

with teshdeed to the ث [i. e. عَثَرِي], though not in the sense here following. (TA.) — Also † A man who does not occupy himself in seeking the things of the present world nor those of the world to come: (O, K, TA:) occurring in a trad., in which such is said to be the most hateful of mankind to God: (O, TA:) in this sense, sometimes written with teshdeed to the ث, (K, TA,) and thus it is accord. to Sh (O, TA) and IAr; (TA;) but correctly without teshdeed: (Th, K, TA:) and said by some to be from عَثَرِي applied to palm-trees. (O,* TA.) One says also, جَاءَ فُلَانٌ عَثَرِيًا, meaning † Such a one came unoccupied. (O, TA.)

عَثَر or عَثَار: see عَاثُر, in six places: — and for عَثَار see also عَثِير.

عَثُور [Having a habit of stumbling or tripping, or of falling:] that stumbles, or trips, and falls, much or often. (Har p. 296.)

عَثِير, (S, O, K,) not عَثِير, for there is not in the language any word of the measure فَعِيل, with fet-ḥ to the ف, except ضَبِيد, meaning "hardy, strong, or robust," and this is [said to be] forged, (S, O, [but see ضَبِيد,]) Dust, (MA, O, K,) syn. غَبَار, (O,) or عَجَاج, and ثَرَاب, (K,) and thus † عَثِيرَات is expl. by Sb; (TA;) or dust rising or spreading; (S, MA;*) as also † عَثِيرَة; (TA;) and † عَثَار signifies the same. (MA.) — And Clay, or earth, (K, TA,) or dust, or bits of clay or compact earth, (TA,) which one turns over (K, TA) with the extremities of the feet (K) or of the toes, in walking, or going along, no other mark of the foot being seen: (TA:) and an obscure trace or mark, (K, TA,) said to be more obscure than such as is termed أَثَر: (TA:) and so † عَثِير, with the ي put before [the ث] and with fet-ḥ to the ع in both [of these senses: misunderstood by SM as meaning "and with fet-ḥ to the ع in both words," i. e. in عَثِير and عَثَر]: (K:) or † عَثِير signifies an obscure trace or mark: (S:) and Yaḡkoob mentions the saying مَا رَأَيْتُ وَلَا عَثِيرًا and لَهُ أَثَرٌ وَلَا عَثِيرًا [app. meaning I saw not any trace of him nor any obscure trace]: (S, O:) or وَلَا عَثِيرًا means, nor clay, or earth, &c., turned over by the extremities of his feet: (TA:) and it is said that † وَلَا عَثِيرًا means, nor bodily form. (O.) And [it is said that] لَهُ أَثَرٌ مَا لَهُ أَثَرٌ and وَلَا عَثِيرًا means He is not known to be a pedestrian by the appearing of his foot-mark, nor to be a horseman by his horse's raising the dust. (TA.) [See also Har p. 488.]

عَثِيرَة, and its pl. عَثِيرَات: see عَثِير. — One says also أَرْضٌ عَثِيرَة, meaning A land in which is much dust. (TA.)

عَاثَر [Stumbling, or tripping; &c. — And] † A liar. (TA.) — And one says also جَدُّ عَاثَر [Fortune, or good fortune, in a falling state: (see 1, near the end:)] pl. عَوَاثِر: (TA:) — or this may be pl. of عَاثِر signifying The snare of a

sportsman: — or it may be pl. of † عَاثِرَة signifying † An accident that destroys, or causes to be overcome, him whom it befalls: (O:) — or it may be pl. of عَاثُور [q. v.], the ي being suppressed, (O, TA,) by poetic license, in a verse in which it occurs. (TA.)

عَثِير The substance of a thing; its bodily, or corporeal, form; syn. عَيْن and شَخْص. (T, O, L, K, TA. [In this sense, it is said in the TA to be erroneously written in all the copies of the K عَثِير, with the ث before the ي; but I find it written عَثِير in my MS. copy of the K and also in the CK.]) See also عَثِير in five places.

عَاثِرَة: see عَاثِر.

