

[Hence the saying,] **عَاضَ الْقَوْمُ الْعَيْشَ مِنْذُ الْعَامِ** *Eāṣu al-qawmu al-ʿayṣa minḏu al-ʿāmi* i. e. **عَاشَهُمْ** [app. meaning *The people, or company of men, have grappled with life during this year, and their life has been strait, or difficult, or hard*]. (S.) [See **عِضَّ عَيْشٍ**.]

4. **أَعَضَّتْهُ الشَّيْءُ** *I made him to bite the thing; or to seize it, or take hold of it, with his teeth.* (S, O, K.) — It is said in a trad., **مَنْ تَعَزَّى مِنْ بَعْرَاءِ الْجَاهِلِيَّةِ فَأَعْسَوْهُ بِهِنَّ أَبِيهِ وَلَا تَكْنُوا** (S, Mgh, Mṣb, K) i. e. *Whoso asserteth his relationship [of son] in the manner of the people of the Time of Ignorance, meaning by saying, in crying out for aid or succour, يَا لَفُلَانِ, (Mgh and Mṣb in art. عزو,) and exclaiming, أَنَا فُلَانُ بْنُ فُلَانٍ, (Mṣb,) say ye to him اعضض بأير أبيك, (Mgh, O, L, Mṣb,) or اعضض أير أبيك, (K,) [Bite thou the air of thy father,] and use not a metonymical term for it, by saying **هِن** for **اير**. (Mgh, O, L, K.) — **أَعَضَّتْهُ سَيْفِي** [I made my sword to wound him;] *I smote him with my sword.* (S, O, K.) And **أَعَضَّ السَّيْفُ بِسَاقِ الْبَعِيرِ** [He made the sword to wound the thigh, or shank, of the camel]. (A, TA.) And **أَعَضَّ الْمَحَاجِرَ قَفَاهُ** (Lh, A, O*) *He made the cupping-instruments to cleave to the back of his neck.* (Lh.) — **أَعَضَّتِ الْبَيْتْرُ** [The well became such as is termed **عَضُوضٌ**.] (S, O, K.) — **أَعَضُّوا** *Their camels ate [the provender called] **عَضُ**: (S, O, K.) and their camels pastured upon [the trees called] **عَضُ**, (S, O,) or **عَضَاضٌ**. (L.) — And **اعضت الأرض** *The land abounded with **عَضُ**, (S, O,) or **عَضُ**, (K,) or both.* (TA.)**

6: see 3.

عَضُ *The provender, or fodder, of the people of the cities or towns; such as the dregs of sesame-grain from which the oil has been expressed, and crushed date-stones: (S, O, TA:) or dough with which camels are fed: (AHn, O, K:) and [the trefoil called] **قَت**, (AHn, O, K,) i. e. **فَصْفَصَة**: (AHn, O:) and barley and wheat, not mixed with any other thing: (AA, O, K:) or date-stones (K, TA) crushed, (TA,) and **قَت**, (K, TA,) with which camels are fed: (TA:) and thick, or coarse, trees [or shrubs] remaining in the earth; (AA, O, K;) as also **عَضَاضٌ**: (AA, O:) or date-stones (K, TA) crushed, (TA,) and dough: (K, TA:) and barley (K, TA) with one of those two things; (TA;) but 'Alee Ibn-Hamzeh disallows its application to date-stones: (IB, TA:) or thick, large firewood, collected: (K, TA:) and dry herbage (K, TA) with which beasts are fed. (TA.) [See an ex. in a verse cited in art. **صَلَب**, conj. 2.] — See also the next paragraph, last sentence, in two places.*

عَضُ [is of the measure **فَعَل**, in the sense of the measure **فَاعَل** in some cases, and in the sense of the measure **مَفْعُول** in other cases; but appears to have only tropical significations]. — † A lock that will scarcely open; or that is not near to opening; expl. by **لَا يَكَادُ يَنْفَتِحُ**: (S, A, O, K.)

