

latter signifies also, in a pl. sense, *foolish*, or *stupid*. (TA.)

عَثَابَةٌ: see the next preceding paragraph.

عَاثَ A man addicted to annoying another, and mimicking his speech; (K, TA;) as also عَثَبَةٌ: (TA:) pl. [accord. to analogy, of the latter, but mentioned in the K as of the former,] عَثَابَةٌ. (K, TA.)

عَثَبَةٌ and عَثَبِيٌّ } see عَثَبَةٌ.

مُعَثَّةٌ Intelligent, and symmetrical in make: and also possessed, or mad, and incongruous in make: thus having two contr. significations. (K, TA.)

مَعْتَوَةٌ Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Mṣb, K;) or one who has lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c.; (Mgh, Mṣb, K;) without diabolical possession, or madness: (Mgh, Mṣb:) also expl. as signifying possessed, or mad; smitten, or afflicted, in his intellect. (TA.)

عَثَى and عَثَوُ

1. عَثَا, aor. يَعْتَوُ, inf. n. عَثَوُ (S, Mṣb, K) and عَثَى and عَثِيٌّ, (S, K,) of which عَثَوُ is the original form, one [i. e. the second] of the two dammehs being changed into a kesreh and therefore the و into ي, and then the other dammeh being assimilated to the kesreh, (S, TA.) He behaved proudly, (Mṣb, K,) and was immoderate, inordinate, or exorbitant: (K:) he was excessively, immoderately, or inordinately, proud or corrupt or unbelieving: (AO, TA; and so in a copy of the S as on the authority of A'Obeyd:) or he revolted, recoiled, or was averse, from obedience: (Er-Rāghib, TA:) and تَعَثَّتْ signifies the same as عَثَوْتُ; (S, K;) or I [disobeyed, or] did not obey; (TA;) and so does عَثَيْتَ; (K, accord. to some copies; but in some, عَثَيْتَ;) or, accord. to J and others, one should not say عَثَيْتَ. (TA.) It is said in the K [li. 44], فَعَثُوا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. But they turned with disdain from obeying the command of their Lord. (Bd, Jel.) — [Hence,] عَثَتِ الرِّيحُ + The wind blew immoderately. (IKt, TA.) — And عَثَا said of an old man, (S, Mṣb, K, [but in my copy of the Mṣb the الشَّيْخُ is put for الشيخ,]) aor. يَعْتَوُ, (S, Mṣb,) inf. n. عَثَوُ (S, Mṣb) and عَثِيٌّ, (S,) or عَثَى and عَثِيٌّ, with damm and also with fet-h, (K,) He became advanced in age, and in a declining state: (S, Mṣb, K:) [or he became dried up; as is shown by what here follows.] It is said in the K [xix. 9], accord. to one reading, وَقَدْ بَلَغَتْ مِنْ الْكِبَرِ عَثَا (TA,) from عَثَا It became dried up; (Ksh, Jel;) said of wood, or a branch; as also عَثَا: (Ksh:) the meaning here being, [And I have reached] the extreme degree of old age: (Jel:) or dryness, and hardness, or rigidity, in Bk. I.

the joints and the bones; like the dry wood or branch. (Ksh.)

5: see the preceding paragraph.

عَاتٍ: see عَاتِيٌّ.

عَاتِيٌّ a dial. var. of حَاتِيٌّ, (S, K,) of the dial. of Hudheyl and Thakeef. (S.)

عَاتٍ part. n. of 1; (S, Mṣb, K;) Proud, (Mṣb, K,) and immoderate, inordinate, or exorbitant: (K:) excessively, immoderately, or inordinately, proud (Mgh) [or corrupt or unbelieving: or revolting, recoiling, or averse, from obedience: (see 1:)] i. q. جَبَّارٌ: (Mgh, TA:) and عَاتِيٌّ signifies the same: (K:) pl. عَاتِيٌّ, (S, Mṣb, K,) originally [عَاتِيٌّ] of the measure فُعُولٌ, (Mṣb,) the [former] و being changed into ي, agreeably with a rule which, Moḥammad Ibn-Es-Serees says, should be observed in a word of this [class and] measure when it is a pl., though not [generally] when it is an inf. n., (S, TA,) or this is pl. of عَاتِيٌّ, and the pl. of عَاتٍ is عَاتَاءٌ. (TA.) [See also عَاتَاءٌ, below.] — Also Advanced [and declining] in age: [or dried up: (see 1, last sentence but one:)] pl. عَاتِيٌّ. (Mṣb.) — And نَيْلٌ عَاتِيٌّ [a mistranscription, the latter word being correctly عَاتٍ,] A night intensely dark. (TA.)

أَعْتَى Most [and more] excessive, immoderate, or inordinate, in pride [&c.: see عَاتٍ]. (Mgh.)

