

gen. n., and] the n. un. is with  $\delta$ : (AZ, T, S, M, M<sub>sb</sub>, K:) or it has no n. un.: (Fr, T, S, M<sub>sb</sub>, K:) if you form a pl. from اثاث, you say, ثَلَاثَةٌ, [originally أَثْنَةٌ, like أَطْعَمَةٌ, pl. of طَعَامٌ,] and أَثْنٌ كَثِيرَةٌ. (Fr, T.)

**أَثْنٌ** *Much in quantity, abundant, or numerous: and great, or large: as also أَثْنٌ* (M, K;) which is, in my opinion, [says ISd, originally أَثْنٌ,] of the measure فَعْلٌ (M:) the fem. is أَثْنَةٌ: and the pl. is إِثْنٌ and أَثْنٌ (M, K:\*) both being pls. of the masc. and of the fem.; (K;) or the latter is pl. of the fem. only; (M,\* MF;) but the former is [pl. of the masc.,] like كِرَامٌ as pl. of كَرِيمٌ, (TA,) and is pl. of the fem. also. (M.) You say, نَبَاتٌ أَثْنٌ *Herbage, or a herb, that is abundant, or plenteous, and tangled, or luxuriant: (T, S:)* or *abundant and tall. (M.)* And شَعْرٌ أَثْنٌ *Hair that is abundant, and tangled, or luxuriant: (S:)* or *abundant (T, M) and long. (M.)* And لِحْيَةٌ أَثْنَةٌ, and أَثْنَةٌ, *A thick beard. (M, TA.)* And أَمْرَةٌ أَثْنَةٌ *A fleshy woman: (M, TA:)* pl. أَثْنٌ (M,) signifying *fleshy women; (S, M, K:)* as also إِثْنٌ (M:) or the former of these pls. signifies *tall, full-grown, women. (K.)*

**أَثْنِي** *i. q. أَثْنِي* (K,) *i. e. The [three] stones which are set up and upon which the cooking-pot is placed: the [second] ث is said to be a substitute for ف, and some hold the hemzeh to be augmentative. (TA.)*

## اثر

1. **أَثَرَ خَفَّ البَعِيرِ**, aor.  $\epsilon$ , inf. n. أَثَرٌ, *He made an incision in the foot of the camel [in order to know and trace the footprints]; as also أَثَرُهُ* (M.) And أَثَرَ البَعِيرِ *He made a mark upon the bottom of the camel's foot with the iron instrument called مَشْرَةٌ in order that the footprints upon the ground might be known: (T, TT:)* or *he scraped the inner [i. e. under] part of the camel's foot with that instrument in order that the footprints might be traced. (S:)* — أَثَرَ الحَدِيثِ (T, S, M, A, &c.), *عَنِ القَوْمِ* (M,) aor.  $\epsilon$  (S, M, M<sub>sb</sub>, K) and  $\epsilon$ , (M, K,) inf. n. أَثَرٌ (T, S, M, M<sub>sb</sub>, K) and أَثَرَةٌ and أَثَارَةٌ (M, K,) the last from Lh, but in my opinion, [says ISd,] it is correctly speaking a subst., and syn. with مَأْتَرَةٌ and مَأْتَرَةٌ (M,) *He related, or recited, the tradition, narrative, or story, as received, or heard, from the people; transmitted the narrative, or story, by tradition, from the people: (T, S,\* M, A, L, M<sub>sb</sub>,\* K:\*)* or *he related that wherein they had preceded [as narrators: so I render أَثَبَهُمْ بِمَا سَقَوْا فِيهِ, believing هم to have been inserted by a mistake of a copyist in the M, and hence in the L also:] from الأَثَرِ (M, L.) [See أَثَرٌ.]* You say also, أَثَرَ عَنَهُ الكَذِبِ, meaning *He related, as heard from him, what was false. (L, from a trad.)* — أَثَرَ, aor.  $\epsilon$ , (M,) inf. n. أَثَرٌ (M, K,) also signifies *Multum inivit camelus camelam. (M, K.)* — أَثَرَ لِلأَمْرِ, aor.  $\epsilon$ , *He applied, or gave, his whole attention*

