

[i. e. بَطْبَاط, but the former name is the better known]; male and female, the former of which is the more potent: asserted by Dioscorides to be diuretic, and a remedy for him who suffers suppression of the urine. (Ibn-Seenā, whom we call Avicenna, book ii. p. 229.)

عَصِيَّة dim. of عَصَا, q. v.

العاصي: see عاصب in art. عصى.

عصى

1. عَصَاهُ, aor. يَعْصِيهِ, inf. n. عَصِيٌّ and مَعْصِيَةٌ (S, Mṣb, K, TA) and عَصِيَانٌ, (TA, and so in some copies of the S,) or this last is a simple subst., (Mṣb,) He ([for instance] a slave, Mṣb, TA) disobeyed him, or rebelled against him, (S, K, TA,) i. e., his master; (Mṣb, TA;) as also عَصَاهُ, (S, Mṣb, K, TA,) inf. n. مَعْصَاةٌ; (TA;) and استعصى عَلَيْهِ, (S,) meaning he opposed him, or resisted him, and did not obey him, [or he rebelled against him,] namely, his prince, or commander. (TA.) [See also an ex. of the first in a verse cited voce رُجِحُ means † Such a one faces the quarter from which the wind blows, not opposing his side to the wind. (TA.)

3: see the preceding paragraph.

5. تعصى It (an affair) was, or became, difficult; syn. اِغْتَصَصَ: (K, TA:) said by some to be originally تَعَصَّصَ; like تَطَنَّى and تَقَصَّى. (TA.)

6. تعاصى [occurs in the S and TA, voce تَعَسَّسَ, as meaning He feigned disobedience, or rebellion: and in the A and TA, voce تَسَاغَبَ, as meaning he manifested incomppliance].

8. اعْتَصَتِ النَّوَاةُ The date-stone was, or became, hard. (S, K.)

10: see the first paragraph.

عَصِيَانٌ [mentioned above as an inf. n., but accord. to the Mṣb a simple subst.,] Disobedience, or rebellion; contr. of طَاعَةٌ. (S, K.)

عَصِيٌّ: see what follows, in two places.

عاصب and عَصِيٌّ Disobeying, or rebelling; or disobedient, or rebellious: (S, K:) [both are mentioned in the S and K as though syn.: but] عَصِيٌّ the latter is an intensive epithet [and therefore has the latter signification, or means very disobedient or rebellious]: the pl. of the former is عَصَاةٌ. (Mṣb.) — العاصبي is an appellation of The young camel when it disobeys its mother, and does not follow her. (TA.) — And it signifies also † The vein that will not cease bleeding: (S, K, TA:) belonging to this art. and to art. عَصَو: (TA: mentioned in art. عَصَو in the K:) pl. العَوَاصِي. (S.)

عض

1. عَضُّهُ, and عَضَّضْتُ عَلَيْهِ, (S, O, Mṣb, K,) and بِهِ, (S, O, Mṣb,) third pers. عَضَّ, (S,) aor. ع,

(S, Mṣb, K,) i. e. يَعَضُّ, (ISK, S, O,) imp. عَضَّ [i. e. عَضَّ and عَضَّ] and اِعْضَضُ, (TA,) inf. n. عَضَّ (Mgh, O, Mṣb, K) and عَضِيضٌ (O, K) and عَضَّاصٌ, (TA, [see also عَضَّاصٌ, below,]) [I bit it; or] I seized it, or took hold of it, with my teeth, (A, Mgh, Mṣb, K,) and pressed it therewith; (TA;) namely, a thing, (A,) or a morsel of food: (S, Mṣb:) or with my tongue; (A, K;) as, for instance, a serpent does; but not a scorpion; for this latter stings: (TA:) accord. to the Book of Verbs by IKṭṭ, one also says عَضَّضْتُ, aor. ع: (Mṣb:) and [it has been asserted that] one says, (Mṣb, K,) though rarely, (Mṣb,) عَضَّضْتُ, aor. ع: (Mṣb, K:) it is said in the S [and O] that ISk cites AO as asserting that عَضَّضْتُ, with fet-ḥ [to the first ض] is a dial. var. [which obtained] among [the tribes of] Er-Ribáb: but, IB says, this is a mistranscription; for what ISk says, in the book entitled "El-Iṣláh," is, عَضَّضْتُ بِاللُّقْمَةِ فَأَنَا أَعَضُّ بِهَا عَضَّاصًا قَالَ, with [the pointed غ and] the unpointed ص: to which [says SM] I add, that thus it is found in the handwriting of Abou-Zekereyyā and of Ibn-El-Jawáleeḳee, in the "Iṣláh" of ISk, and they expressly assert that what is in the S is a mistranscription. (TA.) — عَضَّضْتُ الْفَرَسَ عَلَى لَجَامِهِ [The horse champed his bit]. (Mṣb.) — It is said in the Kṭur [iii. 115], وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الْأَئْمِلَ مِنَ الْغَيْظِ [And when they are alone, they bite the ends of the fingers by reason of wrath, or rage, against you]: meaning that, by reason of the vehemence of their hatred of the believers, they eat [or rather bite] their hands in wrath, or rage. (O, TA.) You say also, عَضَّ عَلَى يَدِهِ غَيْظًا [He bit his hand in wrath, or rage], when a man is inordinate in his enmity. (TA.) In like manner, it is said in the Kṭur [xxv. 29], وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ, † [And the day when the wrong-doer shall bite his hands]; meaning, in repentance and regret. (O, TA.) And it is said in a prov., عَضَّ عَلَى شِدْعِهِ, i. e. لِسَانِهِ † [He bit his tongue]: applied to the clement, or forbearing. (O, TA.) One says also, عَضَّ بِالْخَيْسِ, meaning He bit the fingers. (Ḥam p. 790.) — عَضَّ فِي الْعِلْمِ بِنَاجِدِهِ † He confirmed his knowledge; made it sound. (Mgh.) — Moḥammad said, عَلَيْكُمْ بِسُنِّي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي, meaning † [Keep ye to my course of conduct, and the course of conduct of the orthodox Khaleefehs after me:] cleave ye, or hold ye fast, thereto. (Mgh,* Mṣb.) And you say, of a man, عَضَّ بِصَاحِبِهِ, (S, O, K,) aor. ع, (S,) inf. n. عَضِيضٌ (S, O, K) and عَضَّ, (TA,) † He kept, or clave, to his companion; (S, O, K;) he stuck to him: (TA:) and عَضَّهُ has the same, which is said to be the primary, signification; (TA;) or this signifies he seized him with his teeth, because the doing so is a means of cleaving. (IAth, TA.) You say also, عَضَّضْتُ بِمَالِي, [so in the TA, without any vowel-signs to the verb,] inf. n.

