

persion. (O.) — عَصَاوِيدُ signifies also *Thirsty*, (ISh, O, K,) applied to camels. (ISh, O.) — And عَصَاوِدُ signifies *A fatiguing approach*, (O, K,) or *night-journey*, (O,) to water. (O, K.)

عَصِيدٌ *A camel bending his neck towards his withers in dying.* (S, O, K.)

عَصِيدَةٌ and مِعْصَدَةٌ: see عَصِيدَةٌ.

مِعْصُودٌ: see عَصِيدٌ.

عصر

1. عَصْرَةٌ (S, Mṣb, K,) aor. ʔ, (O, Mṣb, K,) inf. n. عَصَرَ; (S, Mṣb;) and ʔاعتصره; (S, O, Mṣb, K;) [*He pressed it, or squeezed it, so as to force out, i. e. he expressed, its juice, sirup, honey, oil, water, or moisture; he extracted, or fetched out by labour or art [i. e. by pressure or wringing], (Mṣb, K,) its water, or juice, or the like, (Mṣb,) or what was in it, (K,) namely, what was in grapes, (S, Mṣb, K,) and the like, (Mṣb, K,) of things having oil, or sirup, or honey: (TA:) or عَصْرَةٌ signifies he performed that act himself; (K;) as also ʔعصره, inf. n. ʔعصير; (Sgh, TA:) or the latter, he superintended the pressing thereof, i. e., of grapes: (O:) and ʔاعتصره, he had it done for him: (K:) or this last, he did it for another, or others: (Mgh, as implied by an explanation of ʔمُعْتَصِرٌ:) and ʔعصيراً ʔعصيراً he prepared expressed juice or the like. (S, O.) [See also 8 below.] عَصْرٌ is used as a contraction of عَصْرٌ. (S, O.) — [Hence,] عَصْرُ التَّوْبِ, inf. n. as above, *He wrung out the water of the garment, or piece of cloth; he forced out its water by wringing it.* (Mṣb.) — And عَصْرُ الدَّمَلِ لِتَخْرُجَ مَدَّتُهُ [*He squeezed, or pressed, the pustule in order that its thick purulent matter might come forth.*] (Mṣb.) — And عَصْرَ حَلْقِهِ [*He squeezed his throat.*] (Mgh and Mṣb in art. ڤخنت.) — And عَصَرَ, aor. ʔ, † *He took, or collected, the produce of the earth: from the same verb in the first of the senses expl. above: and hence, accord. to Abu-l-Ghouth, in the Kur [xii. 49], وَفِيهِ يَعْصِرُونَ † And in it they shall take, or collect, the produce of the earth: (S:) or the meaning is, and in it they shall press grapes, or olives, or the like: or they shall milk the udders. (Bd.) [And there are other explanations, which see below.] = عَصِرُوا (S, IKṭṭ, O,) or ʔأعصروا (O, K,) *They were rained upon; they had rain; syn. ʔمَطَرُوا*, (S, O,) or ʔأَمَطَرُوا [which is less correct]. (IKṭṭ, K.) Hence, in the Kur [ubi suprà], accord. to one reading, وَفِيهِ يَعْصِرُونَ [*And in it they shall have rain.*] (S, O.) [See also above, and below.] = عَصْرَةٌ also signifies *He saved him; preserved him: and hence, in the Kur [ubi suprà], accord. to one reading, وَفِيهِ يَعْصِرُونَ [And in it they shall be saved, or preserved]. (Bd.) — Hence also, perhaps, the other reading, وَفِيهِ يَعْصِرُونَ And in it they shall aid, or succour, one another. (Bd.) — See also 8, last quarter, in two places. = Also, عَصْرَةٌ (O, TA,) inf. n. عَصَرَ (O, K, TA,)***

It [or he] withheld, hindered, or prevented, him: (O, K, TA:) one says, مَا عَصَرَكَ What withheld, hindered, or prevented, thee? (O, TA.) And He refused, and withheld, it; (K, TA;) namely, anything. (TA.) [See also 8, which signifies the same.] — And عَصْرَةٌ (K,) aor. ʔ, inf. n. عَصَرَ, He gave (O, K, TA) to him. (K, TA.) Thus it has two contr. significations. (IKṭṭ, TA.) Tarafch says,

* لَوْ كَانَ فِي أُمَّلِكِنَا أَحَدٌ *
* يَعْصِرُ فِينَا كَالَّذِي تَعْصِرُ *

(S, O, TA, but in the S with مَلِكٌ in the place of أَحَدٌ) i. e. [*If there were, or would that there were, among our kings one] giving to us the like of what thou givest: (TA:) and another reading is, مِثْلُ مَا تَعْصِرُ; (O;) and it is expl. (by A'Obeyd, TA) as meaning, doing to us benefits (O, TA) like as thou dost: (O:) but Abou-Sa'ced relates it thus;*

* يَعْصِرُ فِينَا كَالَّذِي تَعْصِرُ *

i. e. ʔيَصَابُ مِنْهُ [app. from عَصَرَ signifying “he pressed” grapes and the like; and thus meaning, †from whom is gotten, among us, like what is gotten from thee; or, as it may be less freely rendered, who has his bounty drawn forth, among us, like as thou hast thine drawn forth]; and he disallowed the reading [يَعْصِرُ and] تَعْصِرُ. (TA.) See also 8, first quarter. = See also 4, second sentence: — and last two sentences. = And see the paragraph here following.

