

[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.)

عَصِي dim. of عَصَا, q. v.

العاصي: see عَاصٍ in art. عَصَى.

عَصَى

1. مَعْصَاة, aor. يَعْصِي, inf. n. عَصَى and مَعْصِيَةٌ (S, Mgh, K, TA) and عَصِيَان (TA, and so in some copies of the S,) or this last is a simple subst., (Mgh,) *He* ([for instance] a slave, Mgh, TA) *disobeyed him, or rebelled against him*, (S, K, TA,) i. e., his master; (Mgh, TA;) as also عَصَاهُ (S, Mgh, K, TA,) inf. n. مَعْصَاة (TA;) and استَعْصَى (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 رَجَحٌ.]

3: see the preceding paragraph.

5. تَعَصَّى *It (an affair) was, or became, difficult;* syn. اِغْتَصَصَ (K, TA:) said by some to be originally تَعَصَّصَ; like تَقَضَّى and تَقَطَّى. (TA.)

6. تَعَاصَى [occurs in the S and TA, voce تَحَمَّسَ, as meaning *He feigned disobedience, or rebellion*: and in the A and TA, voce تَشَاغَبَ, as meaning *he manifested incomppliance*].

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

10: see the first paragraph.

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

عَصِي: see what follows, in two places.

عَاصٍ and عَصِي Disobeying, or rebelling; or disobedient, or rebellious: (S, K:) [both are mentioned in the S and K as though syn.: but] the latter is an intensive epithet [and therefore has the latter signification, or means *very disobedient or rebellious*]: the pl. of the former is عَصَاة (Mgh.) — العَاصِي 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.)

عَضَ

1. عَضَّضَتْهُ, and عَضَّضْتُ عَلَيْهِ (S, O, Mgh, K,) and بِهِ (S, O, Mgh,) third pers. عَضَّضَ (S,) aor. عَضَّضَ,

(S, Mgh, K,) i. e. يَعَضُّ (ISK, S, O,) imp. عَضَّضَ [i. e. عَضَّضَ and عَضَّضَ] (TA,) inf. n. عَضَّضَ (Mgh, O, Mgh, K) and عَضَّضَ (O, K) and عَضَّضَ (TA, [see also عَضَّضَ, below,]) [*I bit it; or*] *I seized it, or took hold of it, with my teeth,* (A, Mgh, Mgh, K,) and pressed it therewith; (TA;) namely, a thing, (A,) or a morsel of food: (S, Mgh:) 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 IKt, one also says عَضَّضْتُ, aor. عَضَّضَ: (Mgh, K:) and [it has been asserted that] one says, (Mgh, K,) though rarely, (Mgh,) عَضَّضْتُ, aor. عَضَّضَ: (Mgh, K:) it is said in the S [and O] that ISK cites AO as asserting that عَضَّضْتُ, with fet-h [to the first ض] is a dial. var. [which obtained] among [the tribes of] Er-Ribāb: but, IB says, this is a mistranscription; for what ISK says, in the book entitled "El-Islāh," is, عَضَّضْتُ بِاللَّقْمَةِ فَأَنَا أَغَضُّ بِهَا غَضًّا قَالَ, [the pointed finger] with [the pointed finger] and [the unpointed finger] to which [says SM] I add, that thus it is found in the handwriting of Abou-Zekereyya and of Ibn-El-Jawāleekkee, in the "Islāh" of ISK, and they expressly assert that what is in the S is a mistranscription. (TA.) — عَضَّضَ الْفَرَسَ عَلَى لَجَامِهِ [*The horse champed his bit*]. (Mgh.) — It is said in the Kur [iii. 115], وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ الْأَنَامِلَ 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, عَضَّضَ 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 Kur [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., عَضَّضَ عَلَى شِدْدَعِهِ, i. e. لِسَانِهِ + [*He bit his tongue*]: applied to the clement, or forbearing. (O, TA.) One says also, عَضَّضَ بِأَلْيَمِهِ, meaning *He bit the fingers.* (Ham p. 790.) — عَضَّضَ فِي الْعِلْمِ بِنَاجِيهِ + [*He confirmed his knowledge; made it sound.*] (Mgh.) — Mohammad said, عَلَيْكُمْ بِسُنَنِ 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, Mgh.) And you say, of a man, عَضَّضَ بِصَاحِبِهِ (S, O, K,) aor. عَضَّضَ (S,) inf. n. عَضَّضَ (S, O, K) and عَضَّضَ (TA,) + *He kept, or clave, to his companion*; (S, O, K;) *he stuck to him*: (TA:) and عَضَّضَ 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 بِبَايٍ, [so in the TA, without any vowel-signs to the verb,] inf. n.

