

(M,) or **ذَاتِ يَدَيْنِ** (K,) and **ذَاتِ يَدَيْنِ** (IAar, M, K,) and **ذَاتِ يَدَيْنِ** (K,) and **ذَاتِ يَدَيْنِ** (M, as from Lh,) or **ذَاتِ يَدَيْنِ** (K,) and **ذَاتِ يَدَيْنِ** (Lh, M, K:) or, as some say, **ذَاتِ يَدَيْنِ** signifies *the daybreak, or dawn*; and **ذَاتِ يَدَيْنِ**, *the time thereof*. (M, TA.) Fr says that **ذَاتِ يَدَيْنِ** **أَثَرًا**, and **ذَاتِ يَدَيْنِ** **أَثَرًا**, and **ذَاتِ يَدَيْنِ** **أَثَرًا**, signify *Begin thou with this first of every thing*. (TA.) One says also, **أَفْعَلُهُ**, **أَثَرًا**, (T, M, TA,) and **أَثَرًا**, (M, TA,) meaning *Do thou it [at least], if thou do nothing else*: (T, M, TA:) or, as some say, *do thou it in preference to another thing, or to other things*: **أَثَرًا** being redundant, but [in this case] not to be omitted, because [it is a corroborative, and] the meaning of the phrase is, do thou it by choice, or preference, and with care. (M, TA.) Mbr says that the phrase **أَثَرًا** **أَثَرًا** means *Take thou this in preference*; i. e., I give it thee in preference; as though one desired to take, of another, one thing, and had another thing offered to him for sale: and **أَثَرًا** is here redundant. (T, TA.)

أَثَرًا: see **أَثَرًا**.

أَثَرًا: see **أَثَرًا**, in two places: and see **أَثَرًا**, in two places.

أَثَرًا (T, S, M, K, &c.) and **أَثَرًا** (S, M, K) and **أَثَرًا** (M, K) *A generous quality or action*; (AZ, S;) so called because related, or handed down, by generation from generation: (S:) or *a generous quality that is inherited by generation from generation*: (M, K:) *a generous quality, or action, related, or handed down by tradition from one's ancestors*: (A:) *a cause of glorying*: (AZ:) and *precedence in حَسَب* [or grounds of pretension to respect, &c.]: pl. of the first and second, **أَثَرًا**. (AZ, T.)

أَثَرًا and **أَثَرًا** *An iron instrument* (S, M, K) with which the bottom of a camel's foot is marked, in order that his footprints upon the ground may be known: (M:) or, with which the inner [i. e. under] part of a camel's foot is scraped, in order that his footprints may be traced: (S, K:) or **أَثَرًا** has a different meaning, explained above, voce **أَثَرًا**. (M.) The **أَثَرًا** of a horse's saddle is without hemz. (S.)

أَثَرًا *A camel having a mark made upon the bottom of his foot with the iron instrument called **أَثَرًا**, in order that his footprints upon the ground may be known*: (T:) or *having the inner [i. e. under] part of his foot scraped with that instrument, in order that his footprints may be traced*. (S.) — *A sword having in its مَتْن [or broad side, or the middle of the broad side, of the blade,] diversified wavy marks, streaks, or grain, or lustre or glitter*: (M, K:) [in some copies of the latter of which, instead of **أَثَرًا**, I find **أَثَرًا**:] or *having its متن of female, or soft, iron, and its edge of male iron, or steel*: (K:) or *that is said to be of the fabric of the jinn, or genii*: (S, M, K:) and not from **أَثَرًا**, as signifying *الغِرْد*: (S, M:) so says As:

(S:) [ISd says,] **أَثَرًا** is in my opinion a pass. part. n. that has no verb: (M:) or it signifies an ancient sword, which has passed by inheritance from great man to great man. (A.) — A tradition, narrative, or story, handed down from one to another, from generation to generation. (T, S, A.)

اثف

1. **أَثَفَ**: see 2. — **أَثَفَ**, aor. َ, (T, S, M, K,) inf. n. **أَثْفٌ**, (T, M,) *He followed him*. (Ks, T, S, M, K.) — *He drove away, or drove away and pursued closely, or hunted, him*; syn. **طَرَدَهُ**. (Ibn-'Abbád, K.) — *He sought, or sought after, or pursued after, him, or it*: in which sense the aor. is َ, (AA, K,) and َ also. (So in some copies of the K.)

2. **أَثَفَ**, (T, S, M, K,) inf. n. **أَثْفٌ**, (S, K,) *He put the cooking-pot upon the أَثْفِي [pl. of **أَثْفِي**, q. v.]; (T, S, M, K;) as also **أَثْفِي**, (M, TA,) inf. n. **أَثْفٌ**; (TA;) or **أَثْفِي**, (so in some copies of the K in art. **أَثْفِي**.) inf. n. **أَثْفِي**; (TA in that art. ;) the first of which is a dial. var. of **أَثْفِي**, inf. n. **أَثْفِي**; (S;) and **أَثْفِي**, whence **أَثْفِي**. (M.)*

4: see 2.

