

تَعَاثُ [i. e. *May he stumble and fall*; &c.; (see art. *تَعَسَّ*); *عَاثًا* being app. an inf. n., of which, in this sense, the verb is not mentioned]: (O, K:) [or *may he be reviled*; for] it is said that *عَاثُ* signifies *the reviling in blaming*. (TA.)

عَاثُ (O, K) and *عَاثِلٌ* (O) i. q. *أَزَاؤُهُ*, (O, K, TA,) i. e. *A good manager and pastor of cattle, or camels &c.*: the pl. of *عَاثُ* is *أَعَاثُ*. (TA.) — And *هَذَا عَاثُ هَذَا* means *This is the like of this*: and so *عَاثُهُ*. (O.)

عَاثُ [Honey:] the fluid that is discharged from the mouths of bees, (K, TA,) when they have eaten, of the flowers and the leaves, what fills their bellies, these substances being then converted by God, within their bellies, into *عَاثُ*, which they eject from their mouths: (TA: [in which, and in the K, several other explanations are added, too fanciful to deserve notice:]) the word is masc. and fem.; (S, O, Mgh, K;) in most instances fem.: (S, O, Mgh:) *عَاثَةٌ* signifies a portion, or somewhat, thereof; (S, Mgh, O, TA;) being the n. un.: (TA:) the dim. is *عَاثِيَّةٌ*, with *ة*, because *عَاثُ* is mostly fem., or as meaning *عَاثَةٌ*; (S, O, Mgh;) or it is the dim. of *عَاثَةٌ*: (Mgh:) the pl. of *عَاثُ* is *أَعَاثُ* [a pl. of pauc.] and *عَاثُ* and *عَاثُ* and *عَاثُ* and *عَاثُ*; (AHn, K;) and these pls. are used when one means *sorts of عَاثُ*. (AHn, TA.) — [It is also used tropically for *نَوْرٌ*, i. e. *Flowers, or blossoms*; because honey is made therefrom. (See *جَرَسٌ*). — And it is applied also to *† The sweet, thick, inspissated, or melligenous, juice of fruit*:] and it signifies [particularly] *† the juice that flows from fresh ripe dates*; (O, K, TA;) because of its sweetness. (O.) [See also *دَبْسٌ*.] — Also *† The gum of the [species of mimosa called] عَرَقُطٌ* [q. v.]; (O, K;) because of its sweetness. (O.) And *عَاثُ اللَّبْنِي* is *† The gum that flows from the species of tree called اللَّبْنِي*, having no sweetness; (O;) a thing [or substance], (M, TA,) or a certain odoriferous substance, (K,) that exudes from the species of tree above mentioned, (M, K, TA,) i. e. *النَّبْعَةُ* [generally applied to *storax*, or *styrax*], (TA in art. *لَبَنٌ*), used for fumigation, and called by the vulgar *لَبَانٌ*. (K. [See art. *حَصَوٌ* and *حَصَى*].) And *عَاثُ الرِّمْتِ* is *A white thing [or substance, a species of manna,] that comes forth from the [shrub called] رِمْتٌ* [q. v.], resembling *جُيَانٌ* [i. e. *pearls, or silver beads like pearls*]. (K, TA.) — Also *† A good, or righteous, deed, the eulogy for which is deemed sweet*. (AZ, O.) See *عَاثِلٌ*. — And *The حَبَابُ* [app. as meaning *ripples*] of running water, (IAar, O, K,) [arising] from the blowing of the wind. (IAar, O.) — [In one place in the CK, *العَاثُ* is erroneously put for *العَاثُ*: see *عَاثِلٌ*, below.]

عَاثِلٌ (S, O, TA,) in the K erroneously said to be like *أَمِيرٌ*, i. e. *عَاثِلٌ*, (TA,) applied to a man, (K,) *Vehement in beating*, (S, O, K,) *quick in the raising*, (سَرِيعٌ رَفِيعٌ, O, and so in copies of the S,) or in the falling, (وَقَعَ, so in a copy of the S,) or in the returning, (رَجَعَ, so in the K,) of the hand, or arm, (S, O, K,) with the beating. (TA.)