عَضَّضَ and عَضَّضَ, [to agree with which, the pret. by rule should be عَضَّضْتُ,] + *I clave, or held fast, to my property.* (TA.) And عَضَّضَ فَلَانٌ بِالْأَشْرِ + *Such a one kept, or clave, to evil, or mischief, and did not leave it.* (A, TA.) — عَضَّضَ, (Abou-Is-hāq, TA in art. هَمَز,) or عَضَّضَ, (A, TA,*) inf. n. عَضَّضَ (TA,) + *He defamed him; spoke evil of him; or backbit him.* (Abou-Is-hāq, ubi suprā; A, TA.) — عَضَّضَ الْبَقَافَ بِأَنَابِيبِ الرُّوحِ, and عَضَّضَ عَلَيْهَا, inf. n. عَضَّضَ, + *The straightening-instrument held fast to [or pinched] the internodal portions of the spear.* (TA.) — عَضَّضَ الْقَتَبُ, inf. n. عَضَّضَ, + [*The camel's saddle hurt him*] as though it bit him. (IB.) — عَضَّضَ السِّلَاحُ + [*The weapon, or weapons, wounded them*]. (O, TA.) — عَضَّضَ الْأَمْرُ + *The thing, or affair, was, or became, severe, or distressing, or afflictive, to him.* (A, TA.) And you say also, عَضَّضَ الْحَرْبُ (A, O) and عَضَّضَ يَهُ + *War, or the war, was, or became, severe to him.* (Ham p. 628. See an ex. voce رَجَحٌ.) عَضَّضَ الْحَرْبُ and عَضَّضَ الزَّمَانُ 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 IKt and others, عَضَّضَ and عَضَّضَ are two dial. vars. (TA.) And عَضَّضَ, aor. عَضَّضَ, inf. n. عَضَّضَ, signifies also + *He, or it, was, or became, strong, or hard*; syn. اِشْتَدَّ and صَلَبَ: (IKt, 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 عَضَّضَ* [q. v.]; and the like is said in the A; and Sgh adds [in the O] that its inf. n. is عَضَّضَ. (TA.) — عَضَّضَ الْأَسْفَارُ + *Travels rendered him experienced, or expert.* (A, TA.) And one says, + *The management of affairs rendered him experienced so that they taught him*. (A in art. جَرَسَ.)

2. عَضَّضَ, inf. n. عَضَّضَ, [*He bit him, or it, much, or frequently*], a word of the dial. of Temeem. (TA.) You say, فَلَانٌ يَعَضُّ شَفَتَيْهِ, [*Such a one bites his lips much, or often, by reason of anger.*] (S.) And, of an ass, عَضَّضَهُ, [*The asses bit him much*], (O, K,) and لَاحَرَهُ بِأَسْنَانِهِ, [*And lacerated him with their teeth.*] (O.) — [And hence,] عَضَّضَ *He jested with his girl, or young woman.* (IAqr, O, K.) — Also عَضَّضَ, (inf. n. as above, IAqr,) + *He drew water from a well such as is termed عَضَّضَ*. (IAqr, O, K.) — And *He fed his camels with [the provender termed] عَضَّضَ*. (IAqr, O, K.)

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