

self; and as to the second of the three modes of using عَسَى last mentioned above, with س prefixed to the aor., it is very extr.: — the sixth way of using it is the saying عَسَانِي and عَسَاكَ and عَسَاهُ, which is rare: in this case, accord. to Sb, it is used in the manner of نَعَلَ, as governing the subject in the accus. case, and the predicate in the nom.; the predicate being sometimes expressed, in the nom. case, as in the saying,

فَقُلْتُ عَسَاهَا نَارُ كَأْسٍ وَعَلَهَا
تَشْكِي فَاتِي نَحْوَهَا فَأَعُودَهَا

[And I said, *May-be it is the fire of Ka-s*, (for I suppose that كَأْس is here a proper name, that of a woman, daughter of El-Kelhabeḥ El-'Orance,) and perhaps she has a complaint, (تَشْكِي being for تَشْكِي,) so I will come towards her, and visit her]: — the seventh way is the saying, عَسَى زَيْدٌ, mentioned by Th; which is to be explained on the ground that عَسَى is here an incomplete verb, and that its subject is the ضَمِيرُ الشَّانِ [i. e. أَنَّهُ] is suppressed, the meaning being, *It may be that the case is this, Zeyd is standing*], the nominal proposition being the predicate. (Mughnee. [Several other statements in that work, respecting عَسَى, I have omitted, as being refuted therein, or as being of little or no importance.] — It also denotes opinion, (Mṣb,) or doubt, (K, TA,) and certainty: (Mṣb, K, TA:) the last is meant in the saying of Ibn-Muḩbil,

ظَنِّي بِهِمْ كَعَسَى وَهُمْ بِتَنَوُّفَةٍ
يَتَنَازَعُونَ جَوَائِزَ الْأَمْثَالِ

[My opinion of them is like an expression of certainty while they, in a desert, or in a desert destitute of water or of herbage and water, &c., are contending in reciting current proverbs instead of attending to the wants of themselves and their camels]. (S, TA.) — As uttered by God, it is expressive of an event of necessary occurrence, (S, K,) in the whole of the Kur-án, except the saying, [in lxvi. 5.] عَسَى رَبُّهُ أَنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ [It may be that his Lord, if he divorce you, will give him in exchange wives better than you]. (S.) — هَلْ عَسَيْتُمْ means [virtually] Are ye near to fleeing? (K:) some read thus; and some, عَسَيْتُمْ. (TA.) = عَسَى التَّبَاتُ [erroneously written in the CK عَسَى]: see the first sentence in art. عَسُو.

4. أَعْسَى بِهِ means *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (Lh, K, TA.)

عَسَاً means *It is suitable, fit, or proper, that thou shouldst do such a thing.* (K. [In the CK, and likewise in the TK, erroneously, بِالْعَسَى and بِالْحَرِيِّ.] = عَسَاً: see art. عَسُو.

هُوَ عَسَى بِهِ: see what next follows.

هُوَ عَسَى بِهِ *He is adapted or disposed by nature, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy, for it or of it; as also عَسَى بِهِ: (K, TA:) but one should not say عَسَى. (TA.)* [See also مَعْسَاة.]

عَسُو: see art. عَسُو.

مَعْسَاةُ A girl thought to have attained puberty: (Lh, TA:) or a girl near to attaining puberty. (K.)

مَعْسَاةٌ is from عَسَى, like مِثْنَةٌ from إِنَّ: you say, هُوَ مَعْسَاةٌ لِلْخَيْرِ, meaning *He is a person [fit, or proper,] for one's saying of him, good*: (A and TA in art. ان:) and إِنَّهُ لَمَعْسَاةٌ [It may be that he will do good]: (A and TA in art. ان:) and إِنَّهُ لَمَعْسَاةٌ بِكَذَا, meaning *Verily he is adapted or disposed by nature, apt, meet, suited, &c., for such a thing*: (K, TA:) and in like manner, without variation, it is used in speaking of a female, and of two persons, and of a pl. number. (TA.)

مُعْسِيَةٌ A she-camel of which one doubts whether there be in her milk or not: (IAḩr, K, TA:) or whose milk has stopped and it is hoped that it will return. (Er-Rághib, TA.)

عش

1. عَشٌّ (TK,) inf. n. عَشٌّ (K,) *He (a bird) leapt to his عش [or nest in a tree].* (K, TK.)