*to the thing, or affair, having his mind unoccupied by other things. (K:)* — أَثَرَ عَلَى الأمرِ *He determined, resolved, or decided, upon the thing, or affair. (T, K:)* — أَثَرَ أَنْ أَفْعَلَ كَذَا وَكَذَا (Lth, T, L,) inf. n. أَثَرٌ and أَثَرٌ (L,) *I have assuredly purposed to do such and such things. (Lth, T, L.)* — See also 4. — And see 10.

2. **أَثَرَ فِيهِ**, inf. n. تَأْتِيرٌ, *He, or it, made, (M<sub>sb</sub>), or left, (M, K,) or caused to remain, (S,) an impression, or a mark, or trace, upon him, or it. (S,\* M, M<sub>sb</sub>, K:\*)* It is said of a sword, [meaning *It made, or left, a mark, or scar, upon him, or it,*] and in like manner of a blow. (T, TA.) [Whence,] أَثَرَ فِي عِرْضِهِ  $\dagger$  [*He scarred his honour.*] (K in art. وِخْش.) You say also, أَثَرَ بِوَجْهِهِ السُّجُودِ [Prostration in prayer made, or left, a mark, or marks, upon his face and upon his forehead]. (T,\* TA.) See also 1, first sentence. — *He, or it, made an impression, or produced an effect, upon him, or it; impressed, affected, or influenced, him, or it. (The Lexicons passim.)* — أَثَرَ كَذَا بِكَذَا (T, TT,) or أَثَرَ (K,) *He, or it, made such a thing to be followed by such a thing. (T, TT, K:\*)*

4: see 2, last sentence. — [Hence, app.,] أَثَرُهُ (As, T, M, M<sub>sb</sub>), inf. n. إِثَارٌ (As, T,) *He preferred him, or it. (As, T, M, M<sub>sb</sub>, TA.)* You say, أَثَرُهُ عَلَيْهِ *He preferred him before him: so in the Kur xii. 91. (As, M.)* And أَثَرْتُ فَلَانًا [I preferred such a one before myself], from الإِثَارِ (S.) And قَدْ أَثَرْتُكَ بِهِ *I have preferred for thee it; I have preferred to give thee it, rather than any other thing. (T.)* And أَثَرْتُ أَنْ يَفْعَلَ كَذَا *He preferred doing such a thing; as also أَثَرٌ, inf. n. أَثَرٌ; and أَثَرٌ. (M.)* — أَثَرٌ also signifies *He chose, or elected, or selected. (K:)* — And أَثَرُهُ *He honoured him; paid him honour. (M, K:)*

5. **تَأَثَرَ** *It received an impression, or a mark, or trace; became impressed, or marked. (M<sub>sb</sub>.)* — *He, or it, had an impression made, or an effect produced, upon him, or it; became impressed, affected, or influenced. (The Lexicons passim.)* — See also 8.

8. **أَتَتْهُ**, [written with the disjunctive alif أَتَتْهُ,] and تَأْتَرُهُ, *He followed his footsteps: (M, K:)* or *did so diligently, or perseveringly. (TA.)*

10. **اسْتَأْثَرَ عَلَى أَصْحَابِهِ**; (ISk, S, K;) and أَثَرَ عَلَيْهِمْ, aor.  $\epsilon$ ; (K;) *He chose for himself [in preference to his companions] (ISk, S, K) good things, (K,) in partition, (TA,) or good actions, and qualities of the mind. (ISk, S.)* And اسْتَأْثَرَ بِالنَّسِيِّ (S, K,) or النَّسِيِّ (M<sub>sb</sub>), *He had the thing to himself, with none to share with him in it: (S, M<sub>sb</sub>, K:)* and the former signifies *he appropriated the thing to himself exclusively, (M, K,) عَلَى غَيْرِهِ in preference to another or others. (M.)* It is said in a trad., إِذَا اسْتَأْثَرَ اللهُ بِشَيْءٍ قَالَهُ, *When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to*

