

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

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

• عَثَّة تَقْرُمُ جِلْدًا أَمَلًا •

[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.)

عَاثَ The serpent. (O, K.)

### عشر

1. عَثَرَ, aor. ʔ (S, A, Mgh, O, Msb, K) and ʔ; (A, Msb, K;) and عَثَرَ, aor. ʔ; and عَثَرَ, aor. ʔ; (A, K;) inf. n. عَثَرٌ (S, Mgh, O, Msb, K) and عَثَرَ and عَثَرَ; (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 Mukhtasar el-'Eyn, and TA on the authority of the T,) عَثَرَ, (Msb, TA,) inf. n. عَثَرٌ, (Msb,) or عَثَرَةٌ; (TA; [perhaps a mis-transcription for عَثَرَ;]) and of a horse, عَثَرَ, inf. n. عَثَرٌ; (Msb, TA;) being a measure of inf. ns. of verbs signifying various faults of horses and the like. (TA.) You say, عَثَرَ 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 عَثَرَ قَرْنَهُ 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,] عَثَرَ فِي كَلَامِهِ and ʔ: [He stumbled, or tripped, in his speech]. (A.) And عَثَرَ لِسَانَهُ [His tongue halted, faltered, or hesitated]. (S, O, TA.) — And [hence, app.,] عَثَرَ, (Kr, K, TA,) inf. n. عَثَرٌ, (Kr, O, TA,) + He lied. (Kr, O, K, TA.) One says, فَلَانٌ فِي الْعَثْرِ وَالْبَائِنِ, meaning + [Such a one is occupied] in truth and falsehood [or rather in falsehood and truth]. (O, TA.) — And عَثَرَ عَلَيْهِ, (S, A, Mgh, O, Msb,) aor. ʔ (S, O, Msb) and ʔ, (TA,) inf. n. عَثَرٌ and عَثَرٌ, (O, Msb, K, [the latter erroneously written in the CK عَثَرٌ;]) + [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 عَثَرَ; (see an ex. voce عَثَرُ;)] and ʔ: signifies the same; but accord. to the usage of the Kur-ān, you say أَعَثَرْتُ غَيْرِي: so in the

Kitāb el-Abniyeh of IKṭṭ. (TA. [Sec 4.]) You say, عَثَرَ عَلَى سِرِّ الرَّجُلِ + He obtained knowledge of, or became acquainted with, the secret of the man [accidentally]. (TA.) [Hence,] فَإِنْ عَثَرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا [v. 106], means + 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 عَثَرَ, aor. ʔ, inf. n. عَثَرٌ, as expl. by Lth, means + He (a man) entered suddenly, or unexpectedly, upon an affair upon which another had not so entered. (TA.) — عَثَرَ جَدَّهُ, (K, TA,) aor. ʔ and ʔ, (TA,) means + His fortune, or good fortune, fell; syn. نَعَسَ; (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face. (TA.) — عَثَرَ الْعِرْقَ, (Lh, K,) inf. n. عَثَرٌ, (Lh, TA,) The vein pulsed. (Lh, K, TA.) — عَثَرَ بِهِ: see 4. — [Hence,] عَثَرَ بِهِمُ الزَّمَانُ + Time, or fortune, destroyed them: (TA:) or caused them to be overcome. (O.)

2: see the next paragraph, in three places.

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

• فَخَرَجْتُ أَعَثَرُ فِي مَقَادِمِ جُبَّتِي •  
• لَوْلَا الْحَيَاءُ أَطْرَقَتْهُ 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 اعْثَرَهُ اللَّهُ is syn. with ʔ: [of which see various explanations in art. نَعَسَ]. (TA.) — [Hence,] اعْثَرَهُ بِهِ, (A,) ʔ: عَثَرَهُ ʔ: عَثَرَهُ, (A,) ʔ: He impugned his character to the Sultān, (A, O, K,) and sought to make him fall into destruction by means of the latter. (A.) — And اعْثَرَهُ عَلَيْهِ 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] أَعَثَرْنَا عَلَيْهِمْ; (S, TA;) in which عَثَرُهُ, the objective complement, is suppressed. (TA.) And اعْثَرَهُ عَلَى أَصْحَابِهِ + He guided him, or showed him the way, to his companions. (A.) — اعْثَرَهُ جَدَّهُ, and ʔ: عَثَرَهُ, + He [i. e. God] made his fortune, or good fortune, to fall. (K. [See عَثَرَ جَدَّهُ.]) = See also 1, latter half.

5: see 1, in four places.

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

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

• لَقَدْ عَثَرْتُ طَيْرَكَ لَوْ تَعَيْفَ •

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

عَثَرِي: see عَثَرِي.

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

عَثَرٌ: see the next preceding paragraph.

عَثَرَةٌ A stumble, or trip, (Msb, TA,) in walking, or going along: pl. عَثَرَاتٌ. (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, أَقَالَ اللَّهُ عَثْرَكَ + [May God cancel thy slip, lapse, fault, &c.]. (A.) And it is said in a trad., لَا حَلِيمَ إِلَّا ذُو عَثَرَةٍ i. e. + 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 + [Begin not ye with them by war]; meaning invite ye them first to El-Islām or to the payment of the poll-tax; and if they assent not, then have recourse to war. (TA.)

عَثَرٌ Land (أَرْضٌ) without herbage, being high, and overspread with عَثِيرٌ, 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: عَثَرٌ signifies the same: (K, TA:) or, accord. to IḤar, palm-trees (نَخِيلٌ) 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 العَثَرُ: (O, TA:) but Abul-Abbās [i. e. Th] says that, thus applied, it is