or that will not open. (TA.) — † One who keeps close to his property: (TA:) a man who improves his means of subsistence and his property, attends closely to it, and manages it well: (L:) or a manager of property: (K:) or **عَضُ مَالٍ** signifies one who manages property well: (A:) or who manages property vigorously. (S, O.) — † Niggardly, tenacious, or avaricious: (K, TA:) for a man's keeping close to his property generally causes him to fall into niggardliness: or such a person is likened to a lock that will not open. (TA.) — † Evil in disposition; (Lth, O, K, TA;) bad, wicked, or malignant. (TA.) — † A strong man; (IAar, T, A, K;) as also **عَضَعُضٌ**. (IAar, T, TA.) It is said in the A that **العَضِيضُ** and **العَضُ** signify **السَّيِّدُ**: and in one place in the K, that **العَضُ** signifies **السَّيِّدُ**: and by Sgh, in his two books, [the O and TS,] as on the authority of IAar, that **العَضَعُضُ** signifies **العَضُ** **السَّيِّدُ**: but the correct reading is that which is given in the T, with which other lexicons agree. (TA.) — † Having strength, or power, sufficient for a thing. (K.) You say, **هُوَ عَضُ سَفَرٍ** [He has strength, or power, sufficient for travel: (S, A, O:) he is rendered experienced, or expert, by travels: of the measure **فَعَل** in the sense of the measure **مَفْعُول**. (A, TA.) And **عَضُ قِتَالٍ** [Having strength, or power, sufficient for fight. (TA.) — † An equal in courage, or generally; or an opponent, or adversary; syn. **قَرِينٌ**: (O, K:) of another; (TA;) as also **عَضِيضٌ**. (TA.) [See the latter, below.] — † Cunning, or intelligent, or skilful and knowing, and contentious; in the sense of the measure **فَاعَل**, because such a person defames, or speaks evil of, or backbites, others: (A, TA:) † understanding and knowing obscure, or abstruse, things: (A, TA:) † eloquent, and cunning or intelligent or skilful and knowing: (S, O, K:) and [simply] † cunning; syn. **دَاهٍ**; applied to a man: (S, O:) or † very cunning; syn. **دَاهِيَةٌ**: (K:) pl. [of mult.] **عَضُوضٌ** (O, K) and [of pauc.] **أَعَضَاضٌ**. (TA.) — Also i. q. **شَرَسٌ**, i. e. (AZ, S, O) *Such as are small, of thorny trees, (AZ, S, O, K,) as the شَبْرَمُ and حَاجُ and شَبْرُقُ and عَثْرُ and the smaller قَتَادُ (AZ, S, O) and كَلْبَةٌ and نَغْرُ [app. a mistranscription]; (AZ, TA;) as also **عَضُ**, (K, TA,) accord. to AHn: (TA:) or the **طَلْحُ** and **عَوْسَجُ** and **سَمْرُ** and **سَيَالُ** and **شَبْهَانُ** and **سَمْرُ** and **عَرْفَطُ** and **سَرْحُ** and **كَنْهَبِلُ**; (K, TA;) as also **عَضُ**: (CK:) or the **كَنْهَبِلُ** and **سَمْرُ** and **عَرْفَطُ** and **سَيَالُ** and **عَوْسَجُ** are of the trees called **عِضَاهُ** [q. v.]. (AZ, TA.)*

عَضَّةٌ [A bite]. (A and TA voce **صَمَرٌ**, q. v.)