5. **أَثَفَتِ** **أَثْفِي** *The cooking-pot was put upon the أَثْفِي. (TA.) — **أَثَفَتِ** **أَثْفِي** *They surrounded him, or it*: (S, K:) *they became around him, or it, like the أَثْفِي* [or rather like the أَثْفِي]: (M:) *they collected themselves together around him, or it*. (A, TA.) — **أَثَفَتِ** **أَثْفِي**, (T, S, K,) or **أَثَفَتِ** **أَثْفِي**, (M,) *He (a man, S) kept to the place*; (T, K;) *remained in it*; (M;) *did not quit it*. (AZ, T, S, M.) — **أَثَفَتِ** also signifies *He followed after him, and pressed or importuned him, and ceased not to incite him*. (T, K.) In my opinion, [says Az,] this is not in any way derived from **أَثْفِي**; but from **أَثَفَتِ** **أَثْفِي**, meaning "I followed the man." (T.) — **أَثَفَتِ** **أَثْفِي** *They aided, or assisted, one another to do, or accomplish, the thing, or affair*. (M, L.)*

Q. Q. 1. **أَثْفِي**: see 2. [But accord. to Az, in the T, **أَثْفِي**, as aor. of **أَثْفِي**, is **أَثْفِي** reduced to its original form; and the like is said in the S and M in art. **أَثْفِي**. If this be the case, **أَثْفِي**, q. v., may be **أَثْفِي** reduced in the same manner, i. e., to its original form.]

أَثْفِي [probably a mistake for **أَثْفِي**] *Continuing, permanent, constant, firm, or established*: (K, TA:) so in the Moheçet. (TA.) — Also, (K, and so in a copy of the S,) or **أَثْفِي**, [agreeably with analogy, and therefore more probably the correct form,] (so in other copies of the S and in the T,) *Following*. (Ks, T, S, K.)

أَثْفِي and **أَثْفِي** [the former of which is the more common, and this only I find in copies of the T,] *The stone [which is one of the three] whereon the cooking-pot is placed*: (A'Obeyd, M, K:) it is, with the Arabs, *a stone like the head of a man*: (T:) the pl. is **أَثْفِي** and **أَثْفِي**; (T, S, [in which latter

it is written differently in different copies, with the article prefixed, **أَثْفِي** and **أَثْفِي**, but in both manners in art. **أَثْفِي**,] M, K;) the latter being allowable; (T;) or, accord. to Akh, the latter only is used by the Arabs; (M;) applied to the three stones mentioned above: (TA in art. **أَثْفِي**; &c. :) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called **أَثْفِي**, but **أَثْفِي**; (T;) [and this is what is meant by **أَثْفِي** **أَثْفِي** in art. **أَثْفِي** in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. **أَثْفِي**.) **أَثْفِي** may be of the measure **أَثْفِي** [from **أَثْفِي**], and it may be of the measure **أَثْفِي** [from **أَثْفِي**]; in either case originally **أَثْفِي**. (A, L.) **أَثْفِي** signifies *The part, not detached, of a mountain; by the side of which, two pieces are put [for the cooking-pot to be set thereon]*. (A'Obeyd, T, K.) And hence the saying, (A'Obeyd, T,) **أَثْفِي** **أَثْفِي** **أَثْفِي** *May God smite him with the mountain*; meaning, † *with a calamity*; (Th, TA, K in art. **أَثْفِي**;) *with a calamity like the mountain [in greatness]*; (Th, M;) for when they do not find the third of the **أَثْفِي**, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. **أَثْفِي**;) or, *with difficulties, or troubles, or calamities*: (As, T:) or, *with all evil*; evils being likened to one **أَثْفِي** after another, and the third being the last: (T, K:) so says Aboo-Sa'eed: (T:) or, *with the last of evil*; and *the last of everything hateful*: (AO in Har p. 84:) or, *with a great calamity*. (Har ib.) One says also, **أَثْفِي** **أَثْفِي**, meaning † *Such a one is the heaviest, most burdensome, or most troublesome, of the people*. (Har ubi supr.) — [Hence also,] **أَثْفِي** is a name applied to † *certain stars* [accord. to Ideler, as mentioned by Freytag in his Lex., the stars σ and τ and ν Draconis] *over against the head of the قَدْر*; which is the name of certain stars disposed in a round form. (AHát, K.) [Also] a name given by the vulgar to † *The three chief stars in the constellation called الشَّلْبَانِي* [i. e. *Lyra*]. (Kzw.) — The sing., (K,) i. e. each of the two forms thereof, but written in the copies of the S with damm [only], (TA in art. **أَثْفِي**;) or [only] the latter, with kesr, (M, and so in the K in art. **أَثْفِي**;) also signifies † *A number*, (M,) or *a great number*, (K, and so in the S in art. **أَثْفِي**;) and *a company, or congregated body, of men*: (M, K:) pl. as above. (M.) You say, **أَثْفِي** **أَثْفِي** [They are against him one band]. (TA.) And **أَثْفِي** **أَثْفِي** **أَثْفِي** *There remained of the sons of such a one a great number*. (S in art. **أَثْفِي**.)

أَثْفِي: see **أَثْفِي**, in two places.

أَثْفِي + **أَثْفِي** *Short, broad, plump, and fleshy*. (K.) — And, with ϵ , † *A woman whose husband has two wives beside her; she being the third of them*: they being likened to the **أَثْفِي** of the cooking-pot. (M.) [See also **أَثْفِي**, in art. **أَثْفِي**.]

أَثْفِي **أَثْفِي** *A cooking-pot put upon the أَثْفِي*