

(K, TA;) used in this sense in a verse of El-Aqshā. (TA.) = Also, thus without the article ال, a name for *The she-goat*; which is called to be milked by one's saying *مِعْصَرُ مِعْصَرٍ*, with the last letter quiescent. (K.)

مِعْصَرٌ A place of defence, protection, or preservation. (Ksh and Bd in xi. 45.)

عصو

1. *عَصَاهُ*, (K, TA,) aor. *يَعْصُوهُ*, (TA,) inf. n. *عَصَوٌ*, (TK,) *He struck him, or beat him, with the staff or stick or rod (بالعصا):* (K, TA:) or *عَصَوْتُهُ* *I struck him, or beat him, with the staff* &c. (S.) — And *عَصَى بِهَا* *He took it, i. e. the staff &c.: and عَصَى بِسَيْفِهِ* *he took his sword as one takes the staff: or he struck, or beat, with it as one does with the staff; as also عَصَا, aor. 2, inf. n. عَصَا: or you say عَصَوْتُ بِالسَّيْفِ and عَصَيْتُ بِالْعَصَا* [in the CK *عَصَيْتُ*]: or the reverse of this: or each of these verbs followed by *بالسيف* and *بالعصا*: (K, TA:) all these phrases are mentioned by the leading lexicologists and by ISd in the M: (TA:) or you say *عَصَى بِالسَّيْفِ*, aor. 2, inf. n. *عَصَا*, meaning *he struck with the sword*. (S.) [See also 5.] — *عَصَانِي فَعَصَوْتُهُ*: see 3. — [See also 2.] = *عَصَوْتُ الْقَوْمَ*, (K, TA,) aor. *أَعْصَوْهُمْ*, (TA,) *I collected together the people, or party, for good or for evil*. (K, TA.) [This seems to be regarded by some as the primary signification; (see *عَصَا*;) but, I think, without good reason.] — And *عَصَوْتُ الْجَرْحَ*, (S, K,) inf. n. *عَصَوٌ*, *I bound the wound*. (S, K.) = *عَصَا*, inf. n. *عَصَوٌ*, also signifies *It was, or became, hard: as though for عَصَا; the س being changed into ص*. (TA.) = And *عَصَا*, aor. *يَعْصُو*, said of a bird, *It flew*. (TA.)

2. *عَصَاهُ الْعَصَا*, inf. n. *تَعْصِيَةٌ*, *He gave him the عصا [or staff, &c.]*. (K. [Accord. to Golius, *عَصَاهُ*; evidently a mistake, for *عَصَاهُ* is not mentioned by him.])

3. *عَصَانِي فَعَصَوْتُهُ* *He contended with me in striking, or beating, (K, TA,) or, as in the M, he acted roughly towards me, and opposed me, or contended with me, (TA,) with the عصا [or staff, &c.], and I overcame him [therein]*. (K, TA.)

4. *اعصى* *It (a grape-vine) put forth its عِيدَان* (S, K, TA) or *عُصَى* [i. e. rods]. (TA.)

5. *عَصَى* *He struck, or beat, with the عصا [or staff, &c.]*. (Mgh.) And *تَعْصَى بِالْعَصَا* *He made use of the عصا [or staff, &c.]: and he struck, or beat, with it*. (Mgh.)

8. *اعتمى عَلَى الْعَصَا* *He leaned, or he supported, or stayed, himself, upon the عصا [or staff, &c.]*. (S, Mgh.) — And *يَعْتَمِي بِالسَّيْفِ* *He makes use of the sword as a staff*. (S, and TA in this art. and in art. *عصى*.) — And *اعتمى الشَّجَرَةَ* *He cut a staff, or stick, or rod, (عَصَا,) from the tree*. (K.)