أَعْتَا [a pl., app. of عَاتٍ, like as أَصْحَابٌ is of صَاحِبٍ,] applied to men as meaning دَعَا [i. e. Who act corruptly, or vitiously; who transgress the command of God; or who commit adultery or fornication; &c.]. (ISd, K, TA.)

عَثَ

1. عَثَّ, (S, K,) aor. ٢, (S, Mṣb,) inf. n. عَثَّ, said of the عَثَّة [or moth-worm], It ate it, or fretted it, namely, wool, (S, Mṣb, K, TA,) and a garment [&c.]. (TA.) And عَثَّ, said of wool [&c.], It was eaten, or fretted, by the عَثَّ [or moth-worm, or moth-worms]. (TA.) — Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (K, TA,) said of a serpent (حَيَّةٌ), It bit him. (O, K, TA.) And It (a serpent) blew upon him, without biting him, and his hair in consequence fell off. (TA.) — And عَثَّيْتُ, (O,) inf. n. as above, (K,) He importuned me (O, K*) by asking. (TA.) [And عَثَّيٌّ signifies the same.]

2: see the next paragraph, in two places.

3. عَثَّ, (O,) inf. n. مُعَاثَةٌ and عَثَّ; (O, K;) and تَعَثَّتْ, (O,) inf. n. تَعَثَّتْ; (K;) He raised his voice with singing: (O:) or he trilled, or quavered, in singing: (K:) or he raised his voice with singing, and trilled, or quavered: (L:) and عَثَّ فِي غَنَائِهِ, inf. n. as above; and تَعَثَّتْ; he trilled, or quavered, in his singing. (TA.)

And عَثَّ is also used to signify The sounding [or ringing] of a bow when its string has been pulled to try its strength: some say that it is like the تَرْتِيلُ [or ringing] of a basin when it has been struck. (O, TA.)

عَثَّةٌ: see عَثَّةٌ.

عَثَّةٌ i. q. سُوسٌ [i. e. The moth-worm that eats, or frets, wool, or woollen cloths]: (Mṣb:) [and the book-worm, or species of moth-worm that eats books: applied to both of these in the present day: and,] accord. to IAar, an insect [of the same kind] that clings to skin, or leather, and eats it: (TA:) [and the weevil; i. e.] the kind of worm, or grub, that eats corn; also called سُوسٌ: (M in art. سُوس:) one thereof is termed عَثَّةٌ: (Mṣb:) [i. e.] عَثَّةٌ signifies a سُوسَةٌ [or moth-worm] that eats, or frets, wool: (S, A, O, K:) or a worm, or grub, that attacks wool and cloths (Mgh and Mṣb in art. سُوس) and wheat or other food; (Mgh in that art.;) also called سُوسَةٌ: (Mgh and Mṣb in that art.:) and it is said to be the أَرَضَةُ, [generally signifying the wood-fretter, but here meaning] a certain insect that eats wool, and skin, or leather: (Mṣb:) the pl. of عَثَّةٌ is عَثَّ, (O,) or عَثَّ, (K,) or both, (S,) or [rather] عَثَّ, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing: (TA:) the pl. of عَثَّ is عَثَّ. (Mṣb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِي دَانِقًا وَإِنَّهُ فِيهِ لَأَسْرَعُ مِنْ الْعَثِّ فِي الصُّوفِ فِي الصَّيْفِ [I give him, every day, of my property, a dāniq (a small silver coin), and verily he is quicker in consuming it than the moth-worm in wool in the summer]. (TA.) And one says, فُلَانٌ عَثَّ مَالٍ, (S, O,) meaning † Such a one is a consumer of property; (PS;) like as one says مَالٍ إِزَالَةٌ, (S, O,) meaning “a manager of property.” (PS.) [See also أُطْعِمَنِي سَوِيْقًا حَثَا عَثَا — عَثَيْتَهُ below: and عَثَيْتَهُ.] — عَثَّ below: and عَثَيْتَهُ means [He fed me with meal of parched barley or wheat] not moistened and beaten up with anything greasy [such as clarified butter &c.]. (O: in the TA وَحَثَا.)

عَثَّةٌ: see the paragraph here following.

عَثَّةٌ: see عَثَّ. — It is also an appellation of † An old woman: (S, O, K:) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a سُوسَةٌ. (TA.) — Also, (O, K, TA,) and عَثَّةٌ, (TA,) A woman foul, or obscene, in tongue; (O, K, TA;) despised; obscure, or reputeless: (TA:) and a foolish, or stupid, woman: (O, K:) or, the former signifies, accord. to AZ, a woman obscure, or reputeless; whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, a woman lean, or spare, in body: and in like manner عَثَّ applied to a man: (O:) the pl. of عَثَّةٌ is عَثَّ. (TA.)

عَثَّ Vipera that eat one another in a time of