

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

*مُعْتَصِرٌ* 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.] — *عَاصَانِي فَعَصَوْتُهُ*: see 3. — [See also 2.] — *عَصَوْتُ الْقَوْمَ*, (K, TA,) aor. *أَعْصُوهُمْ*, (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 *عَسَا*; 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. *عَاصَانِي 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 عيدان* (S, K, TA) or *عصى* [i. e. rods]. (TA.)

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

8. *اعتصى على العصا* *He leaned, or he supported, or stayed, himself, upon the عصا [or staff, &c.]*. (S, Mgh.) — And *يعتصى بالسيف* *He makes use of the sword as a staff*. (S, and TA in this art. and in art. *عصى*.) — And *اعتصى الشجرة* *He cut a staff, or stick, or rod, (عصا,) 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 Aš from some one or more of the Bašrees: (TA:) of the fem. gender: (S, Mšb, 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 ضل], 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: (Aš, 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, Mšb:) and the pl. [of mult.] is *عَصِي*, (S, Mšb, K,) [originally *عَصَوٌ*] of the measure *فُعُولٌ*, (S, Mšb,) and *عَمِي*, (S, K,) in which the ع is with kesr because of the kesrah following it, and [of pauc.] *أَعْصَى* (S, Mšb, K) and *أَعْصَاءُ*, (K,) or this last is agreeable with analogy, but has not been transmitted, (ISk, Mšb,) and is disallowed by Sb, who says that *عَصِي* was used in its stead. (TA.) — [Hence various sayings, here following. — *ألقى عصاه* [lit. *He threw down his staff*;] meaning *he stayed*, (S, Mšb, K, TA,) and *rested*, (Mšb,) 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 *رفع عصاه* [He took up his staff] means *he ceased from staying [in a place at which he had alighted; he departed]*. (Har p. 454.) — *لا ترفع عصاك عن أهلِكَ* [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.]) — *هم عبيدُ العصا* [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 *ما هم إلا عبيدُ العصا* [They are none other than the slaves of the staff] is said of persons regarded as low, base, or vile. (TA.) — *إنه لينُ العصا* [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 *إنه ضعيفُ العصا* [Verily he is one

*whose staff is weak*], meaning *تُرْعِيَةٌ* [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 *صلبُ العَصَا* and *صلبها* [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 *صلب*. — *قرعه بعصا الامة* [He struck him with the staff of censure] means *he exceeded the usual bounds in censuring him*. (TA.) — See also 1 in art. *قرو*. — *فلان يصلي عصا فلان* [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.) — *لا تدخل بين العصا ولحائبها* [Enter not thou between the staff and its peel] means [intermeddle 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 *فشرت له العصا* [I peeled for him the staff] means *I discovered to him what was in my mind*. (TA.) — *شق العصا* [lit. *The splitting of the staff*] means *the contravening of the collective body [or the community] of El-Islám [i. e. of the Muslims]*: (K, TA:) and also *the disuniting of the collective body of the tribe*: (TA:) or *شق العصا* means *he separated himself from, and he contravened, the collective body [or the community]*: (Mšb:) and [it is said that] the primary signification of *العصا* is *the state of combination and union*: (TA:) this is the meaning in the saying, respecting the *خوارج* [see *خارجي*], *قد شقوا عصا المسلمين*, [They have made a schism in the state of combination and union, or in the communion, of the Muslims]. (S, TA.) [Hence,] their saying *إياك وقتل العصا* means *Beware thou of slaying or being slain in making a schism in the communion of the Muslims*. (TA.) And one says, *انشقت العصا* (S, TA) [The staff became split], meaning, *disagreement, or discord, befell*. (TA.) And *طار عصا بني فلان شققا* [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.) — *عصا العبد* [The stick of the slave] is *the thing with which one stirs the ملة [or hot ashes wherein bread is baked]*. (TA.) — *العصا* signifies also *the bone of the shank*; (K, TA;) as being likened to the عصا [properly so called]. (TA.) And [the pl.] *العصي*, *The bones that are in the wing*. (S.) And [the same, or] *العصي*, *Certain stars, having the form of the عصا [or rather of عصي]*. (TA. [But what stars these are, I have not been able to determine.]) — Also, (i. e. *العصا*.) *The tongue*. (K.) [Perhaps as being likened to a staff because used in chiding.] — And *The woman's [muffler, or head-covering, called] حمار*. (K.) — *عصا الراعي* [The pastor's rod; an appellation of knot-grass; a species of polygonum, p. aviculare;] *الطباط*