

male locust. (O, K̄.) — And *The chief, or lord.* (IĀgr, O, K̄.) — And *The king.* (K̄.) — Also *A portion,* (S, O,) or *small portion,* (K̄,) of the brain, (S, O, K̄,) beneath the *فَرْخ* of the brain, (TA,) as though separated therefrom: (S, O, TA:) between the two is a pellicle. (S, O, K̄.) — And *A certain vein in the heart.* (IF, O.) — And *A prominent bone in the temple of the horse,* (S, O, K̄,) on the right and on the left; both being called *عَصْفُورَانِ*. (S, O.) — And *The place whence grows the forelock* [app. of the horse]. (M, K̄.) — And *A narrow blaze extending downwards from the blaze on the forehead of the horse, not reaching to the muzzle.* (O, K̄.) — The *عَصَافِير* of a camel's hump see expl. voce *عَرُصُوفٌ*. — And *عَصْفُورٌ* signifies also *A piece of wood in the [kind of camel-vehicle called] هَوْدَجٌ, uniting the extremities of certain [other] pieces of wood therein; [perhaps what unites the outer extremities of two long pieces of wood which project horizontally from the lower part of the هَوْدَج, from the two extremities of either side;] (K̄;) having the form of the [kind of saddle called] إِكْفَافٌ: (L:) or the pieces of wood which are in the [kind of camel's saddle called] رَحْلٌ, by which the heads of the [curved pieces of wood called the] أَحْتَاءُ are fastened [together]: (K̄:) and the wood by which are fastened the heads of the [kind of saddle called] قَتَبٌ: (K̄:) the pl. is *عَصَافِيرٌ*: or the *عَصَافِير* of the *قَتَب* are its *عَرَاصِيفٌ*, from which *عَصَافِير* is formed by transposition; and they are *four pins of wood which are put between [or rather which unite or conjoin] the heads of the أَحْتَاءُ of the قَتَب; in each حَنْوٌ are two of these pins, fastened with sinews or with camel's skin; and in it [or appertaining to the same part] are the ظَلْفَاتُ: (S, O:) or the nails which unite the head of the قَتَب: (IDrd:) or the عَصْفُورٌ of the [kind of saddle called] إِكْفَافٌ is its *عَرُصُوفٌ*, from which latter word the former is formed by transposition; and it is *a piece of wood fastened between [or rather uniting or conjoining] the anterior حَنْوَانِ*. (S, O.) In a trad. it is said that it is unlawful to cut or shake off aught from the trees of El-Medeeneh, except for the *عَصْفُور* of a *قَتَب*, or to supply a sheave of a pulley, or for the handle of an iron implement. (S.) — Also *A nail of a ship.* (O, K̄.)**

عصل

1. *عَصَلَ العُودَ*, (K̄, TA,) aor. ʔ, inf. n. *عَصَلٌ*, (TA,) *He made the عود [or piece of wood, or branch, or the like,] crooked: — and عَصَلَ, aor. ʔ, [inf. n. عَصَلٌ, q.v.] It was crooked naturally [or originally]: thus in the K̄: or, as in some copies, [and among them my MS. copy, and the CK̄,] the latter verb has this meaning: and it is added, *فَإِنْ كَانَ أَعْوَجَاجَهُ بِهِ قُلْتُ عَصَلَ ۖ تَعَصِيلًا* [app. meaning that this last verb signifies *it became crooked of itself, i.e., by some accident of its growth*]. (TA.) And *عَصَلَ, aor. ʔ, [inf. n. عَصَلٌ,] signifies also It was crooked, with hardness: (K̄, TA:) and it was crooked and strong or hard; said of the**

canine tooth of a camel; as is the case only when he has become advanced in age: and, said of the same, [simply,] *it became strong or hard; as also ۖ عَصَلَ. (TA.)* Also, said of a horse, *He had that twisting of the tail which is signified by the term عَصَلَ expl. below. (K̄, *TK̄.) — عَصَلَ, (K̄, TA,) aor. ʔ, inf. n. عَصَلٌ, (TK̄,) said of a man, and of other than man, (TA, [in the TK̄ said of a boy,]) also signifies *He urined; made water: (K̄, TA: [in the CK̄, مَالٌ is erroneously put for مَالٌ:] it occurs in a trad. as said of a fox that made water upon the head of an idol. (TA.)**

2. *عَصَلَ: see 1. — Also, inf. n. تَعَصِيلٌ, It (an arrow) twisted when shot. (TA. [But see مَعَصَلٌ.] — Also, (AA, O,) inf. n. as above, (AA, O, K̄,) said of a man, (AA, O,) He was, or became, slow, dilatory, late, or backward. (AA, O, K̄.)*

4: see 1.

Q. Q. 4. *أَعَصَأَ He grasped, or laid hold upon, his staff. (IKh, O, K̄.)*

عَصَلَ: see the next paragraph.

