

meaning فَرْقَتْهُ ; (TA;) because they divided their sayings respecting the **Kur-án**, pronouncing it to be falsehood, or enchantment, or divination, or poetry. (S, TA.) And one says, يَا لِلْعَضَّةِ، with kesr to the ل, [O the lie?] denoting a calling to aid; (S;) or said on an occasion of wondering at a great lie; and with fet-ḥ to the ل [i. e. يَا لِلْعَضَّةِ ل] denoting a calling for aid. (TA.)

عَضَّةٌ, originally عَصَّةٌ: see عَصَّاهُ, in two places. — And see also عَضَّةٌ, in three places: and art. عضو.

عَصَّةٌ: see عَصَّاهُ.

عَضَّيْ, applied to a camel, *That depastures the trees called عَصَّاهُ*; as also عَصَّاهِي^١ so applied; (S, K;) and in like manner, applied to camels, عَصَّاهِي^٢; (S;) the second and third being rel. ns. from عَصَّةٌ, and therefore irregularly formed, or from عَصَّاهُ, not from عَصَّاهُ because this is a pl. or has the meaning of a pl.: (TA:) so too عَصَّوي applied to a camel, (S, K,) and عَصَّوي applied to camels, both with fet-ḥ, irregular. (S.) [See also عَصَّةٌ.]

عَصَّاهُ *Any great trees having thorns; these being of two sorts, genuine (حَالِصٌ) and not genuine (غَيْرِ حَالِصٌ)*: the former sort are the غُرف, the طَلْحَ, the سَمَر, the سِدْر, the شَيْل, the عَرْفَط, the قَنَاد, the كَبَيل, the سَمَر, the يَنْبُوت, the greater قَنَاد, the كَبَيل, the غَرب, and the عَوْسَج: the other sort are the شَوْحَط, the عَجْرَم, the تَبَعَ, the شَرْيَان, the سَرَاءَ, the نَسَرَ, the شَرْيَان, the سَرَاءَ, the تَأَلِب; and these are called the عَصَّاهُ of bones: (q. v.) [i. e. عَصَّاهُ الْقِيَاسِ]: the small thorny trees are called عَصٌ: and such as are neither عَصَّاهُ nor عَصَّاهُ, of thorny trees, are the شَكَاعِي, the حَلَّاوِي, the كَبَيل, the شَكَاعِي, and the سُلَيْح: (S:) or, as AZ says in the beginning of his book of herbage and trees, عَصَّاهُ is the general name of certain thorny trees which have different particular names: the genuine عَصَّاهُ are those which are large and have strong thorns: such as are small, of thorny trees, are called عَصٌ and شَرْشَ [q. v.]: of the عَصَّاهُ are the سَمَر, the عَرْفَط, the شَيْل, the greater قَنَاد, the كَبَيل, the عَوْسَج, the سِدْر, the غَرب, and the غَاف: these are the genuine عَصَّاهُ: and of the عَصَّاهُ of bones i. e. عَصَّاهُ الْقِيَاسِ are the شَرْيَان, the تَبَعَ, the شَوْحَط, the غَرب: these are the genuine عَصَّاهُ: and of the عَصَّاهُ of bones i. e. عَصَّاهُ الْقِيَاسِ are the شَرْيَان, the تَبَعَ, the شَرْيَان, and the سَرَاءَ: (TA) voce عَصَّاهُ or عَصَّاهُ signifies any trees having thorns; as the طَلْحَ and the عَوْسَج: or, accord. to some, except the قَنَاد and the سِدْر: (Mṣb:) or the greatest of trees: or the كَبَيل [q. v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K:) جُبْلَةٌ and سِنْفَةٌ are terms applied

to the fruit, or produce, of trees of the kind called عَصَّاهُ: see the former of those words:] a single tree thereof is called عَصَّاهُ (S, K) and عَصَّةٌ^٣ and عَصَّةٌ^٤, (S, Mṣb, K, [but in the copies of the K the last of these is erroneously written عَصَّه]) the radical ه being rejected in the last, as it is in شَفَةٌ; or, accord. to some, the rejected radical letter is و; (AAF, S, Mṣb, K;) opinions differing on this point because of the different forms of the pl.; (AAF, S, TA;) the pl. being عَصَّاهُ and (of pauc., TA) عَصَّوَاتٌ (AAF, S, K, TA, in the CK عَصَّوَاتٌ) عَصَّوَاتٌ (K;) [the second and third of which are pls. of عَصَّةٌ;] or, accord. to ISd, عَصَّاهُ may be an instance of the kind of pl. that differs from its sing. [only] in respect of the ه, like قَنَاد, of which the sing. is شَادَةٌ, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were عَصَّةٌ: (TA:) the dim. [of عَصَّةٌ] is عَصَّيْهَ (S, TA.) [Hence,] one says, فَلَمْ يَشْجُبْ غَيْرَ عَصَّاهِهِ: see عَصَّةٌ. — And see also عَصَّةٌ, in two places.

عَصَّاهُ [dim. of عَصَّةٌ]: see عَصَّاهُ.

عَصَّاهِي^١; and its fem., with ه: see عَصَّيْهَ.