عَضَاضٌ (Ibn-Buzurj, S, A, O, K) and **عَضُوضٌ** (Ibn-Buzurj, S, O, K) and **مَعَضُوضٌ** (Ibn-Buzurj) *A thing to be bitten (Ibn-Buzurj, S, A, O, K) and eaten. (S, O, K.)* You say, **مَا أَتَانَا** **مِنْ عَضَاضٍ**, and **عَضُوضٍ**, and **مَعَضُوضٍ**, *He*

brought not to us anything that we might bite. (Ibn-Buzurj.) And **عَضَاضٌ** **مَا عِنْدَنَا عَضُوضٌ** and **عَضَاضٌ**, *We have not what is to be bitten and eaten.* (S, O.) And **عَضَاضًا** **مَا ذُقْتُ** *I have not tasted a thing to be bitten.* (A.) — Also **عَضَاضٌ**, *Trees [or shrubs] that have become thick, or coarse: (K:) or plants that have become thick, or coarse, and dry, or tough, and hard.* (TA.) See also **عَضُ**. — See also the next paragraph, in two places.

عَضَاضٌ, (ISk, S, Mṣb, K,) with **kesr**, (S, Mṣb,) like **كِتَابٌ**, (K,) or **عَضَاضٌ**, (Sb, A,) like **سَعَابٌ**, (A,) a subst., like **سَيَابٌ**, not an inf. n., (Sb,) and **عَضِيضٌ**, (ISk, S, Mṣb,) *The act, or fault, of biting, (S, Mṣb, K, TA,) in a beast, (ISk, A, TA,) or a horse. (Mṣb, K.)* You say (Yaaḳoob, S, TA) to the purchaser of a beast, when selling it, (TA,) **بَرَأْتُ إِلَيْكَ مِنَ الْعَضَاضِ**, and **عَضِيضٍ**, (Yaaḳoob, S, O, TA,) i. e. [I am irresponsible to thee for] its biting men; (TA;) or **عَضَاضٌ** **هَذِهِ الدَّابَّةُ** [for the biting of this beast]. (A.) And **عَضَاضٌ** **ذَاتُ عَضِيضٍ** and **عَضَاضٌ** [A beast having a fault of biting]. (TA.) — **عَضَاضٌ** **فُلَانٌ عَضَاضٌ عَيْشٍ** [Such a one endures distress, or affliction, with patience. (S, O, K.)

عَضُوضٌ *A horse that bites; (S, O, Mṣb;) [i. e. that has a habit of biting; or that bites much; as the form of the word indicates;] and a camel; as also **عَضَاضٌ**. (TA.) — † A bow having its string cleaving, or sticking, to its **كَبِدٌ** [or handle]. (A, O, K. [Omitted in the TA.]) — † A woman narrow in the **فَرْجُ**, (O, K, TA,) so that the **ذَكَرٌ** will not penetrate into it; (TA;) as also **عَضُوضَةٌ**: (K:) the latter is thought by Az to have this signification. (O, TA.) — † A well that is deep, or having its bottom distant, (S, A, O, L, K,) and narrow, (S, O,) from which one draws by means of the **سَانِيَةٌ**; (S, O, L;) as though it bit the water-drawer by the distress which it occasions him; (A;) and in like manner a water; (L;) and waters; as also **عَضِيضٌ**: (“Nawádir” of AA:) or a well distressing to the water-drawer: (TA:) or a well having much water: (O, K:) pl. **عَضُوضٌ**, (as in some copies of the S and K, and in the O and TA,) or **عَضُوضٌ**, (as in other copies of the S and K,) and **عَضَاضٌ**. (K.) — † Severe; grievous; distressing; afflictive: applied to time, or fortune; (S, A, O, K;) and to war. (TA.) — † Unjust, or tyrannical, rule, or dominion; (A, O, K, TA;) as though the subjects thereof were bitten; (O, TA;) an intensive epithet. (TA.) — † A calamity; a misfortune. (O, L, K, TA.) — See also **عَضَاضٌ**, in three places.*

عَضِيضٌ: see **عَضَاضٌ**, in three places. — † An associate; a companion: or an equal in age: syn. **قَرِينٌ**: (O, K:) of another. (O, TA.) See also **عَضُ**. — Applied to waters, i. q. **عَضُوضٌ**, q. v. (“Nawádir” of AA.) — In the A and K, written by mistake for **عَضَعُضُ**, as mentioned above, voce **عَضُ**. (TA.)