

drought. (O, K.) — Also pl. of عَث: (Msb:) — and of عَثَّة or عَثَّة. (TA.)

عَثَّة dim. of عَث [n. un. of عَث, q. v.]. (L.) It is said in a prov.,

• عَثَّة تَقْرُمُ جِلْدًا أَمْلَسًا •
[A little moth-worm gnawing a smooth skin]: applied to a man endeavouring to make an impression, or produce an effect, upon a thing, and unable to do so: (S, O, L, K:*) and said in contempt of a man and of what the latter says in finding fault with one who is free from faults. (O.)

عَثَا The serpent. (O, K.)

عثر

1. عَثَر, aor. ʔ (S, A, Mgh, O, Msb, K) and ʔ; (A, Msb, K); and عَثَر, aor. ʔ; and عَثَر, aor. ʔ; (A, K); inf. n. عَثَار (S, Mgh, O, Msb, K) and عَثَر and عَثَر; (K); said of a man and of a horse, (S, Msb,) He stumbled, or tripped; [the most usual meaning;] or he fell upon his face; syn. كَبَا [which has both of these meanings]; as also ʔ: (A, K:) or [simply] he fell; syn. سَقَطَ: (Mgh:) or one says of a man, (Msb on the authority of the Mukhtaṣar el-'Eyn, and TA on the authority of the T,) عَثَر, (Msb, TA,) inf. n. عَثُور, (Msb,) or عَثَرَة; (TA; [perhaps a mis-transcription for عَثَر;]) and of a horse, عَثَر, inf. n. عَثَار; (Msb, TA;) being a measure of inf. ns. of verbs signifying various faults of horses and the like. (TA.) You say, عَثَر فِي ثَوْبِهِ [He stumbled, or tripped, upon his garment]. (S, O, Msb.) And خَرَجَ يَتَعَثَرُ فِي أَذْيَالِهِ [He went forth stumbling, or tripping, upon his skirts]. (A.) And عَثَر بِهِ فَسَقَطَ [His horse stumbled, or tripped, with him, and he fell]. (S, O.) And it is said in a prov., الْجَوَادُ قَدْ يَعْثَرُ [The swift and excellent horse sometimes stumbles, or trips]: applied to a person by whom a slip that is not of his nature is seen to have been committed. (O.) — [Hence,] عَثَر فِي كَلَامِهِ and ʔ: [He stumbled, or tripped, in his speech]. (A.) And ʔ: His tongue halted, faltered, or hesitated. (S, O, TA.) — And [hence, app.] عَثَر, (Kr, K, TA,) inf. n. عَثَر, (Kr, O, TA,) ʔ He lied. (Kr, O, K, TA.) One says, فَلَانٌ فِي الْعَثَرِ وَالْبَاطِنِ, meaning ʔ [Such a one is occupied] in truth and falsehood [or rather in falsehood and truth]. (O, TA.) — And عَثَر عَلَيْهِ, (S, A, Mgh, O, Msb,) aor. ʔ (S, O, Msb) and ʔ, (TA,) inf. n. عَثَر and عَثُور, (O, Msb, K, [the latter erroneously written in the CK عَثُور,]) ʔ [He stumbled on it; lighted on it by chance;] he got, or obtained, knowledge of it; or sight and knowledge of it; became acquainted with it; knew it; or saw it; (S, A, Mgh, O, Msb, K, TA;) accidentally, or without seeking; (TA;) [and so عَثَر بِهِ; (see an ex. voce أُشْرِسَ);] and ʔ: signifies the same; but accord. to the usage of the Kur-án, you say أُعْثَرْتُ غَيْرِي: so in the

Kitáb el-Abniyeh of IKṭṭ. (TA. [See 4.]) You say, عَثَر عَلَى سِرِّ الرَّجُلِ ʔ He obtained knowledge of, or became acquainted with, the secret of the man [accidentally]. (TA.) [Hence,] فَإِنْ عَثَر عَلَى أَثْمَانِهَا اسْتَحَقَّ إِنَّا [v. 106], means ʔ But if it become known, or seen, (Ksh, Mgh, O, Bd, Jel,) that they two have done what has necessitated sin, (Ksh, Bd, Jel,) and deserved its being said of them that they were sinners. (Ksh.) And عَثَر, aor. ʔ, inf. n. عَثُور, as expl. by Lth, means ʔ He (a man) entered suddenly, or unexpectedly, upon an affair upon which another had not so entered. (TA.) — عَثَر جَدُّهُ, (K, TA,) aor. ʔ and ʔ, (TA,) means ʔ His fortune, or good fortune, fell; syn. تَعَسَى; (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face. (TA.) — عَثَر الْعُرْقُ, (Lh, K,) inf. n. عَثَر, (Lh, TA,) The vein pulsed. (Lh, K, TA.) — عَثَر بِهِ: see 4. — [Hence,] عَثَر بِهِمُ الزَّمَانُ ʔ Time, or fortune, destroyed them: (TA:) or caused them to be overcome. (O.)

2: see the next paragraph, in three places.