عَصَا i. q. *عُودٌ* [as meaning *A staff, or stick, or*

rod]: (K:) originally *عَصَوٌ*, and accordingly its dual is as below: said to be thus called because the fingers and hand are put together upon it [to grasp it], from the saying *عَصَوْتُ الْقَوْمَ* “I collected together the people, or party;” as related by Aṣ from some one or more of the Baṣrees: (TA:) of the fem. gender: (S, Mṣb, K:) it is said in a prov., *العَصَا مِنَ الْعَصِيَّةِ* [lit. *The staff is from the little staff*; the dim. having the affix 2 because it is the dim. of a fem. n.]; (S;) [or] *العَصَا* in this prov. is the name of a mare of Jedheemeh [mentioned voce *عَصَلٌ*], and *العَصِيَّةُ* is that of her dam; meaning that part of the thing, or affair, is from part; (S, K, TA;) and said when one is likened to his father; or meaning that the big thing is in its commencement small: (TA: [see also Freytag's Arab. Prov. i. 17:]) it is not allowable to say *عَصَا*; nor to affix 2: (Aṣ, TA:) one says, *هَذِهِ عَصَايَ أَتَوَكَّلُ عَلَيْهَا* [This is my staff; I support, or stay, myself upon it]: Fr says that the first incorrect speech heard in El-'Irāk was the saying, *هَذِهِ عَصَاتِي*: (S:) the dual is *عَصَوَانِ*: (S, Mṣb:) and the pl. [of mult.] is *عُصَى*, (S, Mṣb, K,) [originally *عَصَوٌ*], of the measure *فُعُولٌ*, (S, Mṣb,) and *عِصَى*, (S, K,) in which the ع is with *kesr* because of the *kesrah* following it, and [of *pauc.*] *أَعَصَى*, (S, Mṣb, K,) and *أَعَصَا*, (K,) or this last is agreeable with analogy, but has not been transmitted, (ISk, Mṣb,) and is disallowed by Sb, who says that *عِصَى* was used in its stead. (TA.) — [Hence various sayings, here following. — *أَلْقَى عَصَاهُ* [lit. *He threw down his staff*;] meaning *he stayed, (S, Mṣb, K, TA,) and rested, (Mṣb,) and ceased from journeys, (S,) having reached his place: (K, TA:) a prov.; (S, TA;) applied to him to whom an affair has become suitable and who has therefore kept to it: (TA:) or he made firm his tent-pegs, and pitched his tent, or stayed; (K, TA;) like him who has returned from his journey. (TA.) And *رَفَعَ عَصَاهُ* [He took up his staff] means *he ceased from staying [in a place at which he had alighted; he departed]*. (Har p. 454.) — *لَا تُرْفَعُ عَصَاكَ عَنْ أَهْلِكَ* [Put not thou away thy staff, or stick, from thy family, or thy wife], denotes [the practice of] discipline. (S. [See art. *رفع*, p. 1122, col. 3.]) — *هُمْ عِبِيدُ الْعَصَا* [They are the slaves of the staff] means *they are [persons] beaten with the staff*. (K, TA.) It is said in the A, *النَّاسُ عِبِيدُ الْعَصَا* [Mankind are the slaves of the staff], meaning that they are dreaded by reason of their doing harm [and are therefore to be kept in awe]. (TA.) — And *مَا هُمْ إِلَّا عِبِيدُ الْعَصَا* [They are none other than the slaves of the staff] is said of persons regarded as low, base, or vile. (TA.) — *إِنَّهُ لَيِّنُ الْعَصَا* [Verily he is one whose staff is supple] means *he is gentle, a good manager of that whereof he has the charge: (S, K:*) accord. to ISd, alluding to the beating little with the عصا. (TA.) And إِنَّهُ ضَعِيفُ الْعَصَا* [Verily he is one*

whose staff is weak], meaning *تَرْعِيَةٌ* [i. e., *one who performs well the act of keeping or tending, or of pasturing or feeding, camels*]: (S:) or *one who beats the camels little (K, TA) with the عصا: and such is commended. (TA.) And ضَلِيبٌ* *One whose staff is hard*, i. e. *one who is ungentle with the camels, beating them with the عصا: and such is discommended. (TA.) See an ex. in a verse of Er-Rá'ee cited voce ضَلِيبٌ. — قَرَعَهُ بِعَصَا الْمَلَامَةِ* [He struck him with the staff of censure] means *he exceeded the usual bounds in censuring him. (TA.) — See also 1 in art. *قرع*. — فَلَانٌ يُصَلِّي عَصَا فَلَانٍ* [Such a one straightens the staff of such a one by turning it round over the fire] means *such a one manages, orders, or regulates, the affairs of such a one. (TA.) — لَا تَدْخُلْ بَيْنَ الْعَصَا وَلِحَائِهَا* [Enter not thou between the staff and its peel] means *inter-meddle not thou between two close friends; (see Freytag's Arab. Prov. i. 153;) or* enter not thou into that which does not concern thee. (TA.) And *قَشَرْتُ لَهُ الْعَصَا* [I peeled for him the staff] means *I discovered to him what was in my mind. (TA.) — شَقَّ الْعَصَا* [lit. *The splitting of the staff*] means *the contravening of the collective body [or the community] of El-Islām [i. e. of the Muslims]: (K, TA:) and also the disuniting of the collective body of the tribe: (TA:) or العَصَا means He separated himself from, and he contravened, the collective body [or the community]: (Mṣb:) and [it is said that] the primary signification of *العَصَا* is the state of combination and union: (TA:) this is the meaning in the saying, respecting the خَوَارِج [see *خَارِجِي*], *قَدْ شَقَّوْا عَصَا الْمُسْلِمِينَ*, [They have made a schism in the state of combination and union, or in the communion, of the Muslims]. (S, TA.) [Hence,] their saying *إِبَالَهُ وَقَتْلَ الْعَصَا* means *Beware thou of slaying or being slain in making a schism in the communion of the Muslims (فِي شَقِّ عَصَا الْمُسْلِمِينَ)*. (TA.) And one says, *انْشَقَّتِ الْعَصَا*, (S, TA) [The staff became split], meaning, *disagreement, or discord, befell. (TA.) And طَارَتْ عَصَا بَنِي فَلَانٍ شَقًّا* [lit. *The staff of the sons of such a one flew in splinters*], a prov., meaning *the sons of such a one became scattered in various directions. (Meyd.) — عَصَا الْعَبْدِ* [The stick of the slave] is the thing with which one stirs the مَلَّة [or hot ashes wherein bread is baked]. (TA.) — *الْعَصَا* signifies also *The bone of the shank; (K, TA;) as being likened to the عصا [properly so called]. (TA.) And [the pl.] الْعِصَى, The bones that are in the wing. (S.) And [the same, or] الْعِصَى, Certain stars, having the form of the عصا [or rather of عَصَى]. (TA. [But what stars these are, I have not been able to determine.]) — Also, (i. e. *العَصَا*), *The tongue. (K.)* [Perhaps as being likened to a staff because used in chiding.] — And *The woman's [muffler, or head-covering, called] خِمَارٌ*. (K.) — *عَصَا الرَّاعِي* [The pastor's rod; an appellation of knot-grass; a species of polygonum, p. aviculare;] the عَصَا**