عَاثُور A pit dug for a lion or other [animal], (S, A, O,) that he may fall into it, (A,) in order that he may be taken: (S, O:) this is the primary signification: (A:) or a thing that is prepared for one to fall into it: (K:) or, as also عَاثَر [i. e. † عَاثَر or † عَاثَر (see what follows)], a thing by which one is made to stumble and fall; expl. by † مَا عَثَرَ بِهِ: (TA:) the pl. is عَوَاثِر; whence, perhaps, عَوَاثِر, by suppression of the ي. (O, TA. [See عَاثَر.]) — [Hence,] † A place of perdition: (TA voce حَاوِر:) or † a cause, or place, of perdition or of death: (A, K:) applied to a land. (K.) You say, وَقَعَ فِي عَاثُور † He fell into a cause, or place, of perdition or of death. (A, TA.) And فُلَانٌ يَبْقَى صَاحِبَهُ الْعَوَاثِر † [Such a one preserves his companion from the causes, or places, of perdition or of death]. (A.) And it is said in a trad., إِنَّ قُرَيْشًا أَهْلُ أَمَانَةٍ مَنْ بَغَاهَا الْعَوَاثِرُ كَبَّهَ اللَّهُ لِيُنْخَرِبَهُ † [Verily the tribe of Kureysh are people of fidelity: whoso seeks for them the causes, or places, of perdition or of death, may God lay him prostrate upon his nostrils]: or, accord. to one relation, عَوَاثِر. (O, TA.) — And [hence,] † Difficulty, or distress; as also عَاثُور شَرٌّ: (S, O:) and evil; (K, TA;) like عَاذُور, which is a dial. var. thereof, or an instance of mispronunciation; (S and O in art. عَاذِر;) as also † عَاثَر, (accord. to some copies of the K,) or † عَاثَر: (thus in other copies of the K and in the TA [in the latter of which it is said to be with kesr; and this I think to be the more probably correct; originally an inf. n.]:) and عَاثُور شَرٌّ is said by Fr to signify the same as عَاثُور شَرٌّ. (TA.) You say, عَاثُورًا, (TA,) and † عَاثَرًا, (TA,) † I experienced from him, or it, difficulty, or distress. (A, S, O, TA.) And وَقَعُوا فِي عَاثُور شَرٍّ, (A, S, O, TA,) and عَاثُور شَرٍّ, (S, O,) † They fell into difficulty, or distress: (A, S, O:) or into a confusion of evil and difficulty or distress. (TA.) It is the opinion of Yaḡkoob that the ف in عَاثُور is a substitute for the ث in عَاثُور: but Az observes that this is not necessarily the case, as the meaning of difficulty is implied in the root عَفَر. (TA.) — It is said to signify also A kind of snare (مَصِيدَة) made of bark. (O.) — And A

channel that is dug for the purpose of irrigating thereby a palm-tree such as is termed بَعْل. (O.) — And A well. (K.) — And it may also be used as an epithet [app. meaning Perilous, or destructive]. (ISd, TA.)

عُتْكَل

Q. 1. عُتْكَلُ الْهُودَجِ (K, TA,) inf. n. عُتْكَلَة, (TK,) He adorned the هُودَج [or women's camel-vehicle] with the kind of pendant termed عُتْكَوْلَة. (K,* TA.) And عُتْكَلُ الْهُودَجِ The هُودَج was [so] adorned. (S.) — And [the inf. n.] عُتْكَلَة signifies A heavy kind of running. (K.) One says, هُوَ يُعْتَكِلُ He runs heavily. (TK.)

Q. 2. تَعْتَكِلُ الْعِدْقُ The عِدْق [or raceme of a palm-tree or of dates] had many شَمَارِيخ [or fruit-stalks, also called عَنَاقِيل, whence the verb]. (S, TA.)

عُتْكَال and عُتْكَوْل (S, Mgh, O, Mṣb, K) and † عُتْكَوْلَة (K) i. q. شَمَارِيخ (S, O, Mṣb, K) and شَمْرُوح, (Mṣb,) i. e. [A fruit-stalk of the raceme of a palm-tree; or] a stalk, of a كَبَاسَة, upon which are the ripening dates: (S, O:) or [so in some copies of the K and in the TA, but in other copies of the K "and,"] i. q. عِدْق [i. e. a raceme of a palm-tree or of dates]; (K;) [i. e.] an عُنْقُود of a palm-tree, of which the شَمَارِيخ is a single branching stalk: (Mgh:) [agreeably with this last explanation and the latter of the two here given from the K, it is said,] and it is, in relation to the palm-tree, like the عُنْقُود in relation to the grape-vine: (S, O:) and in one dial., the ع is changed into ه, so that one says اِهْتَكَل [and اِهْتَكِل]: the pl. is عَنَاقِيل. (Mṣb.) It is said in a trad., خَذُوا عُتْكَالًا فِيهِ مَائَةُ شَمَارِيخ فَاضْرِبُوهُ بِهَا ضَرْبَةً [i. e. Take ye a raceme of a palm-tree in which are a hundred fruit-stalks, and strike him therewith a single stroke]. (O.)

عُتْكَوْل: see the next preceding paragraph: — and that here following.

عُتْكَوْلَة: see عُتْكَال. — Also, (K,) and † عُتْكَوْل, (TA,) † A kind of pendant, of عَمْر [i. e. wool, or dyed wool], or some [other] ornament, (K, TA,) suspended to a هُودَج [or women's camel-vehicle], (TA,) so as to dangle in the air: (K, TA:) pl. عُتْكَال occurring in a verse [by poetic license for عَنَاقِيل]. (TA.)

عِدْقٌ مُعْتَكِلٌ [A raceme of a palm-tree or of dates] having many شَمَارِيخ [or fruit-stalks]. (TA.) [See also the following paragraph.] — And, by way of comparison [thereto], هُودَجٌ مُعْتَكِلٌ † A هُودَج [or women's camel-vehicle] having much wool [in the form of pendants, suspended to it]. (TA.)

مُعْتَكِلٌ وَعِدْقٌ مُعْتَكِلٌ [A raceme of a palm-