عَضُّوَةٌ and عَضَّاضَةٌ, [to agree with which, the pret. by rule should be عَضَّضْتُ,] † I clave, or held fast, to my property. (TA.) And عَضَّ بِالشَّرِّ فَلَانَ † Such a one kept, or clave, to evil, or mischief, and did not leave it. (A, TA.) — عَضَّهُ, (Abou-'Is-hāḳ, TA in art. هَمَز,) or عَضَّهُ بِلِسَانِهِ, (A, TA,*) inf. n. عَضَّ, (TA,) † He defamed him; spoke evil of him; or backbit him. (Abou-'Is-hāḳ, ubi supra; A, TA.) — عَضَّ التِّقَافَ بِأَنْبَابِ الرُّمَحِ, and عَضَّ عَلَيْهَا, inf. n. عَضَّ, † The straightening-instrument held fast to [or pinched] the internodal portions of the spear. (TA.) — عَضَّهُ الْقَنْبُ, inf. n. عَضَّ, † [The camel's saddle hurt him] as though it bit him. (IB.) — عَضَّهُ السِّلَاحُ † [The weapon, or weapons, wounded them]. (O, TA.) — عَضَّهُ † The thing, or affair, was, or became, severe, or distressing, or afflictive, to him. (A, TA.) And you say also, عَضَّتْهُ الْحَرْبُ (A, O) and عَضَّتْ بِهِ † War, or the war, was, or became, severe to him. (Ḥam p. 628. See an ex. voce عَضَّ الزَّمَانُ and عَضَّ الْحَرْبُ signify † The severity, or rigour, of time, or fortune, and of war: or in these two cases, the former word is with ظ: (K:) or, accord. to IKṭṭ and others, عَضَّ and عَضَّ are two dial. vars. (TA.) And عَضَّ, aor. ع, inf. n. عَضِيضٌ, signifies also † He, or it, was, or became, strong, or hard; syn. اِشْتَدَّ and صَلَبَ: (IKṭṭ, TA:) app. said of a man: (TA:) [or, thus used, it has a more comprehensive meaning; for] it is said in the S that عَضَّضْتُ, addressed to a man, signifies † thou becamest, or hast become, such as is termed عَضَّ [q. v.]; and the like is said in the A; and Sgh adds [in the O] that its inf. n. is عَضَّاضَةٌ. (TA.) — عَضَّتْهُ الْأَسْفَارُ † Travels rendered him experienced, or expert. (A, TA.) And one says, عَضَّتْهُ الْأُمُورُ بِأَضْرَاسِهَا وَأَكَلَتْهُ حَتَّى عَرَفْتَهُ † [The management of affairs rendered him experienced so that they taught him]. (A in art. جَرَس.)

2. عَضَّهُ, inf. n. تَعَضِيضٌ, [He bit him, or it, much, or frequently,] a word of the dial. of Temeem. (TA.) You say, فَلَانَ يُعَضُّ شَفْتَيْهِ, Such a one bites (يَعَضُّ) his lips much, or often, by reason of anger. (S.) And, of an ass, عَضَّضَتْهُ الْحُمُرُ The asses bit him much, (O, K,) and lacerated him with their teeth. (O.) — [And hence,] عَضَّضَ He jested with his girl, or young woman. (IAḳr, O, K.) — Also عَضَّضَ, (inf. n. as above, IAḳr,) † He drew water from a well such as is termed عَضَّوَضٌ. (IAḳr, O, K.) — And He fed his camels with [the provender termed] عَضَّ. (IAḳr, O, K.)

3. عَضَّضْتُ الدَّوَابَّ, (K,* TA,) inf. n. عَضَّاصٌ (S, K) and مَعْصَاةٌ, (S,) The beasts bit one another. (S,* K,* TA.) And in like manner you say, هُمَا يَتَعَضَّضَانِ They two bite each other. (S.) —