2. عَشٌّ, inf. n. تَعَشُّشٌ, *He (a bird) made for himself a nest in a tree; (S, O, K;) as also اعتش, (A, K,) or اعتش عَشَّهُ (O,) inf. n. اِعْتَشَّاشٌ. (TA.)*

— It is said in a trad., (A, K,) in the story of Umm-Zarā, (O, TA,) لَا تَمْلَأْ بَيْتَنَا تَعَشُّشًا, meaning *She will not be unfaithful with respect to our food, or wheat, by hiding somewhat in every corner, (A, O, K,) like birds that make their nests in sundry places, (O,) so that it becomes like the nest of the bird in a tree, (A, O,) or so that it becomes like the place where the birds make their nests in a tree.* (K.) [See another reading in the first paragraph of art. غش.] — You say also, of a person greatly erring, and obstinately persevering in evil, عَشَّشَ عَشَّشَ فِي قَلْبِهِ [The devil hath made a nest in his heart]. (TA in art. فحص.) = عَشَّشَ الخُبْزُ *The bread became mouldy, or spoiled and overspread with greenness, (S, A, O, K,) and dried up.* (S.) = عَشَّشَ الخُبْزُ *He left the bread until it became mouldy, or spoiled and overspread with greenness [and dried up].* (A.)

8: see the next preceding paragraph.

عَشٌّ: see the paragraph here following.

عُشٌّ The nest of a bird, formed of what it collects together, (S, A, Mgh, O, Mṣb, K,) of slender pieces of sticks, (S, A, O, K,) &c., (S, O,) or of fragments of sticks, (Mgh, Mṣb,) in which it lays its eggs, (Mgh,) in a tree, (S, A, Mgh, O, Mṣb, K,) in the branches thereof; (S, A, O, K;) as also عَشٌّ: (A, K:) but if in a mountain, (S, O,

Mṣb,) or a building, (Mṣb,) or a wall or the like, (S, O,) it is called وَكْرٌ, and وَكْرُنٌ; and if in the ground, اِنْحُوصٌ, (S, O, Mṣb,) and اُدْحِيٌّ: (S, O:) or the nest of a raven or other bird, upon a tree, when it is dense, or compact, and large: (Lth, T:) pl. [of pauc.] اُعْشَاشٌ (S, Mṣb) and [of mult.] عُشُوشٌ and عُشَّةٌ (S, Mgh, Mṣb) and عُشُوشٌ. (TA.) [See also عُشُّشٌ.] It is said in a prov., quoted in a خُطْبَةٌ of El-Hajjáj, (O, TA,) لَيْسَ هَذَا بَعَثِكَ فَادْرَجِي [+ *This is not thy nest, or*] thou hast no right in this; therefore go thy way: (A, O, K:*) addressed to him who alights in a place of abode not befitting him: (A, TA:) or to him who raises himself above his rank: and to him who applies himself to a thing not of his business to do: and to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA.) And in another prov., (TA,) تَلَمَّسْ اُعْشَاشَكَ + *Seek thou, or seek thou repeatedly, after pretexts, and [causes for] false accusation, in thy family (O, L, K, TA) and those belonging to thee: (TA:) [not in others: (see Freytag's Arab. Prov., i. 235:)] nearly like the former proverb. (TA.)* [In the CK, تَلَمَّسٌ is erroneously put for تَلَمَّسٌ.]

عُشَيْشِيَّةٌ and عُشَيْشِيَّةٌ } see art. عَسُو.
عُشَيْمِيَانٌ and عُشَيْمِيَانٌ }

عُشُشٌ (IAḩr, S,) or عُشُّشٌ, as written by Sgh, (TA,) or both, (O, K,) *A nest such as is called عُشٌّ, when heaped up, one part upon another.* (IAḩr, S, O, K.)

مَوْضِعٌ كَذَا مَعَشُّشِ الطُّيُورِ [Such a place is the place where the birds make their nests in the branches of trees]. (S, O, K:*)

عشب

1. عَشَبَتِ الْأَرْضُ and عَشَبَ الْمَوْضِعُ: see 4. — عَشَبٌ said of bread, (Yaḩkoob, TA,) *It was, or became, dry.* (Yaḩkoob, K, TA.) — And عَشَبَ, [so in the TA, app. عَشَبَةٌ,] inf. n. عَشَابَةٌ and عَشُوبَةٌ, said of a man, *He became dry, or tough, by reason of leanness.* (Yaḩkoob, TA.)

2: see what next follows.

4. اعشَبَ الْمَوْضِعُ; and عَشَبَ, aor. ء, inf. n. عَشَبٌ; *The place produced its [herbs, or herbage, of the kind termed] عَشَبٌ: (Mṣb:) and in like manner, (Mṣb,) اعشَبتِ الْأَرْضُ (S, O, Mṣb, K,) and عَشَبَتْ (Mṣb,) and thus in a copy of the K, [and in my MS. copy,] but in another copy, [and in the CK,] عَشَبَتْ (TA,) *The land produced عَشَبٌ. (S, O, K.)* [See also 12. After the mention of بَدَدَ عَاشِبٌ in the S and O, it is said in the former that for the verb one does not say otherwise than اعشَبتِ الْأَرْضُ, and in the latter that one does not say عَشَبَ البَدَدُ.] — And اعشَب القَوْمَ *The people, or party, lighted on, or found, [but اعشُوبُ القَوْمُ] (S, O, K;) as also اعشُوبُ [but**