

meaning *فرقة* (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, *يا للعصبة*, 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. *يا للعصبة*] denoting a calling for aid. (TA.)

*عَصَة*, originally *عَصَبَة*: see *عَصَاهُ*, in two places. — And see also *عَصَه*, in three places: and art. *عضو*.

*عَصَبَة*: see *عَصَاهُ*.

*عَصِي*, applied to a camel, *That depastures the trees called عَصَاهُ*; as also *عَصَاهِي* so applied; (S, K;) and in like manner, applied to camels, *عَصَاهِيَة*; (S;) the second and third being rel. ns. from *عَصَة*, and therefore irregularly formed, or from *عَصَاهَة*, not from *عَصَاهُ* because this is a pl. or has the meaning of a pl.: (TA:) so too *عَصَوِي* applied to a camel, (S, K,) and *عَصَوِيَة* applied to camels, both with *fet-h*, irregular. (S.) [See also *عَصَاهُ*.]

*عَصَاهُ* Any great trees having thorns; these being of two sorts, genuine (خالص) and not genuine (غير خالص): the former sort are the *غَرْف*, the *عَرْفَط*, the *طَلْح*, the *سَلَم*, the *بِذَر*, the *سَيَال*, the *سَمَر*, the *كَنْهَبَل*, the *قَتَاد*, the *يَنْبُوت*, the *شَوْحَط*, and the *عَوَسَج*: the other sort are the *نَبْع*, the *شُرَيَان*, the *سَرَا*, the *تَشَم*, the *عُجْرَم*, and the *تَالِب*; and these are called the *عَصَاهُ* of *bons* (عَصَاهُ الْقِيَاس [i. e. الْقَبِي] pl. of قَوْس): the small thorny trees are called *عَص* [q. v.]: and such as are neither *عَص* nor *عَصَاهُ*, of thorny trees, are the *شُكَاغِي*, the *حَلَاوِي*, the *حَاذ*, the *كُتَب*, and the *سَلَج*: (S:) or, as AZ says in the beginning of his book of herbage and trees, *عَصَاهُ* is the general name of certain thorny trees which have different particular names: the genuine *عَصَاهُ* (العَصَاهُ الْخَالِص) are those which are large and have strong thorns: such as are small, of thorny trees, are called *عَص* and *شُرُس* [q. v.]: of the *عَصَاهُ* are the *سَمَر*, the *عَرْفَط*, the *سَيَال*, the *قَرْط*, the *الْبَرْط*, the *كَنْهَبَل*, the *عَوَسَج*, the *بِذَر*, the *غَاف*, and the *غَرْب*: these are the genuine *عَصَاهُ*: and of the *عَصَاهُ* of *bons* (عَصَاهُ الْقِيَاس i. e. الْقَبِي) are the *شَوْحَط*, the *نَبْع*, the *شُرَيَان*, and the *سَرَا*: (TA voce *عَص*): or *عَصَاهُ* signifies any trees having thorns; as the *طَلْح* and the *عَوَسَج*: or, accord. to some, except the *قَتَاد* and the *بِذَر*: (Msb.) or the greatest of trees: or the *خَمَط* [q. v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K:) [*حَبَلَة* and *سِنْفَة* are terms applied

to the fruit, or produce, of trees of the kind called *عَصَاهُ*: see the former of those words:] a single tree thereof is called *عَصَاهَة* (S, K) and *عَصَبَة* and *عَصَة*, (S, Msb, K, [but in the copies of the K the last of these is erroneously written *عَصَه*]) the radical *ع* being rejected in the last, as it is in *شَفَة*; 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 *عَصَاهُ* and (of pauc., TA) *عَصَوَات* (AAF, S, K, TA, in the CK *عَصَوَات*,) and *عَصُون*; (K;) [the second and third of which are pls. of *عَصَة*;] or, accord. to ISd, *عَصَاهُ* may be an instance of the kind of pl. that differs from its sing. [only] in respect of the *ة*, like *قَتَادَة*, of which the sing. is *قَتَادَة*, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were *عَصَبَة*: (TA:) the dim. [of *عَصَبَة*] is *عَصَبِيَة*. (S, TA.) [Hence,] one says, *فَلَانٌ يَتَّجِبُ غَيْرَ عَصَاهِهِ* [lit. Such a one takes the bark of other than his own *عَصَاهُ*, 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.]

