

tree or of dates] having عَثَاكِيل [i. e. fruit-stalks]. (K.) [See also the next preceding paragraph.]

عثر

1. عَثِرَ, said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i. e. one says عَثِمَتِ الْيَدُ,]) aor. ʔ, (PS,) inf. n. عَثِرَ, (TA,) It became set unevenly, (S, K, TA,) i. e. [forming a node, or protuberance, like a swelling, not so hard as bone, (see عَثِرَ, below,) or] so as to have an unevenness remaining in it: (TA:) or, said of a broken bone, it approached to a state of consolidation, but was not as yet consolidated; and in like manner, a wound: (Ish, TA:) or it was, or became, in a bad state, and wanting in its former strength, or in its form. (TA.) And عَثِرَ, aor. ʔ, inf. n. عَثِرَ, said of a [broken] bone, signifies [the same, or] It was badly set, so that there remained in it an unevenness. (TA.) And sometimes it is used metaphorically in relation to the sword: so says IJ. (TA. [In a verse there cited as an ex., the verb app. relates to a sword in its scabbard or its case cut in pieces by another sword.]) — عَثِرَ said of a wound means as expl. above: (Ish, TA:) or It became callous, and covered with a skin, but not as yet healed. (K.) = عَثِمَهُ I set it unevenly, [so as to form a node, or protuberance, like a swelling, not so hard as bone, (see the first sentence above,)] namely, a broken bone; (S, K;) the verb being trans. as well as intrans., (S, TA,) like رَجَعَ and وَقَفَ. (TA.) — And عَثِمَتِ الْمَزَادَةُ, (S, K,) inf. n. عَثِمَ, (TA,) She sewed the مزادة [or leathern water-bag] not strongly, or not firmly; (S, K;) as also عَثِمَتْهَا; (S, TA;) in the K, erroneously, عَثِمَتْهَا. (TA.)

2. عَثِمَهُ, inf. n. تَعَثِمَرُ, He set it; namely, a [broken] bone. (TA.)

4: see 1, last sentence.

8: see 1, last sentence. — [Hence,] it is said in a prov., إِذَا أَكُنَّ صَنَعًا فَإِنِّي أَعْتَمِرُ, meaning † If I be not skilful, verily I do according to the degree of my knowledge. (S, Meyd.) = اعْتَمِرَ بِهِ He sought help by means of it; (S, K;) and profited by it, or made use of it. (K.) One says, خُذْ هَذَا فَأَعْتَمِرْ بِهِ Take thou this, and seek help by means of it [or profit by it]. (S.) — And اعْتَمَرَ بِيَدِهِ He extended, or stretched forth, his arm, or hand; syn. أَهْوَى بِهَا. (K.)

جَبَرَتْ يَدَهُ inf. n. of 1 [q. v.]. (TA.) — عَثِمَ عَلَى عَثِمٍ means عَلَى عَقْدَةٍ, (S and O in art. عقد,) [i. e. His arm was set and joined unevenly,] so as to form a node, or protuberance, like a swelling, not so hard as bone. (ISk, L in art. اجر.)

عَثِرَ, applied to a [broken] bone, Badly set, so as to have an unevenness remaining in it. (TA.) [And عَثِمَهُ signifies the same, applied to an arm (يَدُ); expl. by Golius as applied to a hand, and meaning Distortedly consolidated, on the authority of Meyd.]

عَثِمَاءُ: see the next preceding paragraph.

عَثِمَانُ The young one of the [species of bustard called] حُبَارَى. (S, K.) — And The young one of the [serpent called] نُعْبَانُ. (AA, K.) And, (K,) some say, (TA,) The serpent, (AA, K,) of whatever species it be: (AA:) or the young one thereof. (AA, Mgh, K.) And أَبُو عَثِمَانَ is a surname of The serpent; (K, TA;) mentioned by 'Alee Ibn-Hamzeh. (TA.)

عَثِمَرُ, applied to a camel, Big, or bulky, tall, and thick. (TA.) = See also عَثِمَارٌ.

عَثِمِي The wild ass; (K, TA;) so called because of his bigness, or bulkiness, and strength. (TA.)

عَثِمَارٌ (in the T, voce دُؤْبٌ, written عَثِمَرٌ,) A species of tree; (S, K, TA;) said to be the same as the دُؤْبُ [q. v.]; it is a white tree, that grows very tall: n. un. with ة. (TA.) = Also A certain sort of food, in which locusts are cooked; (K, TA;) of the food of the people of the desert. (TA.)

عَثِمُورٌ A great camel. (As, S. [See also عَثِمُورٌ.]) And Anything big, or bulky, and strong. (TA.) — And The female elephant: (El-Ghanawce, S:) or the elephant, male and female: (K:) pl. عَثِمَائِرُ. (TA.) — And The ضَبُع [i. e. hyena, or female hyena]. (A'Obeyd, S, K.)