عَاثِلٌ: see *عَاثِلٌ*.

مَضْرِبُ عَاثَةٍ [q. v.]. — *عَاثَةٌ* n. un. of *عَاثُ* [q. v.]. — *عَاثَةٌ* is a euphemism for *† The place of injection of sperma*: and hence it means *† the source from which one springs; origin; ancestry, or parentage*; &c.] One says, *عَاثَةُ مَضْرِبُ عَاثَةٍ* i. e. *† [Such a one has no source] of kindred (نَسَبٌ), (S, O,) nor of cattle or property (مَالٌ).* (S in art. *ضَرْبٌ*.) And *مَا أَعْرِفُ لَهُ مَضْرِبَ عَاثَةٍ* meaning *أَعْرَافُهُ* [i. e. *† I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage*]: (S, O, K:) or *† his origin, and any wife from whom he has sprung*. (A, TA.) And *عَاثَةُ مَضْرِبُ عَاثَةٍ* *† He reviled him so that he demolished his parentage, and denied his origin, or rank or quality*. (Z, TA.) And *كُلُّ ضَرْبَةٍ عَاثَةٍ*, said respecting his mother by an Arab of the desert, meaning *† Every child that she has brought forth, is from a manly sire*. (A, TA.) And *عَلِمَ فُلَانٌ عَاثَةَ بَنِي فُلَانٍ* *† Such a one knew the whole company, and case, or condition, [or origin,] of the sons of such a one*. (O.)

عَاثِيٌّ A thing of the colour of *عَاثُ* [i. e. honey]. (TA.) — [Hence,] *عَاثِيُّ الْيَهُودِ* *The distinctive mark, or sign, [which has sometimes been a honey-coloured turban, at other times a girdle, or some other article of attire, of the same colour,] of the Jews*. (S, Mgh, O, K.)

عَاثِلٌ: see *عَاثِلٌ* = and see also *عَاثِلٌ*.

عَاثِلٌ The broom, or implement for sweeping, of the seller of perfumes, (S, O, K, TA, *كَيْتَسَةٌ* in the K being a mistake for *مَكْنَسَةٌ*, TA,) with which he gathers together the perfume; (S, O, TA;) it is a hair-broom, with which he sweeps up the perfume from his paved floor: (TA:) or a feather with which [the compound of perfumes called] *غَالِيَةٌ* is detached, or displaced: (Fr, IAar, O, K:) pl. *عَاثِلٌ*. (TA.) A poet says,

فَرِثْنِي بِخَيْرٍ لَا أَكُونَنَّ وَمَذْحَتِي
كَتَابَتِ يَوْمًا صَخْرَةً بِعَاثِلٍ

[Then amend thou my condition by means of wealth: I will assuredly not be, with my mode of praising, like a hewer, one day, of a rock with a hair-broom, or a feather, of a seller of perfumes]: he means, *كَتَابَتِ يَوْمًا صَخْرَةً بِعَاثِلٍ*, this last word intervening between the prefixed noun and its complement because the noun of time is held by them to be like what is redundant. (S, O, TA.) [One of my copies of the S has *أَكُونَنَّ*; the O, *أَكُونَنَّ*; and each of my copies of the S has *صَخْرَةً*; and one of them, *يَوْمًا*.] — And *The pizzle of an elephant*, (S, O, K,) and of a camel: pl. as above. (K.) — See also *عَاثِلٌ*. — And see *عَاثِلٌ*.