*عَصِيَة*: see *عَصَه*. — And see also *عَصَه*, in two places.

*عَصِيَة* [dim. of *عَصَبَة*]: see *عَصَاهُ*.

*عَصَاهِي*; and its fem., with *ة*: see *عَصِي*.

*عَصَة* applied to a he-camel, as also *عَصَه*, (S,) and *عَصِيَة* applied to a she-camel, (S, K,) and thus also *عَصَه*, (K,) *Depasturing the trees called عَصَاهُ*; (S, K, TA;) and the pl. [of *عَصَة* and *عَصِيَة*] in this sense, applied to camels, is *عَوَاصِه*: (S, TA:) or, accord. to 'Alee Ibn-Hamzeh, (IB, TA,) *عَصَه* has this meaning; (IB, Msb, TA;) but *عَصَه* signifies *having a complaint from eating the عَصَاهُ*: (IB, TA:) or *عَصَه* has the latter meaning, or the former meaning: or, accord. to AHn, *عَصِيَة* applied to a she-camel signifies *breaking the branches, or twigs, of the عَصَاهُ*. (TA.) [See also *عَصِي*.] — Also *Enchanting*, or an *enchanter*; (As, S, K, TA;) in the dial. of Kureysh. (As, S, TA.) See also the last paragraph of this art. A poet says,

أَعُوذُ بِرَبِّي مِنَ النَّافِثَا  
تِ فِي عَقْدِ الْعَاصِيَةِ الْمُعْصِيَةِ

[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, *عَصِي* [upon the enchantment]. (TA.) — And *عَاصِيَة* and *عَاصِيَة* A serpent that kills instantly (AO, S, K) when it bites. (AO, S.)

*مُعْصَة*: see its fem. voce *عَصَه*: — and see the versé cited voce *عَاصِيَة*.

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

## عضو

1. *عَصَا*, aor. *يَعْصُو*, inf. n. *عَصُو*: see 2, in three places. — *الْعَصُو* in the language of the Arabs signifies [also] *السَّحَر* [i. e. *عَصُو* is the inf. n. of *عَصَا* signifying *He enchanted*; like *عَصَه* an inf. n. of *عَصَه*: see the last sentence of the first paragraph of art. *عضه*]. (TA.) — And *يَعْصُو* 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] *الْعَاصِي* means *He who understands, or is skilled in, wounds*. (TA.)

2. *تَعْصِيَة* signifies The act of dividing [a thing] into parts, or portions: and the act of distributing: as also *عَصُو* [in both of these senses]. (K, TA.) You say, *عَصَيْتُ الشَّاةَ*, (S,) or *الذَّبِيحَة*, (Msb,) inf. n. *تَعْصِيَة*, (S,) *I divided the sheep, or goat, (S,) or the slaughtered animal, (Msb,) into أَعْصَة* [i. e. limbs, or members, &c.; *I limbed it, or dismembered it*]: (S, Msb;) and *عَصَا الشَّاةَ*, aor. *يَعْصُو*, inf. n. *عَصُو*, *he divided the sheep, or goat, into parts, or portions*. (TK.) And *عَصَيْتُ الشَّاةَ*, inf. n. as above, *I distributed the thing*: (S:) and *عَصَاهُ*, aor. *يَعْصُو*, inf. n. *عَصُو*, *he distributed it*. (TA.) It is said in a trad., *لَا تَعْصِيَة فِي مِيرَاثٍ إِلَّا فِي مَا أَحْتَمَلَ الْقَسَمَ* [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.)

*عَصُو* and *عَصُو*, (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; (K, L;) a part of an animal, such as the head, (Msb in art. *رَأْس*), 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. *أَعْصَا*. (S, Msb, TA.) One says *عَصُو مِنَ اللَّحْمِ* [A portion of flesh forming a distinct limb or member]. (K voce *خُصْلَة*.) [And *الْعَصَوَانِ* is used as meaning The male and female genital organs; which are also called *العَصِيَّتَانِ*: see *عَصِيَّة*, last sentence.]

*عَصَة* A piece, part, or portion, (Msb, K,) of a thing: originally *عَصَوَة*: pl. *عَصُون*, irreg., like