عَثِمَرٌ Strong; applied to a camel; (AA, S;) and to a mule; and likewise to a shoulder: (IAar, TA:) or, applied to a camel, strong and tall: (K, TA:) or tall and thick: or big, or bulky: (TA:) fem. with ة: (AA, S, K, TA:) pl. عَثِمَائِرُ. (TA.) — And The lion: (AA, S, K:) so called because of the heaviness of his tread. (AA, S.)

عثن

1. عَثَنَتِ النَّارُ, (S, K,) aor. ʔ, (S,) inf. n. عَثْنُ and عَثَانٌ and عَثُونٌ, (K,) The fire smoked, or sent up smoke; (S, K;) as also عَثِنْتُ. (K.) — And عَثَنَ فِي الْجَبَلِ, (K,) aor. ʔ, inf. n. عَثْنُ, (TA,) He ascended the mountain: (K, TA:) like عَفَنَ: mentioned by Kr. (TA.) = عَثِنَ, aor. ʔ, (K,) inf. n. عَثْنُ, (TK,) said of a garment, It became perfumed with the odour of incense, or some substance for fumigation. (K, TA.)

2. عَثَنَتِ الثَّوْبَ I fumigated the garment: (Mgh:) or عَثَنَتِ الثَّوْبَ بِالطِّيبِ She fumigated the garment over the perfume so that it [the perfume] clung to it: (TA:) or عَثَنَتِ ثَوْبِي بِالْبُخُورِ, (S,) inf. n. تَعَثِنُ, (S, K,) I perfumed my garment with incense, or some substance for fumigation. (K.) — And عَثَنَتِ الْمَرْأَةُ بِدُخَانِهَا The woman perfumed herself with her incense, or substance for fumigation. (TA.) — See also 1. — One says also عَثَنَ عَلَيْنَا فَلَانَ meaning † Such a one caused confusion, or disorder, or disturbance,

to happen between us, or among us; from عَثَانٌ signifying "smoke." (A, TA:) [or caused confusion, &c., and excited evil, or corrupt, conduct, between us, or among us: for] تَعَثِنُ signifies the causing confusion, or disorder, or disturbance, and exciting evil, or corrupt, conduct. (K.)

4. لَا تَعَثِنِ عَلَيْنَا [Do not thou raise a smothering smoke upon us] is said when one kindles a fire with bad, smoking, wood. (TA.)

عَثْنٌ A species of خُوصَةٌ [q. v.] upon which camels, or the like, feed, (K, TA,) when it is succulent; but when it becomes dry, it is useless. (TA.) — And [hence, perhaps,] A good tender and manager, of camels, or the like. (K.) = And i. q. عَيْسٌ [i. e. Wool; or wool dyed of various colours]: (K:) a dial. var. thereof. (TA.)

عَثْنٌ: see عَثَانٌ. = Also A small idol: pl. أَعْثَانٌ: (K:) [it is said that] وَثْنٌ signifies "a large idol." (TA.)

عَثْنٌ Food infected with smoke; as also مَعَثُونٌ. (K.)

عَثَانٌ Smoke; (S, Mgh, Msh, K;) as also عَثْنٌ: (S, K; [in one of my copies of the S, written with the ث quiescent:]) mostly used in relation to a substance with which one fumigates: (Mgh, Msh:) and also expl. as signifying smoke without fire: (TA:) pl. عَوَائِنٌ, (S, K, TA,) deviating from rule, (TA,) like دَوَائِنُ pl. of دُخَانٌ, the only other instance of the kind. (S, TA.) — And † Dust (Az, S, Mgh, K) is sometimes thus called, (S, Mgh,) metaphorically, (Mgh,) as being likened to smoke, which is the primary meaning: so says A'Obeyd, and Aboo-Amr Ibn-El-Alà says the like. (Az.)

عَثُونٌ Small long hairs under the part beneath the lower jaw of the camel: (S, K:) [pl. عَثَانِينَ:] one says بَعِيرٌ ذُو عَثَانِينَ [a camel having such small long hairs], like as they said, for the مَفْرُقُ of the head, مَفَارِقُ. (S.) And The beard: or the portion thereof that extends beyond the two sides of the cheeks: or the portion that grows upon the chin and beneath it, downwards: or length of the beard: (K:) or the portion of the beard that depends from the chin: (Ham p. 820:) and عَثُونُ اللَّحْيَةِ signifies the extremity of the beard. (TA.) And Certain small hairs at the part in which the he-goat is slaughtered. (TA.) And The رَعْنَةُ [or wattle] of the cock. (S and K in art. رعث, q. v.) — Also The first of wind and of rain; (S, K;) so says [the Imám] Aboo-Haneefeh: (TA:) or rain generally: or rain while it is between the heaven and the earth: pl. عَثَانِينَ: (K:) AZ says that العَثَانِينَ signifies the rain that is between the clouds and the earth; like السَّبِيلُ: sing. عَثُونٌ: (S, TA:) and عَثُونٌ signifies the clouds that have fallen upon the earth: and عَثَانِينَ السَّحَابِ the pendent skirts of the clouds: and عَثُونُ الرِّيحِ the trail of the wind when it comes drawing along the dust: pl. as above. (TA.) And The first of anything. (Ham p. 820.)