*عَصَلَ [inf. n. of عَصَلَ, q. v.:] A twisting in the عَصِيب [or bone, or slender part, or part where the hair grows,] of the tail (S, O, K̄) of the horse, (K̄,) so that a portion of the inner side upon which is no hair appears, (S, O,) or so that it hits [the flesh of the part of the thigh that is called] his *كَادَةٌ* and [the flesh upon the socket of the hip, or the vein in the thigh, that is called] his *فَائِلٌ*. (K̄, TA. [In the CK̄, قَائِلَةٌ is erroneously put for فَائِلَةٌ.] And *Crookedness with hardness: (K̄:) or crookedness and strength or hardness of a canine tooth. (S, O.) — Also sing. of أَعَصَأَ signifying The intestines into which the food passes from the stomach; (Aṣ, S, O, K̄;) and it (the sing.) is also pronounced ۖ عَصَلَ. (K̄.) — And *Wreathed, or twisting, and curved, sands: occurring in this sense in a trad. (TA.) — And *Certain trees which, when the camel eats thereof, cause him to void thin dung: (S, O:) or the trees called دِقْلِي [q. v.]: (K̄:) or certain trees resembling the دِقْلِي, which the camels eat, and after which they drink water every day: or, as some say, [trees of the kind called] حَمِضٌ that grow upon, or at, the waters: (TA:) a single tree thereof is called *عَصَلَةٌ. (S, O, K̄. [See also عَصَلَةٌ, in art. عضل.] [Accord. to Forskāl (Flora Aegypt. Arab. pp. cxiv. and 110) now applied to a species of *Ocymum* which he terms *serpyllifolium.******

*عَصَلَ: see أَعَصَأَ, in three places. — Also An arrow crooked in [the portion called] its *مَتْنٌ [q. v.]. (TA.) — And *شَجَرَةٌ عَصَلَةٌ A crooked tree, (S, O, TA,) that cannot be straightened by reason of its hardness. (TA.)***

*عَاصِلٌ, applied to an arrow, Strong, or hard. (K̄, *TA.)*

العَصَلَاءُ and العَصَلَاءُ, and العَصَلَاءُ and العَصَلَاءُ,

(S, O, K̄, [in the O, and a second time in the K̄, mentioned in art. *عَنْصَلٌ,]) What is called (S, O, K̄) by the physicians (S, O) *الإِسْقَالُ, (S, O, K̄,) pronounced with إِمَالَةٌ [i. e. el-iskélu, notwithstanding the ق, which is generally an obstacle to إِمَالَةٌ, and in some of the books of the physicians written with ي, [i. e. الإِسْقِيلُ,] (O,) or only known to them as thus pronounced; (TA;) [i. e. scilla, or squill; particularly the officinal squill;] i. q. *البَصَلُ البَصَلُ; (O, K̄;) also called بَصَلُ الفَأْرِ; (K̄;) [see art. *بَصَلٌ;] and a vinegar is prepared from it: (S, TA:) IĀgr says that it is a certain plant in the deserts, of which they assert that longing pregnant women desire it and eat it, and that it is what is called *البَصَلُ البَصَلُ: AHn says, it consists of leaves like the leek, appearing extended and lank: and in one place he says, it is a certain tree [or plant] of the plain, or soft, tracts, growing in places of water and moisture, in like manner as does the *مَوْزَةٌ [?], and it has a blossom like that of the *سَوْسَنٌ [or lily], of which the bees eat, and make honey; and the oxen, in cases of drought, eat its leaves, which are mixed for them in the fodder: (TA:) it is good for the alopecia, and hemiplegia (الفَالِج), and sciatica; and the vinegar thereof, for chronic cough, and asthma, and the rattles; and strengthens the weak body: (K̄:) the pl. is *عَنَاصِلٌ. (S, O.) — أَخَذَ طريقَ العَنْصَلِ (S, O) and طريقَ العَنْصَلَيْنِ (S,) [He entered upon, or took to, the road of العَنْصَلِ and العَنْصَلِ,] a road from El-Yemámeh to El-Baḡrah, is said of a man as meaning † *he went astray: (S, O:) but AHát says that he asked Aṣ respecting طريقَ العَنْصَلَيْنِ, and he pronounced the latter word with fet-ḥ to the ص; adding that it should not be pronounced with ḍamm; and that the saying originated from El-Farezdaq's mentioning, in his poetry, a man who went astray in this road. (O.) One says also, سَلَكَ طريقَ العَنْصَلَيْنِ, meaning † *He pursued that which was false, vain, or futile. (TA.)**********

العَنْصَلَاءُ and العَنْصَلَاءُ: see the next preceding paragraph.

*أَعَصَلَ, applied to a horse, Having a twisting of the عَصِيب [of the tail, such as is termed عَصَلَ, expl. above]: pl. *عَصَالٌ, (K̄, *TA,) which is extr.; or, in the opinion of ISd, this is pl. of ۖ عَصَلَ. (TA.) And *Crooked, with hardness; as also ۖ عَصَلَ; (K̄, TA;) both applied to anything: (TA:) pl. as above. (K̄, TA.) And [simply] *Crooked; applied in this sense to a canine tooth; and to an arrow: pl. *عَصَلٌ, (K̄, TA: [in the CK̄ and in my MS. copy of the K̄, وَكَبَكْتَابٌ وَلِبْنَابٌ and الأَعْوَجُ وَالسَّهْمُ المَعْوَجُ and الأَعْوَجُ وَالسَّهْمُ المَعْوَجُ:] or [the pl.] *عَصَلٌ is applied in this sense to arrows: and *أَعَصَلَ applied to a canine tooth signifies crooked and strong or hard; (S, O, TA;) and ۖ عَصَلَ likewise signifies crooked and strong or hard, and old; applied to the canine tooth of a camel, because*******