عَصَّاهِي^٢ applied to a he-camel, as also عَصَّةٌ^٣ (S,) and عَصَّاهُ applied to a she-camel, (S, K,) and thus also عَصَّاهُ, (K,) Depasturing the trees called عَصَّاهُ; (S, K, TA;) and the pl. [of عَصَّاهُ and عَصَّاهُ] in this sense, applied to camels, is عَوْسَجٌ: (S, TA;) or, accord. to 'Alee Ibn-Hamzeh, (IB, TA,) عَصَّهُ has this meaning; (IB, Mṣb, TA;) but عَصَّهُ signifies having a complaint from eating the عَصَّاهُ: (IB, TA:) or عَصَّهُ has the latter meaning, or the former meaning: or, accord. to AHn, عَصَّاهُ applied to a she-camel signifies breaking the branches, or twigs, of the عَصَّاهُ. (TA.) [See also عَصَّيْهَ.] — Also Enchanting, or an enchanter; (Aṣ, S, K, TA;) in the dial. of Kureysh. (Aṣ, S, TA.) See also the last paragraph of this art. A poet says,

أَعُوذُ بِرَبِّي مِنَ النَّافِثَا
• •
• • تِي عَدْيِ العَاصِيَهُ الْمَعْصِيَهُ^٤

[I seek protection by my Lord from the women sputtering upon the knots of the lying enchanter: see art. نَفَثٌ, and the **Kur-án** cxiii. 4]: (S, TA:) or, as some relate it, في عَصَّهُ [upon the enchantment]. (TA.) — And حَيَّةٌ عَاصِيَهُ عَاصِيَهُ: A serpent that kills instantly (AO, S, K) when it bites. (AO, S.)

عَصَّهُ: see its fem. voce عَصَّاهُ: — and see the verse cited voce عَاصِيَهُ.

مُسْتَعْضَهُ A woman seeking, or demanding, enchantment: hence the trad., لَعْنَ اللَّهِ الْعَاصِيَهُ^٥ [May God curse her who enchains and her who seeks, or demands, enchantment]. (TA.)

عضو

1. عَضُّو, aor. يَعْضُو. inf. n. عَضُّوهُ — in the language of the Arabs عَضُّوهُ signifies [also] عَضُّو السُّخْرُ [i. e. is the inf. n. of عَضُّوهُ signifying *He enchanted*; like عَصَّهُ an inf. n. of عَصَّهُ: see the last sentence of the first paragraph of art. عَصَّهُ]. (TA.) — And كَانَ يَعْضُو عَضُّوهُ occurs in the “Aghlānee” of Abu-l-Faraj, in the biographical notice of Et-Tufeyl: [it means *He used to understand, or have skill in, wounds: for it is added*] العَاصِيَهُ^٦ means *He who understands, or is skilled in, wounds.* (TA.)

2. **تَعْضِيَهُ** signifies The act of dividing [a thing] into parts, or portions: and the act of distributing: as also عَضُّوهُ [in both of these senses]. (K, TA.) You say, عَصَّيْتُ الشَّاةَ, or, التَّبِيَّهَ, (Mṣb,) inf. n. عَصَّيْتُ الشَّاةَ^٧ (S,) I divided the sheep, or goat, (S,) or the slaughtered animal, (Mṣb,) into أَعْضَادَ [i. e. limbs, or members, &c.]; I limbed it, or dismembered it: (S, Mṣb:) and عَصَّا الشَّاةَ^٨ (S,) aor. عَصَّاهُ, inf. n. عَصُّوهُ, he divided the sheep, or goat, into parts, or portions. (TK.) And عَصَّيْتُ الشَّئْ^٩ (S:) inf. n. as above, I distributed the thing: (S:) and عَصَّاهُ^{١٠} (S,) aor. عَصُّوهُ, inf. n. عَصُّوهُ, he distributed it. (TA.) It is said in a trad., لَا تَعْضِيَهُ فِي مِيرَاثِ الْقَسْمَرْ [There shall be no distributing in an inheritance, except in the case of that which is susceptible of division]; i. e., what is not susceptible of division, such as the bead of precious stone, and the like, shall not be distributed, even though one or more of the inheritors demand its division, because therein would be injury to them or to one or more of them; but it shall be sold, and its price shall be divided among them. (S.)

عَضُّوهُ and عَضُّوهُ, (S, Mṣb, K, &c.,) the former of which is the more commonly known, (Mṣb, TA,) [A limb, a member, and an organ, of the body; any bone with the flesh entire, or with much flesh; (M, TA;) any entire bone of the body; thus in the Abridgment of the 'Eyn; (Mṣb;) any flesh that is entire, or much in quantity, with its bone; (K, TA;) a [distinct] portion of the body; (KL;) a part of an animal, such as the head, (Mṣb in art. رُؤْسَ,) or the heart, and the brain, and the liver, and the testicles: (Mgh and K in that art.:) and + of a bow: (K in art. pl. تَبَعٌ. (S, Mṣb, TA.) One says عَضُّوهُ مِنَ النَّحْمِ [A portion of flesh forming a distinct limb or member]. (K) حُصْلَةٌ [And العُضُّوَانِ is used as meaning The male and female genital organs; which are also called العُسْلَيْتَانِ: see عَسْلَيْتَانِ, last sentence.]

عَصَّهُ A piece, part, or portion, (Mṣb, K,) of a thing: originally عَصَّهُ pl. عَصَّوَنِ, irreg., like