

his saliva, became dry. (O.) And **عَصَبَ الفم**, (K, * TA,) aor. -, inf. n. **عَصَبٌ** and **عَصُوبٌ**, meaning [The mouth, or teeth, (the latter accord. to the explanation in the K,)] became foul, or dirty, from dust and the like, (K, TA,) as from vehement thirst, or fear. (TA.) — **عَصَبَ**, aor. -, inf. n. **عَصُوبٌ**, He was, or became, [hungry; or] very hungry; or his bowels were almost dried up with hunger: because it is said of the practice of a hungry man's binding round his belly, as expl. voce **مُعَصُوبٌ** [q. v.]. (TA.) — **عَصَبَ الأفق** The horizon became red. (S, O. [In Freytag's Lex. **عَصَبَ**, as from the K, in which I do not find it. See **عَصَبَ**.]) = **عَصَبَ**, (S, O, K,) with kesr, (S, O,) like **فَرِحَ**, (K,) said of flesh, or flesh-meat, *It had many عَصَبَ* [i. e. sinews, or tendons]. (S, O, K.) — And **عَصَبَ**, aor. -, inf. n. **عَصَبٌ**, [so in the TA, and so in a verse there cited, not **عَصَبٌ**,] *He was, or became, firm and compact in flesh.* (TA.) — [Other meanings of this verb have been mentioned above.]

2. **عَصَبَ**, (S, A, O, &c.) inf. n. **تَعَصَّبَ**, (S, A, O,) [*He bound, or wound round, a thing with several circumvolutions:*] he bound [or wound round] a man's head with a turban, fillet, bandage, or the like; (S, * O, * Mṣb, K, * TA;) as also **عَصَبَ**, inf. n. **عَصَبٌ**: (MA:) and he bound a broken limb, or a wound, with a piece of rag or a bandage. (L, TA.) *He turbaned a man; attired him with a turban.* (A, TA.) — Hence, (A, O,) **تَعَصَّبَ** signifies † [The crowning a man: (see the pass. part. n. :)] the making a man a chief: (A, O, K, TA:) for turbans are the crowns of the Arabs: (O:) when a man's people made him a chief, they bound his head with a turban: (A, TA:) as kings wore crowns, so the chiefs of the Arabs wore red turbans: (L, TA:) there were brought to the desert, from Haráh (هَرَاة), red turbans, which the nobles among the Arabs wore. (Az, TA.) — [Hence also,] **عَصَبَهُ بالسيف** i. q. **عَصَبَهُ** † [*He cut, or wounded, him in the place of the turban, with the sword.*] (A, TA.) — And **عَصَبَهُ**, inf. n. as above, *He, or it, [caused him to bind his waist by reason of hunger: (see the pass. part. n. :)] and hence,] made him to hunger: (K:) and عَصَبَهُمُ السِّنُونُ The years of drought, or sterility, made them to hunger: (TA:) or عَصَبَتُهُ السِّنُونُ The years of drought, or sterility, ate up his property, or cattle. (A'Obeyd, S, O.) And *It* [i. e. drought or the like] **عَصَبَ** *him*: (K:) and **عَصَبَ الدَّهْرُ مَالَهُ** Adverse fortune destroyed his cattle, or camels &c. (TA.) — And *He called him مُعَصَّبٌ* [meaning poor]: so says IʿAṣar; and he cites as an ex.,*

* **يُدْعَى الْمُعَصَّبُ مَنْ قَلَّتْ حَلْوِيَّتُهُ**
* **وَهَلْ يُعَصَّبُ مَاضِي الْهَبِّ مِقْدَامٌ**

[*He is called the poor, whose milch-cattle have become few: but should one whose purpose is effectual, one of great boldness, be called poor?*].

(TA.) — **الدَّكْرُ يُعَصَّبُ الأُنثَى** means *The male makes the female to be such as is termed عَصْبَةٌ* [by his being consociated with her as such]. (Mgh.)

4: see 12. — [Golius explains this v. as meaning "*Firmiter religavit:*" or, as a trans. v. governing an accus., "*constringi jussit:*" as on the authority of the S, in which I do not find it in any sense.]

5. **شَدَّ العَصَابَةَ** i. q. **تَعَصَّبَ** [i. e. *He bound the turban, or fillet, round his (own) head; a meaning well known, whence that explained in the next sentence: (see also 8:) and he bound a bandage of some kind round his (own) body, by reason of hunger: see مُعَصَّبٌ.*] (S, O, Mṣb, * K.) — And † *He was made a chief; quasi-pass. of 2* [q. v.]. (L, TA.) — And it has also another signification, from **العَصْبِيَّةُ**; (S, O;) [i. e.] it signifies also **أَتَى بالعَصْبِيَّةِ**; (K, TA;) which means [*He aided his people, or party, against hostile conduct: or he was angry, or zealous, for the sake of his party, and defended them: (see عَصَبِيٌّ and عَصْبِيَّةٌ.) or] he invited, or summoned, others to the aid of his party, and to combine, or league, with them against those who acted towards them with hostility, whether they were wrongdoers or wronged.*] (TA.) And you say, **تَعَصَّبُوا عَلَيْهِمُ** *They leagued, or collected themselves, together against them: and* **تَعَصَّبْنَا لَهُ**, and **مَعَهُ**, *We [leagued together for him, and with him, and] defended him.* (TA.) [See also De Sacy's Chrest. Ar., sec. ed., i. 445-6; where it is shown that **التَّعَصُّبُ** in religion means *The being zealous, or a zealot: and see Har pp. 423 and 573.*] — And **تَعَصَّبَ بِالشَّيْءِ** *He was, or became, content with the thing; as also* **عَاصَبَ بِهِ**. (K.)