2: see 1: = and see also 4, second sentence. = عَصْرُ الزَّرْعِ, inf. n. تَعْصِيرٌ; (K, TA;) but in the Tekmileh written عَصْرَ الزَّرْعِ, without teshdeed; (TA;) *The corn put forth its glumes: (K, TA:) app. from عَصَرَ meaning “a place of protection:” i. e. [the rudiments of its ears] became protected in its glumes. (TA.)*

3. عَصَارٌ, inf. n. مِعْصَرَةٌ and عَصَارٌ, *He was contemporary with such a one: or he attained to, or reached, the time of such a one. (O, TA.)* Hence the saying, مِعْصَرَةٌ مِعْصَرَةٌ وَالْمِعْصِرُ لَا يَنْصُرُ [*The being contemporary is an occasion of hard, or harsh, treatment; and the contemporary will not render reciprocal aid to his fellow.*] (TA. [But I have substituted مِعْصَرَةٌ for مِعْصَرَةٌ, which latter seems to have been written by mistake for the former.] = See also 8, last quarter.

4. اعصر *He (a man, TA) entered upon the time called العَصْرُ: (K, TA:) and also he entered upon the evening, or last part of the day; like اقتصر. (TA.) — And اعصرت (S, Mṣb, K,) and ʔعصرت (K,) so in all the copies of the K, but in a copy of the Tahdheeb of IKṭṭ ʔعصرت, without teshdeed, (TA,) † She (a girl, S, Mṣb, or woman, K) attained the عَصْرُ of her youth, (TA,) or [simply] attained the period of her youth, (K,) and arrived at the age of puberty: (K, TA:) or entered upon the time of puberty, and began to have the menstrual discharge; (S, O;) because of her womb's*

being pressed; (O;) or as though she entered upon the عَصْرُ of her youth: (S, O, TA:) or she attained the age of puberty: (S, IKṭṭ;) or she had the menstrual discharge: (Mṣb;) or she entered upon the time of that discharge: (K:) or she approached that time; for, said of a girl, it is like رَاهَقَ said of a boy; accord. to Abu-l-Ghouth el-Aarabee: (S:) or she approached the age of twenty: (K:) or she became confined in the house, (K,) and had a retreat (عَصْرٌ) appointed for her, (TA,) at the time of her having the menstrual discharge: (K:) or she brought forth; (K;) in which sense it is of the dial. of Azd. (TA.) The woman, or girl, is termed مِعْصِرَةٌ (S, O, Mṣb, K) and مِعْصِرَةٌ, with ʔ: (IDrd, O, TA:) pl. مِعْصِرٌ (S, K) and مِعْصِرٌ. (K.) = اعصرت الرِّيحُ † *The clouds were at the point of having rain pressed forth from them by the winds. (O, and Bd in lxxviii. 14. [But see مِعْصِرٌ.] — اُعْصِرُوا: see 1. = اعصرت الرِّيحُ (O, TA,) and ʔعصرت (TA,) *The wind brought what is termed اِعْصَارٌ [q. v. infra]. (O, TA.) And you say also, عَصْرَتِ الرِّيحُ بِالتَّرَابِ فِي الْهَوَاءِ [The wind raised the dust into the air in the form of a pillar]. (TA.)**

5. تَعْصِرُ: see 7: = and 8, latter half. = *I. q. تَعَسَّرَ [it was, or became, difficult, strait, or intricate]. (TA.) = † He wept. (A.)*

7. اعصر quasi-pass. of 1 in the first of the senses expl. above; [*It became pressed, or squeezed, so that its juice, sirup, honey, oil, water, or moisture, was forced out; its juice, or the like, became extracted, or fetched out by labour or art, i. e. by pressure or wringing;] (S, O, Mṣb, K;) as also تَعْصِرُ. (S, O, K.) — You say also, انعصر الخناق في حلقه [*The strangling-ropes, or the like, became compressed upon his throat.*] (TA in art. ڤخنت.)*

8. اعصره: see عَصْرَةٌ, in three places. — [Hence, app.,] اعصر † *He voided his ordure. (O, K, TA.) [See the act. part. n., below.] — And اعصر بالماء † He swallowed the water by little and little in order that some food by which he was choked might be made to descend easily in his throat. (S, O, K.) — And اعصر ماله † He extracted, or extorted, his property from his hand, or possession: (S, Mṣb, TA:) from the same verb as syn. with عَصَرَ expl. in the beginning of this art.: (Mṣb:) he took forth his property for a debt or for some other reason: (K, TA:) and اعصر, † he took; (K;) as also عَصَرَ, aor. ʔ: (TA:) † he took of, or from, a thing: (TA:) † he got, and took, of, or from, a thing: (S, as implied in an explanation of the act. part. n.) † he got a thing from a person: (L:) or, accord. to El-'Itreefee, † he took the property of his son for himself; or he suffered the property of his son to remain in his (the latter's) possession: you do not say اِعْصَرَ فُلَانٌ مَالَ فُلَانٍ [such a one took for himself the property of such a one] unless he be a relation to him: [you say so of a father:] and of a boy you say, اعصر ماله ابيه, meaning, † he*