

meaning *فَرَّقَتْهُ*; (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 لِلْعَضِيَّةِ*, with *kesr* to the *J*, [*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 *J* [i. e. *يَا لِلْعَضِيَّةِ*] denoting a calling for aid. (TA.)

عَضَةٌ, originally *عَضِيَّةٌ*: see *عَضَاهُ*, in two places.

— And see also *عَضُهُ*, 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 *عَضَاهَةٌ*, 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 (*خَالِصٌ*) and not genuine (*غَيْرُ خَالِصٍ*): the former sort are the *عُرْفُط*, the *طَلْح*, the *سَلْم*, the *سِدْر*, the *سَيْال*, the *سَمَر*, the *يَنْبُوت*, the greater *قَتَاد*, the *كَنْهَيْل*, the *شَوْحَط*, and the *عَوْسَج*: the other sort are the *عُجْرَم*, the *عَجْرَم*, the *نَشْر*, the *سَرَاة*, the *شَرِيَان*, the *تَبَع*, and the *تَأَلْب*; 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 *حَاذ*, the *كُتْب*, and the *سَلْح*: (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 *شُرُسٌ* [q. v.]: of the *عَضَاهُ* are the *سَمَر*, the *عُرْفُط*, the *سَيْال*, the *قَرَط*, the greater *قَتَاد*, the *كَنْهَيْل*, the *عَوْسَج*, the *سِدْر*, the *غَاف*, and the *غَرْب*: these are the genuine *عَضَاهُ*: and of the *عَضَاهُ* of bows (*عَضَاهُ الْقِيَاسِ* i. e. *الْقَيْسِي*) are the *شَوْحَط*, the *تَبَع*, the *شَرِيَان*, and the *سَرَاة*: (TA voce *عَضٌ*;) or *عَضَاهُ* signifies any trees having thorns; as the *طَلْح* and the *عَوْسَج*: or, accord. to some, except the *قَتَاد* and the *سِدْر*: (Msb;) or the greatest of trees: or the *خَيْطٌ* [q. v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K:) [*حَبْلَةٌ* and *سِنَّةٌ* 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, Msb, K, [but in the copies of the K the last of these is erroneously written *عَضَهُ*]) the radical *ع* being rejected in the last, as it is in *سِنَّةٌ*; or, accord. to some, the rejected radical letter is *و*; (AAF, S, Msb;) 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 يَتَّجِبُ 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 *عَضُهُ*. — And see also *عَضُهُ*, 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 *عَضُهُ*, (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-Hamzeh, (IB, TA,) *عَضُهُ* has this meaning; (IB, Msb, TA;) but *عَضَاهُ* signifies *having a complaint from eating the عَضَاهُ*: (IB, TA:) or *عَضُهُ* 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 Kureysh. (Aḡ, S, TA.) See also the last paragraph of this art. A poet says,

• *أَعُوذُ بِرَبِّي مِنَ النَّافِثَا*
• *تِ فِي عَقْدِ الْعَاضِيهِ الْمُعَضِيهِ*

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

مُعَضِيَّةٌ: see its fem. voce *عَضِيَّةٌ*: — and see the verse cited voce *عَاضِيهِ*.

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. — *العَضُو* in the language of the Arabs signifies [also] *السَّحْرُ* [i. e. *عَضُو* is the inf. n. of *عَضَا* signifying *He enchanted*; like *عَضُهُ* an inf. n. of *عَضَا*: see the last sentence of the first paragraph of art. *عضه*]. (TA.) — And *يَعْضُو* *كَانَ الْجِرَاحُ* occurs in the "Aghánee" 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] *العَاضِي* 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 *الدَّبِيحَةَ*, (Msb,) inf. n. *تَعْضِيَّةٌ*, (S,) *I divided the sheep, or goat, (S,) or the slaughtered animal, (Msb,) into أَعْضَاءَ* [i. e. limbs, or members, &c.; *I limbed it, or dismembered it*]: (S, Msb;) and *عَضَا الشَّاةَ*, aor. *يَعْضُوهَا*, inf. n. *عَضُو*, *he divided the sheep, or goat, into parts, or portions*. (TK.) And *عَضَيْتُ الشَّاةَ*, inf. n. as above, *I distributed the thing*: (S:) and *عَضَاهُ*, aor. *يَعْضُوهُ*, inf. n. *عَضُو*, *he distributed it*. (TA.) It is said in a trad., *لَا تَعْضِيَّةَ فِي مِيرَاثٍ إِلَّا فِيهَا أَحْتَمِلَ 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, Msb, K, &c.,) the former of which is the more commonly known, (Msb, 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; (Msb;) 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, (Msb in art. *رَأْسٌ*), 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. *تَبَع*;) pl. *أَعْضَاءُ*. (S, Msb, TA.) One says *عَضُو مِنَ اللَّحْمِ* [A portion of flesh forming a distinct limb or member]. (K voce *مُخْضَلَةٌ*.) [And *العَضَوَانُ* is used as meaning *The male and female genital organs*; which are also called *العَسِيْلَتَانِ*: see *عَسِيْلَةٌ*, last sentence.]

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