

meaning *فَرَّقَهُ*; (TA;) because they divided their sayings respecting the *Ḳur-án*, pronouncing it to be falsehood, or enchantment, or divination, or poetry. (S, TA.) And one says, *يَا لِلْعَضِيَّةِ*, 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-h* to the *ل* [i. e. *يَا لِلْعَضِيَّةِ*] denoting a calling for aid. (TA.)

عَضَةٌ, originally *عَضِيَّةٌ*: see *عَضَاهُ*, in two places. — And see also *عَضَةٌ*, in three places: and art. *عضو*.

عَضِيَّةٌ: see *عَضَاهُ*.

عَضِيٌّ, applied to a camel, *That depastures the trees called عَضَاهُ*; as also *عَضَاهِيٌّ* so applied; (S, K;) and in like manner, applied to camels, *عَضَاهِيَّةٌ*; (S;) the second and third being rel. ns. from *عَضَةٌ*, and therefore irregularly formed, or from *عَضَاهُ*, not from *عَضَاهُ* because this is a pl. or has the meaning of a pl.: (TA:) so too *عَضَوِيٌّ* applied to a camel, (S, K,) and *عَضَوِيَّةٌ* applied to camels, both with *fet-h*, irregular. (S.) [See also *عَضَاهُ*.]

عَضَاهُ Any great trees having thorns; these being of two sorts, genuine (خالص) and not genuine (غير خالص): the former sort are the *عُرْفُ*, the *عُرْفُط*, the *طَلْح*, the *سَلْم*, the *بِدْر*, the *سِيَال*, the *قَتَاد*, the *كَنْهَبِل*, the *سَبْر*, the *يَنْبُوت*, the *غَرْب*, and the *عَوَسَج*: the other sort are the *عُرْجَم*, the *عَجْرَم*, the *تَشْر*, the *سَرَّاه*, the *شَرِيَان*, the *تَبَع*, and the *تَالِب*; and these are called the *عَضَاهُ* of bows (عَضَاهُ الْقِيَاسِ) [i. e. الْقَيْسِي] pl. of *قَوْسٌ*: the small thorny trees are called *عَضٌ* [q. v.]: and such as are neither *عَضٌ* nor *عَضَاهُ*, of thorny trees, are the *شُكَاغِي*, the *حَلَاوِي*, the *حَاد*, the *كَب*, and the *سَلْج*: (S;) or, as AZ says in the beginning of his book of herbage and trees, *عَضَاهُ* is the general name of certain thorny trees which have different particular names: the genuine *عَضَاهُ* (العَضَاهُ الْخَالِصُ) are those which are large and have strong thorns: such as are small, of thorny trees, are called *عَضٌ* and *شَرَسٌ* [q. v.]: of the *عَضَاهُ* are the *سَمْر*, the *عُرْفُط*, the *سِيَال*, the *قَرَط*, the *بِدْر*, the *عَوَسَج*, the *كَنْهَبِل*, the *قَتَاد*, the *غَاف*, and the *غَرْب*: these are the genuine *عَضَاهُ*: and of the *عَضَاهُ* of bows (عَضَاهُ الْقِيَاسِ) i. e. (الْقَيْسِي) are the *شُوحَط*, the *تَبَع*, the *شَرِيَان*, and the *سَرَّاه*: (TA voce *عَضٌ*) or *عَضَاهُ* signifies any trees having thorns; as the *طَلْح* and the *عَوَسَج*: or, accord. to some, except the *قَتَاد* and the *بِدْر*: (Mṣb;) or the greatest of trees: or the *خَمِط* [q. v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K;) [*حَبَلَةٌ* and *سِنْفَةٌ* are terms applied

to the fruit, or produce, of trees of the kind called *عَضَاهُ*: see the former of those words:] a single tree thereof is called *عَضَاهَةٌ* (S, K) and *عَضِيَّةٌ* and *عَضَةٌ* (S, Mṣb, K, [but in the copies of the *Ḳ* the last of these is erroneously written *عَضَهُ*],) the radical *ع* being rejected in the last, as it is in *شَفَّةٌ*; or, accord. to some, the rejected radical letter is *و*; (AAF, S, Mṣb;) opinions differing on this point because of the different forms of the pl.; (AAF, S, TA;) the pl. being *عَضَاهُ* and (of pauc., TA) *عَضَوَاتٌ* (AAF, S, K, TA, in the *CK* *عَضَوَاتٌ*,) and *عَضُونٌ*; (K;) [the second and third of which are pls. of *عَضَةٌ*;] or, accord. to ISd, *عَضَاهُ* may be an instance of the kind of pl. that differs from its sing. [only] in respect of the *ة*, like *قَتَادٌ*, of which the sing. is *قَتَادَةٌ*, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were *عَضِيَّةٌ*: (TA:) the dim. [of *عَضِيَّةٌ*] is *عَضِيَّةٌ*. (S, TA.) [Hence,] one says, *فَلَانَ يَنْتَجِبُ غَيْرَ عَضَاهِهِ*, [lit. Such a one takes the bark of other than his own *عَضَاهُ*, to tan therewith]; meaning † such a one arrogates to himself the poetry of another. (S. See a verse cited in art. *نَجَب*.) [See also 1, first sentence.]

