

2. **عَصْبَ**, (*S, A, O, &c.*,) inf. n. **تَعْصِيبٌ**, (*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. **عَصْبَ**: (*MA:*) and *he bound* a broken limb, or a wound, with a piece of rag or a bandage. (*L, TA.*) *He turbanned* a man; attired him *with a turban*. (*A, TA.*) — Hence, (*A, O,*) **تَعْصِيبٌ** 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 Harāh (هَرَّة), red turbans, which the nobles among the Arabs wore. (*Az, TA.*) — [Hence also,] **عَصَبَهُ بِالسَّيْفِ** i. e. q. **عَمِيمَهُ بِهِ** †[*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 **عَصَبَتْهُ السِّنُونُ** *The years of drought, or sterility, made them to hunger*: (*TA:*) or **عَصَبَتْهُ 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] *destroyed him*: (*K:*) and **عَصَبَ الدَّهْرَ مَالَهُ** *Adverse fortune destroyed his cattle, or camels &c.* (*TA.*) — And *He called him معصِبٌ* [meaning *poor*]: so says IAar; and he cites as an ex.,

- يُدعى المعصبَ مِنْ قَلْتَ حَلَوْيَةً
وَهُلْ يَعْصُبُ مَاضِي الْهَرَّةِ مَقْدَامَ

[*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.) **الذَّكَرُ يُعَصِّبُ الْأُنْثَى** — means *The male makes the female to be such as is termed عَصَبَةً [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 §, in which I do not find it in any sense.]

5. شَدَّ الْعَصَابَةَ 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 مُعَصِّبٌ]. (S, O, Msb, *K.) — And + *He was made a chief*; quasi-pass. of 2 [q. v.]. (L, TA.) — And it has also another signification, from العَصَبَةُ; (S, O;) [i. e.] it signifies also أَتَى بِالْعَصَبَةَ; (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 عَصَبَى and عَصَبَةُ;) 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 عَلَيْهِ They leagued, or collected themselves, together against them: and تَعَصَّبْنَا لَهُ, and معَهُ, 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 التعَصُّبُ in religion means *The being zealous, or a zealot*: and see Har pp. 423 and 573.] — And *تعَصَّبَ بِالشَّيْءِ* He was, or became, content with the thing; as also اعْتَصَبَ به. (K.)

7. اشْتَدَّ *i. q.* [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.)

اعتصب بالعِمَامَةَ [He attired himself, or surrounded his head, with the turban], and ياتَّاجُ [with the crown]. (S, O.) And اعتصب الْتَّاجَ عَلَى رَأْسِهِ [He encircled his [own] head with the crown. (Az, TA.) — اعتصب النَّاقَةَ — see 1, in the middle of the first quarter. — اعتصبوا They became formed, or collected, into companies such as those whereof one is called عَصْبَةً: (K:) or, into one of such companies. (M, L, TA.) [See also 12.] — اعتصب به: see 5, last sentence.

12. اعْصَوْصَبَ الْقَوْمَ The people, or party, collected themselves together : (TA :) or did so, and became companies such as are called عَصَابَاتٍ, (S, O, TA,) and became one of such companies : [see also 8; and see عَصَبَةً:] and in like manner, [did so, and] strove, or exerted themselves, in journeying, or pace. (TA.) And اعْصَوْصَبَتِ الْأَيْلُنْ The camels strove, or exerted themselves, in journeying, or pace ; as also اعْصَبَتْ : and collected themselves together ; (K;) [and] so عَصَبَتْ and عَصَبَتْ : (Fr, S, O:) or collected themselves together so as to become one عَصَابَةٍ, and strove, or exerted themselves, in journeying, or pace. (TA.) — اعْصَوْصَبْ 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.)

عَصْبٌ: see **عَصَابَةٌ**, in two places. — And see also **عَصْبٌ**. — Also *A particular sort of the garments called بُرُود*, (*S, A, Mgh, O, K.*) of the fabric of *El-Yemen*; (*S, Mgh, O ;*) *a بُرُود 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 بُرُود الرَّقِيمِ*: (*TA :*) *it has no pl.*, (*Nh, Mṣb, TA,*) *nor dual*: (*Mṣb.:*) *you say بُرُود عَصْبٍ* (*Nh, Mgh, TA*) *and بُرُوداً عَصْبٍ* (*Nh, Mgh, Mṣb, TA*) *and بُرُوداً عَصْبٍ*, (*Mṣb.*) *and also قَوْبٌ*, *بُرُود عَصْبٌ* and *بُرُود عَصْبٌ*, (*Nh, TA,*) *and عَصْبٌ*, (*Mṣb.*) *and أَرْدِيَّةَ الْعَصْبِ*; (*A, TA.;*) *and sometimes they say عَصْبٌ alone*, the *بُرُود* being known by this name: (*TA :*) *or garments of the kind called بُرُود*, *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 **عِدَّة** [q. v.] is allowed to wear, but not garments that are [wholly] dyed: *or striped garments of the kind called بُرُود*; 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 **عَصْب** 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 بُرُود of the fabric of El-Yemen*; so called because they are dyed with **عَصْب**, which grows only in *El-Yemen*; [*he says that العَصْب 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 **الْعَصْب**, “*the act of binding*,” because the yarn is bound in order that the dye may not pervade the whole of the *بُرُود*. (*MF, TA.*) — Hence, † *Clouds like such as are termed لَطَخَنَّ* [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. عَصَابَاتٌ*. (*TA.*) — In a trad., mention occurs of a necklace made of **عَصْبٌ**: *El-Khaṭṭībee 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-Moosà thinks it may be عَصْبٌ*, 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 **عَصْبٌ** is the name of *A certain beast of the sea, or of the great river, called also فُرْسٌ فَرْعَوْنَ* [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.*) —