

it is thus only when the camel has become advanced in age: and the former, applied to an arrow, signifies also *scanty in the feathers*. (TA.) — Also *Crooked in the shank*, (S, O, K, TA.) *dry, or tough, in the body*: (TA:) pl. **عَصَلٌ**: (K:) and the sing., applied to a man, [simply,] *dry, or tough, in the body*; and so [the fem.] **عَصَلَةٌ** applied to a woman: (TA:) or this, thus applied, signifies *having no flesh upon her*, (K, TA,) and *dry, or tough*: (TA:) and [the pl.] **عَصَلٌ** is applied to camels as meaning *lank in their bellies*. (O.) — Also (K, TA, in the CK “or”) *Keeping, or clinging, to a thing, and favourably inclined to it*. (K, TA.) — And **أَمْرٌ أَعْصَلٌ** † *An affair, or a case, that is hard, troublesome, or distressing*. (TA.)

**مُعَصِّلٌ** One who is *hard upon his debtor*. (O, K.)

**مُعَصِّلٌ** An arrow that *twists when it is shot*: (S, O, K:) or, accord. to Alea Ibn-Hamzeh, it is correctly **مُعَصِّلٌ**, with the pointed **ض**; from **عَصَلَتْ** meaning “the egg twisted, or became difficult [to be excluded], in her inside.” (TA.)

**مِعْصَانٌ** A stick, or staff, with a crooked, or bent, head, with which one reaches, or takes hold of, [or draws towards him,] the branches of a tree. (IDrd, O, K.) And The [kind of goff-stick called] **صَوْلَجَانٌ** [q. v.]; as also **مِعْصِيلٌ**. (O, K.)

**مِعْصِيلٌ**: see what next precedes.

### عصر

1. **عَصَرَ**, aor. ʾ, (K, TA,) inf. n. **عَصْرٌ**, (TA,) i. q. **مَنَعَ** [as meaning *He, or it, prevented, or hindered*: or, as is generally the case, *defended, or protected*]: (K, TA:) this is [said to be] the primary signification: (TA: [but see **عَصِيَّةٌ**]) and *he, or it, preserved, or kept*; syn. **وَقَى**: (K, TA:) and *it withheld (أَمَسَكَ) a thing*. (TA.) One says, **عَصَمَهُ الطَّعَامُ** [for **عَصَمَهُ مِنَ الْجُوعِ**] *The food prevented him, or defended him, (مَنَعَهُ) from being hungry*. (S, K.) And **عَصَمَهُ اللَّهُ**, (Mgh, Mṣb, TA,) aor. as above, (Mṣb, TA,) inf. n. **عَصَمَةٌ**, (Mgh,) or this is a simple subst., (Mṣb,) and the inf. n. is **عَصَرَ**, (TA,) *God defended, or protected, him*; (TA:) or *preserved him*; (Mgh, Mṣb, TA;) **مِنَ السُّوءِ** [from evil], (Mgh,) or **مِنَ الْمَكْرُوهِ** [from what was disliked, or hated]. (Mṣb.) And **عَصَمْتَهُ** I [defended, or protected, him; or] *preserved him*. (S.) — And [hence,] **عَصَمَ الْقَرْبَةَ**, (K, TA,) aor. ʾ, inf. n. **عَصْرٌ**, (TA,) *He put, or made, to the water-skin, an عَصَامٌ*; (K, TA;) as also **أَعْصَمَهَا**: (ISk, S, K, TA:) or the latter signifies, (TA,) or signifies also, (K,) *he bound it with the عَصَامُ*, (K, TA,) i. e. the [tie called] **وَكَاةٌ** [which is bound round its head to confine the contents]. (TA.) = **عَصَرَ إِلَيْهِ**: see 8. = **عَصَرَ**, aor. ʾ, (S, K,) inf. n. **عَصْرٌ**, (S, K)

signifies also **اِكْتَسَبَ** [i. e. *he gained, or earned; or he sought means of subsistence*]. (S, K.) = **عَصَرَ ثَنِيَّتَهُ الْغَبَارُ** means *The dust stuck to his central incisor*; like **عَصَبَ** [q. v.]. (TA.) = **عَصَرَ**, aor. ʾ, (K, TA,) inf. n. **عَصْرٌ**, (S, TA,) said of a gazelle, and of a mountain-goat, [and app. of a horse,] *He was such as is termed عَصْرٌ*. (K, TA.)