عَضِيَّةٌ: see *عَضَةٌ*. — And see also *عَضَةٌ*, in two places.

عَضِيَّةٌ [dim. of *عَضِيَّةٌ*]: see *عَضَاهُ*.

عَضَاهِيٌّ; and its fem., with *ة*: see *عَضِيٌّ*.

عَضَاهُ applied to a he-camel, as also *عَضَةٌ* (S,) and *عَضِيَّةٌ* applied to a she-camel, (S, K,) and thus also *عَضَاهُ* (K,) *Depasturing the trees called عَضَاهُ*; (S, K, TA;) and the pl. [of *عَضَاهُ* and *عَضِيَّةٌ*] in this sense, applied to camels, is *عَوَاضُهُ*: (S, TA:) or, accord. to 'Alee Ibn-Ḥamzeh, (IB, TA,) *عَضَةٌ* has this meaning; (IB, Mṣb, TA;) but *عَضَاهُ* signifies *having a complaint from eating the عَضَاهُ*: (IB, TA:) or *عَضَةٌ* has the latter meaning, or the former meaning: or, accord. to AHn, *عَضِيَّةٌ* applied to a she-camel signifies *breaking the branches, or twigs, of the عَضَاهُ*. (TA.) [See also *عَضِيٌّ*.] — Also *Enchanting, or an enchanter*; (Aḡ, S, K, TA;) in the dial. of *Ḳureysh*. (Aḡ, S, TA.) See also the last paragraph of this art. A poet says,

أَعُوذُ بِرَبِّي مِنَ النَّافِثَا

تِ فِي عَقْدِ الْعَاضِهِ الْمُعَضِهِ

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

عَاضَةٌ: see its fem. voce *عَضِيَّةٌ*: — and see the versé cited voce *عَاضَةٌ*.

مُسْتَعَضِيَّةٌ A woman seeking, or demanding, enchantment: hence the trad., *لَعَنَ اللَّهُ الْعَاضِيَّةَ وَالْمُسْتَعَضِيَّةَ* [May God curse her who enchants and her who seeks, or demands, enchantment]. (TA.)

عضو

1. *عَضَا*, aor. *يَعْضُو*, inf. n. *عَضُو*: see 2, in three places. — *الْعَضُو* in the language of the Arabs signifies [also] *السَّحَرُ* [i. e. *عَضُو* is the inf. n. of *عَضَا* signifying *He enchanted*; like *عَضُهُ* an inf. n. of *عَضَهُ*: see the last sentence of the first paragraph of art. *عضه*]. (TA.) — And *يَعْضُو* *كَانَ الْجِرَاحُ* occurs in the "Aghánce" of Abu-l-Faraj, in the biographical notice of Et-Ṭufeyl: [it means *He used to understand, or have skill in, wounds*: for it is added] *يَعْضِي* means *He who understands, or is skilled in, wounds*. (TA.)

2. *تَعْضِيَّةٌ* signifies The act of dividing [a thing] into parts, or portions: and the act of distributing: as also *عَضُو* [in both of these senses]. (K, TA.) You say, *عَضَيْتُ الشَّاةَ*, (S,) or *الذَّبِيْحَةَ*, (Mṣb,) inf. n. *تَعْضِيَّةٌ*, (S,) *I divided the sheep, or goat, (S,) or the slaughtered animal, (Mṣb,) into أَعْضَاءَ* [i. e. limbs, or members, &c.; *I limbed it, or dismembered it*]: (S, Mṣb;) and *عَضَا*, aor. *يَعْضُو*, inf. n. *عَضُو*, *he divided the sheep, or goat, into parts, or portions*. (TK.) And *عَضَيْتُ الشَّيْءَ*, inf. n. as above, *I distributed the thing*: (S;) and *عَضَاهُ*, aor. *يَعْضُوهُ*, inf. n. *عَضُوهُ*, *he distributed it*. (TA.) It is said in a trad., *لَا تَعْضِيَّةَ فِي مِيرَاثٍ إِلَّا فِيْمَا أَحْتَمَلَ الْقَسْمَ* [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.)

عَضُو and *عَضُو*, (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. *رَأْس*), or the heart, and the brain, and the liver, and the testicles: (Mḡh and K in that art.:) and † of a bow: (K in art. *تَبَع*;) pl. *أَعْضَاءٌ*. (S, Mṣb, TA.) One says *عَضُو مِنَ اللَّحْمِ* [A portion of flesh forming a distinct limb or member]. (K voce *خُصْلَةٌ*.) [And *الْعَضَوَانِ* is used as meaning *The male and female genital organs*; which are also called *العَيْلَتَانِ*: see *عَيْلَةٌ*, last sentence.]

عَضَةٌ A piece, part, or portion, (Mṣb, K,) of a thing: originally *عَضُوَّةٌ* pl. *عَضُونٌ*, irreg., like