

تَعَسَا لَهُ [i. e. *May he stumble and fall*; &c.; (see art. *تعس*); *عَسَلًا* being app. an inf. n., of which, in this sense, the verb is not mentioned]: (O, K:) [or *may he be reviled*; for] it is said that *العَسَلُ* signifies *the reviling in blaming*. (TA.)

*عَسَلٌ* (O, K) and *عَسِيلٌ* (O) i. q. *أَزَاؤُهُ*. (O, K, TA.) i. e. *A good manager and pastor of cattle, or camels &c.*: the pl. of *عَسَلٌ* is *أَعْسَالٌ*. (TA.) — And *هَذَا عَسَلٌ هَذَا* means *This is the like of this*: and so *عَسْنُهُ*. (O.)

*عَسَلٌ* [Honey;] the fluid that is discharged from the mouths of bees, (K, TA,) when they have eaten, of the flowers and the leaves, what fills their bellies, these substances being then converted by God, within their bellies, into *عَسَلٌ*, which they eject from their mouths: (TA: [in which, and in the K, several other explanations are added, too fanciful to deserve notice:] the word is masc. and fem.; (S, O, Mgh, K;) in most instances fem.: (S, O, Mgh;) *عَسَلَةٌ* signifies a portion, or somewhat, thereof; (S, Mgh, O, TA;) being the n. un.: (TA:) the dim. is *عَسَيْلَةٌ*, with *ة*, because *عَسَلٌ* is mostly fem., or as meaning *عَسَلَةٌ*; (S, O, Mgh;) or it is the dim. of *عَسَلَةٌ*: (Mgh:) the pl. of *عَسَلٌ* is *أَعْسَالٌ* [a pl. of pauc.] and *عَسَلٌ* and *عَسَلٌ* and *عَسُولٌ* and *عَسَلَانٌ*; (AHn, K;) and these pls. are used when one means sorts of *عَسَلٌ*. (AHn, TA.) — [It is also used tropically for *نُورٌ*, i. e. + *Flowers, or blossoms*; because honey is made therefrom. (See *جَرَسٌ*). — And it is applied also to + *The sweet, thick, inspissated, or melligenous, juice of fruit*:] and it signifies [particularly] + *the juice that flows from fresh ripe dates*; (O, K, TA;) because of its sweetness. (O.) [See also *دَبْسٌ*.] — Also + *The gum of the*

[species of mimosa called] *عَرُفُطٌ* [q. v.]; (O, K;) because of its sweetness. (O.) And *عَسَلُ اللَّبْنِي* is + *The gum that flows from the species of tree called اللَّبْنِي*, having no sweetness; (O;) a thing [or substance], (M, TA,) or a certain odoriferous substance, (K,) that exudes from the species of tree above mentioned, (M, K, TA,) i. e. *النَّبِيَّةُ* [generally applied to *storax, or styrax*], (TA in art. *لبن*), used for fumigation, and called by the vulgar *لَبَانٌ*. (K. [See art. *حصو* and *حصى*].) And *عَسَلُ الرِّمْتِ* is *A white thing [or substance, a species of manna,] that comes forth from the [shrub called] رِمْتٌ* [q. v.], resembling *جَمَانٌ* [i. e. *pearls, or silver beads like pearls*]. (K, TA.) — Also + *A good, or righteous, deed, the eulogy for which is deemed sweet*. (AZ, O.) See *عَابِلٌ*. — And *حَبَابُ عَسَلٍ* [app. as meaning *ripples*] of running water, (IAqr, O, K,) [arising] from the blowing of the wind. (IAqr, O.) — [In one place in the CK, *العَسَلُ* is erroneously put for *العَسَلُ*: see *عَسَلٌ*, below.]

*عَسِلٌ* (S, O, TA,) in the K erroneously said to be like *أَمِيرٌ*, i. e. + *عَسِيلٌ*, (TA,) applied to a man, (K,) *Vehement in beating*, (S, O, K,) *quick in the raising*, (S, O, K,) and so in copies of the S,

or in the falling, (وَفَع, so in a copy of the S,) or in the returning, (رَجَع, so in the K,) of the hand, or arm, (S, O, K,) with the beating. (TA.)

*عَابِلٌ*: see *عَابِلٌ*.

*مَضْرِبُ عَسَلَةٍ* n. un. of *عَسَلٌ* [q. v.]. — *مَضْرِبُ عَسَلَةٍ* is a euphemism for + *The place of injection of sperma*: and hence it means + *the source from which one springs; origin; ancestry, or parentage*; &c.] One says, *مَا لِفُلَانٍ مَضْرِبُ عَسَلَةٍ* i. e. [Such a one has no source] of kindred (نَسَب), (S, O,) nor of cattle or property (مَال). (S in art. *ضرب*.) And *مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ* meaning *أَعْرَافُهُ* [i. e. + *I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage*]: (S, O, K;) or + *his origin, and any wife from whom he has sprung*. (A, TA.) And *مَا تَرَكَ لَهُ مَضْرِبَ عَسَلَةٍ* + *He reviled him so that he demolished his parentage, and denied his origin, or rank or quality*. (Z, TA.) And *كُلُّ صَرْبَةٍ عَسَلَةٍ*, said respecting his mother by an Arab of the desert, meaning + *Every child that she has brought forth, is from a manly sire*. (A, TA.) And *عَلِمَ فُلَانٌ عَسَلَةَ بَنِي فُلَانٍ* + *Such a one knew the whole company, and case, or condition, [or origin,] of the sons of such a one*. (O.)

*عَسَلِيٌّ* A thing of the colour of *عَسَلٌ* [i. e. honey]. (TA.) — [Hence,] *عَسَلِيٌّ الْيَهُودِ* *The distinctive mark, or sign, [which has sometimes been a honey-coloured turban, at other times a girdle, or some other article of attire, of the same colour,] of the Jews*. (S, Mgh, O, K.)