4. ʔ He caused him to stumble, or trip; or to fall upon his face; [or simply, to fall;] as also ʔ: (K, TA;) [and so ʔ: (see 1, last sentence, and see also عَاثُور, first sentence;)] said of God. (TA.) IAṣr cites as an ex.,

• فَخَرَجْتُ أُعْثَرُ فِي مَقَادِمِ جُبَّتِي •
• نَوْلًا الْحَيَاءِ أَطْرُقُهُ إِحْضَارًا •

[And I went forth, made to stumble, or trip, upon the fore parts of my jubbeh: but for the sense of shame, I had made it to fly, in running]: accord. to one relation, however, the verb in question, in this verse, is ʔ. (TA.) And ʔ is syn. with ʔ [of which see various explanations in art. تَعَسَى]. (TA.) — [Hence,] ʔ: ʔ He impugned his character to the Sultán, (A, O, K,) and sought to make him fall into destruction by means of the latter. (A.) — And ʔ: ʔ [He made him to stumble upon it, or to light on it by chance; or] he made him to get, or obtain, knowledge of it, or sight and knowledge of it; to become acquainted with it; to know it; or to see it; (S, A, O, Msb, K;*) accidentally, or without seeking. (B, TA.) Hence the phrase in the Kur [xviii. 20] ʔ; (S, TA;) in which ʔ, the objective complement, is suppressed. (TA.) And ʔ: ʔ He guided him, or showed him the way, to his companions. (A.) — ʔ, and ʔ, ʔ He [i. e. God] made his fortune, or good fortune, to fall. (K. [See ʔ: ʔ: ʔ]) — See also 1, latter half.

5: see 1, in four places.

Q. Q. 1. ʔ [from ʔ] The people, or party, raised the dust, or earth, or bits of dry clay or compact earth, (termed ʔ,) with the extremities of their toes, in walking. (Kh, Har

p. 488.) ʔ [from ʔ] He saw, or beheld, the birds: or he saw that the birds ran: (O:) or he saw the birds running, and augured from them (فَرَجَرَهَا). (K. [But this addition, فَرَجَرَهَا, is evidently taken from an explanation of the words here following.]) A poet says,

• لَقَدْ عَيْتَرْتُ طَيْرَكَ تَوْ تَعَيْفَ •
[i. e. Thou sawest, or beheldest, thy birds; &c.: would that thou wouldst augur from them, and take warning]. (O.) And you say, ʔ I saw, or beheld, the thing; (L, TA;) and individuated it. (TA.)

عَثَرِي: see عَثَرِي.

عَثَر A lie; or falsehood; (K;) as also ʔ. (IAṣr, K.) — Also The Eagle: (K:) a meaning also assigned in the K, in art. عِبَر, but erroneously, to ʔ. (TA.)

عَثَر: see the next preceding paragraph.

عَثَرَة A stumble, or trip, (Msb, TA,) in walking, or going along: pl. عَثَرَات. (TA.) — And [hence,] ʔ A slip, lapse, fault, wrong action, or mistake; (S, O, Msb, TA;) so called as being a fall into sin or crime. (Msb.) One says, ʔ أَقَالَ اللَّهُ عَثَرَتَكَ ʔ [May God cancel thy slip, lapse, fault, &c.]. (A.) And it is said in a trad., لَا حَلِيمَ إِلَّا ذُو عَثَرَةٍ i. e. ʔ There is no one to be characterized as of a forbearing disposition except he be one who has committed a slip, and becomes admonished thereby, distinguishing the occasions of error so as to avoid them [and to make allowance for others who have done the like]. (TA.) — And ʔ War, or fight, against unbelievers or others; because war, or fight, is an occasion of frequent stumbling, or tripping: so in a trad., in which it is said, لَا تَبْدَأْهُمْ بِالْعَثَرَةِ ʔ [Begin not ye with them by war]; meaning invite ye them first to El-Islám or to the payment of the poll-tax; and if they assent not, then have recourse to war. (TA.)

عَثَرَة Land (أَرْض) without herbage, being high, and overspread with ʔ, i. e. dust: (O, TA:) and said to occur in a trad. as the name of a particular land. (O, K, TA.)

عَثَرِي i. q. عَثَرِي, (Az, S, O, Msb, TA,) as some say; (Msb;) i. e., (Az, S, O, TA,) Such as is watered by the rain (Az, S, K, TA) alone, (S,) of palm-trees, (Az, O, TA,) or of seed-produce: (S:) or such as is watered by water running upon the surface of the ground, (O, Msb,) of palm-trees: (Msb:) or seed-produce that is watered by torrents and by rain, the water being made to flow thereto in channels: (TA:) and ʔ signifies the same: (K, TA:) or, accord. to IAṭh, palm-trees (نَخِيل) that imbibe with their roots of the rain-water that collects in a part hollowed out in the ground: (TA:) the former term is said to be thus applied because what is so called is as though it stumbled upon water without any labour of its owner; regarding it as an irregular rel. n. from العَثَر: (O, TA:) but Abul-Abbás [i. e. Th] says that, thus applied, it is