) as meaning a certain plant that twines about a tree, and is called **بِلَاب**; and **نُشْبَةٌ** as meaning a man who, when he sports with a thing (**عَبَثَ بِشَيْءٍ**) [but probably the right reading is **تَشَبَّثَ** or **شَبَّثَ** i. e. clings to a thing], hardly, or never, quits it. (O, TA.)

**عَصَبٌ** [The *siners*, or *tendons*; though the following explanation seems rather to denote the *ligaments*;] the **أَطْنَابُ** of the joints, (S, O, Mṣb, K, TA,) which connect and bind together the structure thereof, in man and in others, such as the ox-kind, and sheep or goats, and gazelles, and ostriches; so says AHn; (TA;) i. q. **عَقَبٌ**: (S and K &c. in art. **عقب**:) or such as are yellow of the **اطناب** (Mgh, Mṣb) of the joints; the **عَقَبُ** being the white: (Mgh:) [it is also used as

meaning *ligaments*: (see an ex. of its n. un. in an explanation of **الْصَدَقَاتِن**, voce **صَدَقٌ**;) and sometimes it means *nerves*: (see a usage of its pl. voce **صَرَعٌ**;) it is a coll. gen. n.:] the n. un. is with **ة**: (S, O, TA:) and the pl. is **أَعْصَابٌ**. (S, Mgh, O, Mṣb.)—And + The best (in a pl. sense) of a people or party. (K.)—See also **عَضِبَ**.

**عَصَبٌ** Flesh, or flesh-meat, having many **عَصَبٌ** [i. e. *siners*, or *tendons*]. (TA.)

**عَصْبَةٌ** n. un. of **عَصَبٌ** as syn. with **عَضِبٌ** [q. v.]. (TA.)

**عَصْبَةٌ** n. un. of **عَصَبٌ** [q. v.]. (TA.)—And A party, or company, of men (AZ, S, O, Mṣb) who league together to defend one another; (O; [See also **عَصْبَةٌ**;]) in number from ten to forty; (AZ, S, O, Mṣb;) or, about ten: (IF, Mṣb:) or accord. to Akh, a company [of men]; as also **عَصَابَةٌ**; having no sing.: (O:) or the latter, (S, O, Mṣb,) or each, (K,) signifies a company, or an assemblage, of men, and of horses, (S, O, Mṣb, K,) or of horses with their riders, (TA,) and of birds, (S, O, Mṣb, K,) and of other things, (TA,) in number from ten to forty, (K, TA,) or the former from three to ten, or consisting of forty, or of seventy, but said to be originally applied to an unlimited number: its pl. is **عَصَبٌ**: (IAth, Mṣb, TA:) and the pl. of **عَصَابَةٌ** is **عَصَابٌ**. (S, O, Mṣb, TA.) It is said in a trad. of 'Alee that the **أبدال** are in Syria; and the **نُجَبَاءُ**, in Egypt; and the **عَصَابُ**, in El-'Irāk; meaning, by the last, *Companies assembled for wars*: or a company of devotees, because coupled with the **ابدال** and the **نُجَبَاءُ**. (TA.)

**عَصْبَةٌ** A mode, or manner, of binding, or winding round, one's head with a turban or the like. (L, TA.)

**عَصْبَةٌ** n. un. of **عَصَبٌ**. (S, &c. [See the latter word in the paragraph headed by it and also voce **عَضِبٌ**].)—Also A man's people, or party, who league together for his defence: (K, TA: [see also **عَصْبَةٌ**;]) thus accord. to the leading lexicologists. (TA.)—And The heirs of a man who has left neither parent nor offspring: and [particularly], with respect to the [portions of inheritances termed] **فَرَائِضُ** [pl. of **فَرِيضَةٌ** q. v.], all such as have not a **فَرِيضَةٌ** named, and who receive if there remain anything after [the distribution of] the **فَرَائِضُ**: (K, TA:) thus accord. to those who treat of the **فَرَائِضُ**, and accord. to the [other] lawyers: (TA:) or the relations by the side of the males: this is the meaning of what is said by the leading lexicologists: (Mṣb:) or, as is said by Az, a man's heirs consisting of male relations: (Mṣb, TA:) or his sons, and relations on the father's side: (S:) so called because they encompass him; the father being a **طَرَفٌ** [i. e. an extremity in the right line], and so the son, and the paternal uncle being a **جَانِبٌ** [i. e. a collateral relation], and so the brother: (Az, S, TA:) or a man's relations on the father's side; (Mgh, TA;) because they encompass him and he is strength-

ened by them: (TA:) afterwards it became applied to a single person as well as to a pl. number, and both a male and a female: (Mgh:) or the lawyers apply it to a single person when there is no other than he, because he stands in the place of the collective number in receiving the whole of the property; and in the language of the law it is applied to a female in certain cases relating to emancipation and inheritances, but not otherwise either in the proper language or in the language of the law: (Mṣb:) and **عَصُوبَةٌ** is used as its inf. n. [meaning the state of being persons, or a person, to whom the term **عَصْبَةٌ** is applied]: (Mgh:) it is said [by Az] in the T, "I have not heard any sing. of **عَصْبَةٌ**: accord. to analogy it should be **عَاصِبٌ**, like as **طَالِبٌ** is sing. of **طَلِبَةٌ**:" (TA: [and the like is also said in the Mgh: in the Mṣb it is said that **عَصْبَةٌ** is pl. of **عَاصِبٌ**, like as **كَافِرَةٌ** is pl. of **كَافِرٌ**;]) the pl. is **عَصَابَاتٌ**. (Az, S, TA.)

**عَصِيْبٌ** One who aids his people, or party, against hostile conduct: or who is angry [or zealous] for the sake of his party, and defends them: [or one who invites others to the aid of his party, or to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged: or one who leagues with others: or one who defends others: or a partisan; a person of party-spirit; or one zealous in the cause of a party: (see 5, and see the paragraph next following this:)] occurring in a trad. (TA.)

**عَصِيْبَةٌ** [The quality of him who is termed **عَصِيْبٌ**: i. e., of him who aids his people, or party, against hostile conduct: or of him who is angry, or zealous, for the sake of his party, and defends them; or of him who invites others to the aid of his party, and to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged: or of him who leagues with others: or of him who defends others: or partisanship; party-spirit; or zeal in the cause of a party: or (as expl. by De Sacy, Chrest. Ar., sec. ed., i. 411,) a strong attachment, which holds several persons closely united by the same interest or the same opinion: see 5, and see the paragraph next preceding this]. (S, K, TA.)

**عَصَابٌ** A cord with which the thigh of a she-camel is bound in order that she may yield her milk copiously. (S.)—See also **عَصَابَةٌ**, in two places.

**عَصُوبٌ** A she-camel that will not yield her milk copiously unless her thigh, (S, O,) or thighs, (A, K,) be bound with a cord: (S, A, O, K:) or unless the lower parts of her nostrils be bound with a cord, and she be then urged to rise, and not loosed until she is milked. (AZ, TA.)—And A woman having little flesh in her posteriors and thighs: or light in the hips, or haunches. (K, K.)

**عَصِيْبٌ** Lights [of an animal] bound round with guts, and then roasted, or broiled: (S, O, K:) pl. [of pauc.] **أَعْصَبَةٌ** (K) and [of mult.] **عُصْبٌ**. (S, O, K.) And Such as are twisted, of the guts of a sheep or goat. (TA.) And its pl. **عُصْبٌ**, Guts