عَاثِيَّةٌ dim. of *عَاثُ*, q. v.: or of its n. un. — [Hence,] *† i. q. نُطْفَةٌ* [i. e. *The sperma of a man and of a woman*]: or the *مَاءُ* [meaning *sperma*] of a man. (K, TA.) — And *† The deliciousness*, (S, Mgh, O, Mgh, TA,) or *sweetness*, (Mgh, K, TA,) of *جَمَاعٌ*; as being likened to *عَاثُ* [i. e. honey]. (S, O, Mgh, K, TA.) Thus, (Mgh, O, Mgh, TA,) or as expl. in the next preceding sentence, (TA,) in the saying of the Prophet to a woman who desired to be divorced from a husband in order that she might return to a former husband, *وَيَذُوقُ عَاثِيَّتَهُ وَيَذُوقُ عَاثِيَّتَكَ*. (Mgh, O, Mgh, TA. [See 1 in art. *ذَوْقٌ*].) — And *العَاثِيَّتَانِ* signifies *العَضْوَانِ* [meaning *The male and female genital organs*]; because means of experiencing delight. (Z, TA.)

عَاثِلٌ: see *عَاثِلٌ*. — Also, (S, O, Mgh, K,) and *عَاثِلٌ*, (Mgh, K,) and *عَاثِلٌ*, (K,) A spear that quivers, (S, O, Mgh,) by reason of pliability: (Mgh:) or [so the second, but the first and last,] a spear that quivers much. (K.) And *رِمَاحٌ عَاثِلَةٌ* [Spears that quiver much]. (A in art. *زَعَبٌ*). — See, again, *عَاثِلٌ*.

عَاثَةٌ [as a subst.] Bees. (S, O, K.) — And *The شُورَةُ* of bees; (K, TA;) i. e. the thing, such as a *رَأْفُودٌ* [q. v.], &c., in which bees make honey. (TA.) [See also *مَعَاثَةٌ*.]

عَاثِلٌ A gatherer of honey (S, O, K) from the hive (S, O) or from its place; as also *عَاثِلٌ*. (K.) [And *نَحْلٌ عَوَاثِلٌ* Bees occupied in gathering honey: see a verse of Abou-Dhu-eyb cited in art. *خَلْفٌ*, conj. 3.] — Also, as a possessive epithet, A place in which is honey. (TA.) One says *خَلِيَّةٌ عَاثِلَةٌ* (S, O, TA) A hive containing honey. (TA.) — Also an epithet applied to a man, (O, K,) said by Az to be as though it were for *عَاثِلٌ*, (O,) meaning *† Having a good, or righteous, deed attributable to him, for which the eulogy of him is deemed sweet*: (Az, O, K:) and (O, K) accord. to IAar, (O,) a good, or righteous, man; as also *عَاثِلٌ*; (O, K;) the former said by him to be an instance of the measure *فَاعِلٌ* in the sense of *مَفْعُولٌ بِهِ* [as meaning *† made an object of eulogy*: see 1, second sentence]: (O:) pl. of both *عَاثِلٌ*, (O, K,) accord. to him. (O.) — See also *عَاثِلٌ*. — *العَاثِلُ* also signifies *The wolf*; [because of his manner of running; (see 1, latter half;)] (S, O, K;) and so *العَاثِلُ*; (TA;) and *عَاثِلٌ* (O, K) and *عَاثِلٌ*, with *ع* and *غ*: (O:) pl. of the first *عَاثِلٌ* and *عَوَاثِلٌ* (S, O, K) [and *عَاثِلَاتٌ* is mentioned by Freytag as signifying *wolves* from the Deewán of the Hudhalees].

عَاثِلٌ A swift she-camel; (S, K;) as also *عَاثِلٌ*: (K, TA: [the *عَاثِلُ* in the CK, as syn. with *العَاثِلُ*, is a mistranscription:]) the *ن* in the former is augmentative; (IJ, S, TA;) for, as Sb says, the word is of the measure *فَتَعَلٌ* from [the inf. n.] *العَاثِلَانُ*; not, as Mohammad Ibn-