7. **اِشْتَدَّ** i. q. **انْعَصَبَ** [app. meaning, as seems to be indicated by the context (both before and after) in the S, *It was, or became, hard, firm, or strong.*] (S, O, K.)

8. **اعْتَصَبَ بِالعِمَامَةِ** [*He attired himself, or surrounded his head, with the turban*], and **بِالتَّاجِ** [*with the crown*]. (S, O.) And **اعْتَصَبَ التَّاجَ عَلَى رَأْسِهِ** *He encircled his [own] head with the crown.* (Az, TA.) — **اعْتَصَبَ التَّنَاقَةَ**: see 1, in the middle of the first quarter. — **اعْتَصَبُوا** *They became formed, or collected, into companies such as those whereof one is called عَصْبَةٌ: (K:) or, into one of such companies.* (M, L, TA.) [See also 12.] — **اعْتَصَبَ بِهِ**: see 5, last sentence.

12. **اعْتَصَبَتِ القَوْمُ** *The people, or party, collected themselves together: (TA:) or did so, and became companies such as are called عَصَائِبُ, (S, O, TA,) and became one of such companies: [see also 8; and see **عَصْبَةٌ**:] and in like manner, [*did so, and] strove, or exerted themselves, in journeying, or pace.*] (TA.) And **اعْتَصَبَتِ الإِبِلُ** *The camels strove, or exerted themselves, in journeying, or pace; as also* **اعْتَصَبَتِ**: and collected themselves together; (K;) [and] so **عَصَبَتِ** and **عَصَبَتِ**: (Fr, S, O:) or collected themselves together so as to become one **عَصَابَةٌ**, and strove, or exerted themselves, in journeying, or pace. (TA.) — **اعْتَصَبَ** is also said of a day, [app. in rela-*

tion to heat,] meaning *It was, or became, vehement, or severe: (S, O:) and of evil, meaning it was, or became, vehement, or severe, (K, TA,) and concentrated.* (TA.)

عَصَبٌ: see **عَصَابَةٌ**, in two places. — And see also **عَصَبٌ**. — Also *A particular sort of the garments called بُرُودٌ*, (S, A, Mgh, O, K,) of the fabric of *El-Yemen*; (S, Mgh, O;) *a بُرُودٌ of which the yarn is dyed, and then woven; (Mṣb;) or of which the yarn is put together and bound, then dyed, and then woven; (A, Mgh, TA;*)* not of the sort called **بُرُودُ الرِّقْمِ**: (TA:) it has no pl., (Nh, Mṣb, TA,) nor dual: (Mṣb:) you say **بُرُودٌ عَصَبٌ** (Nh, Mgh, TA) and **بُرُودٌ عَصَبٌ** (Nh, Mgh, Mṣb, TA) and **بُرُودًا عَصَبٌ**, (Mṣb,) and also **بُرُودٌ عَصَبٌ** and **بُرُودٌ عَصَبٌ**, (Nh, TA,) and **بُرُودٌ عَصَبٌ**, (Mṣb,) and **أُرْدِيَةٌ العَصَبِ**; (A, TA;) and sometimes they say **عَصَبٌ** alone, the **بُرُودٌ** being known by this name: (TA:) or garments of the kind called **بُرُودٌ**, of the fabric of *El-Yemen*, the yarn of which is put together and bound, and then dyed, and woven, so that they become party-coloured, because what has been bound thereof remains white, the dye not having taken it; and such garments a woman in the period termed **عِدَّةٌ** [q. v.] is allowed to wear, but not garments that are [wholly] dyed: or striped garments of the kind called **بُرُودٌ**; and what is forbidden in that case is a garment that has been dyed after it has been woven; or what are forbidden are the **عَصَبُ** of *El-Yemen*, which are said to have been dyed with urine: so in the L &c.: (TA:) or, accord. to Suh, *garments of the kind called بُرُودٌ of the fabric of El-Yemen; so called because they are dyed with عَصَبٌ, which grows only in El-Yemen; [he says that العَصَبُ is a certain dye that does not grow but in El-Yemen; (Mṣb;)]* but in this he opposes the generality of authorities; for they agree in stating that the garments in question are thus called from **العَصَبُ**, "the act of binding," because the yarn is bound in order that the dye may not pervade the whole of the **بُرُودٌ**. (MF, TA.) — Hence, † *Clouds like such as are termed لُطَخٌ* [q. v.]: (S, O:) or red clouds or mist (K, TA) seen in the western horizon (TA) in a time of drought, or sterility; as also **عَصَابَةٌ**, (K, TA,) pl. **عَصَائِبُ**. (TA.) — In a trad., mention occurs of a necklace made of **عَصَبٌ**: *El-Khattābī* says, if it do not mean the garments of *El-Yemen*, I know not what it is; yet I see not how a necklace can be made of these: *Aboo-Moosā* thinks it may be **عَصَبٌ**, meaning the tendons of joints, as they may have taken the tendons of certain clean animals, and cut them in pieces, and made them like beads, and, when dry, made necklaces of them; but he adds his having been told by some of the people of *El-Yemen* that **عَصَبٌ** is the name of *A certain beast of the sea, or of the great river, called also قَرَسٌ فَرَعُونَ* [i. e. *Pharaoh's horse, perhaps meaning the hippopotamus*], of which [meaning of the teeth or bones of which] beads and other things, as the handles of knives &c., are made, and which is white. (L, TA.) —