*عَسَالٌ*: see *عَابِلٌ*: = and see also *عَسَالٌ*.

*عَسِيلٌ* The broom, or implement for sweeping, of the seller of perfumes, (S, O, K, TA, K) in the K being a mistake for *مَكْنَسَةٌ*, (TA,) with which he gathers together the perfume; (S, O, TA;) it is a hair-broom, with which he sweeps up the perfume from his paved floor: (TA:) or a feather with which [the compound of perfumes called] *غَالِيَةٌ* is detached, or displaced: (Fr, IAqr, O, K;) pl. *عَسَلٌ*. (TA.) A poet says,

فَرِشَتِي بِخَيْرٍ لَا أَكُونَنَّ وَمِذْحَتِي  
كَنَاجِتٍ يَوْمًا صَخْرَةً بِعَسِيلٍ

[Then amend thou my condition by means of wealth: I will assuredly not be, with my mode of praising, like a hewer, one day, of a rock with a hair-broom, or a feather, of a seller of perfumes]: he means, *كَنَاجِتٍ يَوْمًا صَخْرَةً*, this last word intervening between the prefixed noun and its complement because the noun of time is held by them to be like what is redundant. (S, O, TA. [One of my copies of the S has *أَكُونَنَّ*; the O, *أَكُونَا*: and each of my copies of the S has *صَخْرَةً*; and one of them, *يَوْمٍ*].) — And *The pizzle of an elephant*, (S, O, K,) and of a camel: pl. as above. (K.) — See also *عَسَلٌ مَالٍ*. — And see *عَسِلٌ*.

*عَسَيْلَةٌ* dim. of *عَسَلٌ*, q. v.: or of its n. un. — [Hence,] *نُطْفَةٌ* [i. e. *The sperma of a man and of a woman*]: or the *مَاءٌ* [meaning sperma] of a man, (K, TA.) — And + *The deliciousness*, (S, Mgh, O, Mgh, TA,) or *sweetness*, (Mgh, K, TA,) of *جَمَاعٌ*; as being likened to *عَسَلٌ* [i. e. honey]. (S, O, Mgh, K, TA.) Thus, (Mgh, O, Mgh, TA,) or as expl. in the next preceding sentence, (TA,) in the saying of the Prophet to a woman who desired to be divorced from a husband in order that she might return to a former husband, *لَا حَتَّى تَذُوقِي عَسَيْتَهُ وَيَذُوقَ عَسَيْتِكَ*. (Mgh, O, Mgh, TA. [See 1 in art. *ذوق*].) — And *العَسَلَتَانِ* signifies *الْعَضْوَانِ* [meaning *The male and female genital organs*]; because means of experiencing delight. (Z, TA.)

*عَسَالٌ*: see *عَابِلٌ*. — Also, (S, O, Mgh, K,) and *عَابِلٌ*, (Mgh, K,) and *عَسُولٌ*, (K,) A spear that quivers, (S, O, Mgh,) by reason of pliability: (Mgh:) or [so the second, but the first and last,] a spear that quivers much. (K.) And *رِمَاحٌ عَسَالَةٌ* [Spears that quiver much]. (A in art. *زعب*). — See, again, *عَابِلٌ*.

*عَسَالَةٌ* [as a subst.] Bees. (S, O, K.) — And *The شُورَةٌ of bees*; (K, TA;) i. e. the thing, such as a *رَاقُودٌ* [q. v.], &c., in which bees make honey. (TA.) [See also *مَعَسَلَةٌ*.]

*عَابِلٌ* A gatherer of honey (S, O, K) from the hive (S, O) or from its place; as also *عَسَالٌ*. (K.) [And *نَحَلٌ عَوَابِلٌ* *Bees occupied in gathering honey*: see a verse of Aboo-Dhu-cyb cited in art. *خلف*, conj. 3.] — Also, as a possessive epithet, A place in which is honey. (TA.) One says *خَلِيَّةٌ عَابِلَةٌ* (S, O, TA) *A hive containing honey*. (TA.) — Also an epithet applied to a man, (O, K,) said by Az to be as though it were for *ذُو عَسَلٍ*, (O,) meaning + *Having a good, or righteous, deed attributable to him, for which the eulogy of him is deemed sweet*: (Az, O, K;) and (O, K) accord. to IAqr, (O,) a good, or righteous, man; as also *عَسُولٌ*; (O, K;) the former said by him to be an instance of the measure *فَاعِلٌ* in the sense of *مَفْعُولٌ بِهِ* [as meaning + *made an object of eulogy*: see 1, second sentence]: (O:) pl. of both *عَسَلٌ*, (O, K,) accord. to him. (O.) — See also *عَسَالٌ*. — *العَابِلُ* also signifies *The wolf*; [because of his manner of running; (see 1, latter half;)] (S, O, K;) and so *العَسَالُ*; (TA;) and *أَبُو عَسَلَةٍ* (O, K) and *أَبُو عَسَلَةٍ*, with *ع* and *غ*: (O:) pl. of the first *عَسَلٌ* and *عَوَابِلٌ* (S, O, K) [and *عَابِلَاتٌ* is mentioned by Freytag as signifying *wolves* from the Deewán of the Hudhalees].

*عَسَلٌ* A swift she-camel; (S, K;) as also *عَسَلٌ*: (K, TA: [the *عَسَلُ* in the CK, as syn. with *العَسَلُ*, is a mistranscription:]) the *ن* in the former is augmentative; (IJ, S, TA;) for, as Sb says, the word is of the measure *فَتَعَلٌ* from [the inf. n.] *العَسَلَانُ*; not, as Mohammad Ibn-