4. **اعصَرَ** *He exerted his strength, and laid hold, or fast hold, upon a thing, or clung to it*, lest his horse, or his camel, should throw him down; [or rather **اعصَرَ بِشَيْءٍ** has this meaning, or *he laid hold, or fast hold, upon a thing, or clung to it*;] and in like manner one says **بِهِ اعصَرَ**, and **استعصَرَ بِهِ**; (S;) **بِهِ اعصَرَ** is said by Er-Rāghib, to signify thus; whence, in the Kur [iii. 98], **وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ** [expl. in art. **حَبْلٌ**]: (TA:) and [hence, likewise,] **اعصَرَ بِحَبْلِهِ** signifies **بِهِ تَمَسَكَ** [meaning *He held fast by his covenant*]. (Mgh.) One says also, **اعصَرَ بِالْبَعِيرِ** *He laid hold upon one of the cords, or ropes, of the camel*, (K, TA,) lest the camel should throw him down. (TA.) And **اعصَرَ بِالْفَرَسِ** *He laid hold upon the mane of the horse*, (K, TA,) lest his horse should throw him down. (TA.) And **اعصَرَ بِفُلَانٍ** *He laid upon such a one*: (K:) or **اعصَرَ بِصَاحِبِهِ** *He clung to his companion*. (S.) — And [hence,] **He took refuge, and defended, or protected, himself, مِنَ الشَّرِّ** from evil; as also **اعصَرَ**, and **استعصَرَ**. (Ham p. 810.) = Also *He was not firm [in his seat] upon the back of the horse*. (K.) = **اعصَرَ فَلَانًا** *He prepared for such a one, (S, K,) in the camel's saddle, and in the horse's saddle, (S,) a thing upon which he might lay hold, (S, K,) lest he should fall*. (S.) — **اعصَرَ الْقَرْبَةَ**: see 1, latter half.

7. **انعصَرَ** *He became [defended, or protected, or] preserved; quasi-pass. of عَصَمَةٌ*. (S.)

8: see 4, first sentence, in three places. [Hence,] **اعصَمَ بِاللَّهِ** *He held fast, or clung, unto God*: (Jel in iii. 96:) or, *to his religion*: or *he had recourse to God for protection, in, or in respect of, the concurrences, or combinations, of his affairs*: (Bḍ ibid:) *he confided in, or relied upon, God*, (Bḍ and Jel in xxii. last verse,) *in, or in respect of, the concurrences, or combinations, of his affairs, not seeking aid from any but Him*: (Bḍ ibid:) or *he defended, or preserved, himself, or he refrained, or abstained, (أَمْتَنَعَ) by the grace of God, (S, Mṣb, K,) from disobedience*. (S, K. [See also 10.]) And **عَصَرَ** **إِلَيْهِ** signifies the same as **اعصَمَ بِهِ**. (K.) See also 4, latter half. = **اعصَمَتْ**, said of a girl, or young woman, [from عَصَامٌ,] *She applied collyrium to her eyes*. (El-Muārrij, TA.)

10. **استعصَرَ**: see 4, in two places. — Also *He defended, or preserved, himself, or he refrained, or abstained*; syn. **أَمْتَنَعَ**. (TA. [See also 8.])