*forget it. (M.)* And one says, اسْتَأْثَرَ اللهُ بِفُلَانٍ, (and فَلَانًا, TA,) [*God took such a one to Himself,*] when a person has died and it is hoped that he is forgiven. (S, M, A, K:)

**أَثَرٌ** (AZ, T, S, A, L, K, &c.) said by Yağkoob to be the only form known to As, (S,) and أَثَرٌ, which is a form used by poetic licence, (M, L,) and إِثَرٌ (M, L, K,) and أَثَرٌ (M,) and أَثَرٌ, which is in like manner a sing., not a pl., (T, L,) and أَثَرَةٌ (El-Leblee,) and أَثِيرٌ (K,) *The diversified wavy marks, streaks, or grain, of a sword; syn. فَرْنَدٌ; (As, T, S, M, A, L, K:)* and دِيْبَاجَةٌ; and تَسْلُسُلٌ; and أَثَرٌ (M, L:) pl. [of the first] أَثَرٌ (T, M, L, K:) the pl. of أَثَرَةٌ is أَثَرٌ. (El-Leblee.) Khufaf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

• جَلَاهَا الصِّقْلُونَ فَأَخْلَصُوهَا •  
• حِفَاةَا كُلِّهَا يَتَّقِي بِأَثَرِ •

[The furbishers polished them, and freed them from impurities, making them light: each of them preserving itself from the evil eye by means of its lustre]: *i. e., each of them opposes to thee its lustre: (S, L:)* أَثَرٌ is a contraction of يَتَّقِي; and the meaning is, when a person looks at them, their bright rays meet his eye, so that he cannot continue to look at them. (L.)

**أَثَرٌ** *The scar of a wound, remaining when the latter has healed; (As, Sh, T, S, M, K:)* as also أَثَرٌ (S, K) and أَثَرٌ (Sh, T:) pl. أَثَارٌ, though properly إِثَارٌ, with kesr to the ا; [but why this is said, I do not see; for أَثَارٌ is a regular pl. of all the three forms of the sing.;] and أَثَرٌ may be correctly used as a pl. (Sh, T, L.) — *A mark made with a hot iron upon the inner [i. e. under] part of a camel's foot, by which to trace his footprints: (M, K:)* pl. أَثَارٌ. (M.) [See also أَثَرَةٌ.] — *Lustre, or brightness, of the face: as also أَثَرٌ. (M, K:)* — See أَثَرٌ. — See also أَثَرٌ.

**أَثَرٌ**: see أَثَرٌ, in three places: — and أَثَرٌ: — and see أَثَرٌ, in two places. — Also, (S, M, K,) and أَثَرٌ (M, K,) but the latter is disallowed by more than one authority, (TA,) *What is termed the خَلَاصَةٌ [q. v.] of clarified butter: (S, M, K:)* or, as some say, *the milk when the clarified butter has become separated from it. (M.)* [See also قَسْدَةٌ.]

**أَثَرٌ** *A remain, or relic, of a thing; (M, M<sub>sb</sub>, K:)* as of a house; as also أَثَارَةٌ (M<sub>sb</sub>) *a trace remaining of a thing; and of the stroke, or blow, of a sword: (S:)* see also أَثَرٌ: *a sign, mark, or trace; opposed to the عَيْنِ, or thing itself: (TA:)* *a footstep, vestige, or track; a footprint; the impression, or mark, made by the foot of a man [&c.] upon the ground; as also أَثَرٌ: and an impress, or impression, of anything: (El-Wā'ce:)* pl. أَثَارٌ (M, M<sub>sb</sub>, K) and أَثَرٌ (M, K.) [The sing. is also frequently used in a pl. sense: and the former of these pls. is often used to signify *Remains, or monuments, or memorials, of anti-*