**عَصْرٌ** (S, K) and **عَصْرٌ** (K) and **عَصِيرٌ** (S, K)

A relic, and a trace, of anything, (S, K,) such as tar [with which camels are smeared when mangy], (S,) and **خَضَابٌ** [i. e. **حِنَاءٌ**] and the like, with which one dyes, or tinges, the hair &c., and the like: (S, K:) and **عَصْرٌ** is also expl. as signifying a trace of anything such as **أَوْسٌ** [q. v.] or saffron or the like. (TA.) As says, I heard an Arab woman of the desert say to her fellow-wife, **أَعْطِنِي عَصْرَ حَنَائِكَ**, meaning [Give me] what thou hast wiped off and cast away of thy **حِنَاءٌ** (S, TA\*) after thy dyeing of thy hands with it. (TA.) = **عَصْرٌ** is also a pl. of **عَصَامٌ** [q. v.]. (TA.)

**عَصْرٌ**: see **عَصِيَّةٌ**.

**عَصْرٌ**: see **عَصْرٌ**. = Also a pl. of **عَصَامٌ** [q. v.]. (Mṣb.)

**عَصِيَّةٌ** A **قِلَادَةٌ** [meaning collar for a dog]; (S, K;) as also **عَصِيَّةٌ**; (K, K, &c. ;) resembling a bracelet: (Er-Rāghib, TA:) pl. (of the latter, TA) **عَصْرٌ**, and pl. pl. **أَعْصَرٌ** and **عَصِيَّةٌ** [in the CK **عَصِيَّةٌ**, but, as is said in the TA, with kesr and then fet-h], and pl. pl. **أَعْصَامٌ**; (K;) or this last, which is said in the S to be pl. of **عَصِيَّةٌ**, and thought by ISd to be formed from **عَصِيَّةٌ** after rejecting the augmentative letter [ة], and said by some to be a pl. of which the sing. is **عَصْرٌ**, like as **أَعْدَالٌ** is of **عَدْلٌ**, is correctly pl. of **عَصْرٌ**, which is pl. of **عَصِيَّةٌ**, (IB, TA,) of which **أَعْصِيَّةٌ** is also a pl. [of pauc.]. (TA.) And **أَعْصَامٌ** signifies also The **عَدَبَاتُ** that are upon the necks of dogs: and the sing. is **عَصِيَّةٌ**, and, (K, TA,) some say, (TA,) **عَصَامٌ**, (K, TA,) with kesr, [in the CK **عَصَامٌ**,] mentioned by Lth. (TA.) [Hence,] one says, **وَقَعَتْهُ إِلَيْهِ بِعَصِيَّتِهِ**, and **بِعَصَامِهِ** [i. e. *I gave it to him altogether*]; like as one says, **بِرَوْمِيَّتِهِ** [q. v.]. (TA.) = Also The quality denoted by the epithet **أَعْصَرٌ** [q. v.]: (S, K:) ISh says, it is in the arm of the gazelle and of the mountain-goat: and IAar says, it is in cloven-hoofed animals in the fore legs; and in the crow, in the shanks; and sometimes, he says, it is in horses. (TA.)

**عَصِيَّةٌ** [mentioned in the Mgh as an inf. n., but said in the Mṣb to be a simple subst.,] primarily (TA) signifies **مَنَعَ** [as meaning *Prevention, or hindrance*: or, as seems to be indicated by most of its subordinate applications, *defence, or protection*]: (S, K, TA:) or, as some say, its primary signification is the act of tying, or binding; and hence the meaning of **مَنَعَ**: or, accord. to Zj, it primarily signifies **حَبْلٌ** [i. e. *a rope, or cord*]; and accord. to Moḥammad Ibn-Neshwān El-Ḥimyere, **سَبَبٌ** and **حَبْلٌ** [which mean the same]. (TA.) *Defence, or protection, (TA,) or preservation, (S, Mṣb, K,) [in an absolute sense, and] as an act of God, (Mṣb, TA,) from that which would cause destruction of a man, (TA.)* **عَصِيَّةٌ** **الْأَنْبِيَاءِ** signifies God's preservation of the prophets;