

gen. n., and] the n. un. is with δ : (AZ, T, S, M, M_{sb}, K:) or it has no n. un.: (Fr, T, S, M_{sb}, K:) if you form a pl. from اثاث, you say, ثَلَاثَةٌ, [originally أَثْبَثَةٌ, like أَطْعَمَةٌ, pl. of طَعَامٌ,] and أَثْبَثَةٌ. (Fr, T.)

أَثْبَثٌ *Much in quantity, abundant, or numerous: and great, or large: as also أَثْبَثٌ* (M, K;) which is, in my opinion, [says ISd, originally أَثْبَثٌ,] of the measure فَعْلٌ (M:) the fem. is أَثْبَثَةٌ: and the pl. is إِثْبَاتٌ and أَثْبَاتٌ; (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, تَبَاتِ أَثْبَثٌ *Herbage, or a herb, that is abundant, or plenteous, and tangled, or luxuriant: (T, S:)* or *abundant and tall. (M.)* And شَعْرٌ أَثْبَثٌ *Hair that is abundant, and tangled, or luxuriant: (S:)* or *abundant (T, M) and long. (M.)* And لِحْيَةٌ أَثْبَثَةٌ, and أَثْبَثَةٌ, *A thick beard. (M, TA.)* And أَمْرَةٌ أَثْبَثَةٌ *A fleshy woman: (M, TA:)* pl. أَثْبَاتٌ, (M,) signifying *fleshy women; (S, M, K;)* as also إِثْبَاتٌ: (M:) or the former of these pls. signifies *tall, full-grown, women. (K.)*

أَثْبَثٌ *i. q. أَثَابِي* (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. ϵ , 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. ϵ (S, M, M_{sb}, K) and ϵ , (M, K,) inf. n. **أَثَرٌ** (T, S, M, M_{sb}, 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_{sb},* K:*)* or *he related that wherein they had preceded [as narrators: so I render أَثَابَهُمْ 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 عَنْهُ الكَذِبَ, meaning *He related, as heard from him, what was false. (L, from a trad.)* — **أَثَرَ**, aor. ϵ , (M,) inf. n. **أَثَرٌ**, (M, K,) also signifies *Multum inquit camelus camelam. (M, K.)* — **أَثَرَ لِلأَمْرِ**, aor. ϵ , *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:)* — **لَقَدْ أَثَرْتُ 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. **تَأَثَّرٌ**, *He, or it, made, (M_{sb}), or left, (M, K,) or caused to remain, (S,) an impression, or a mark, or trace, upon him, or it. (S,* M, M_{sb}, 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,] **أَثَرَفِي عِرْضِهِ** † [*He scarred his honour.*] **أَثَرَ بوجهِهِ**, (و.خ.ش.) You say also, **أَثَرَ بوجِبِيهِ 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 **أَثَرٌ**, (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_{sb}), inf. n. **إِيثَارٌ**, (As, T,) *He preferred him, or it. (As, T, M, M_{sb}, TA.)* You say, **أَثَرُهُ عَلَيْهِ** *He preferred him before him: so in the Kur xii. 91. (As, M.)* And **أَثَرْتُ فَلَانًا عَلَى نَفْسِي** [*I preferred such a one before myself,*] from الإِيثَارِ. (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. **تَأَثَّرَ** *It received an impression, or a mark, or trace; became impressed, or marked. (M_{sb}.)* — **هوَ**, 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 **تَأْتَتْهُ**, *He followed his footsteps: (M, K:)* or *did so diligently, or perseveringly. (TA.)*

10. **اسْتَأَثَرَ عَلَى أَصْحَابِهِ**; (ISk, S, K;) and **أَثَرَ عَلَيْهِمَ**, aor. ϵ ; (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 **اسْتَأَثَرَ**, (M_{sb}), **بِالشَّىءِ**, (S, K,) or **بِالشَّىءِ**, (M_{sb}), *He had the thing to himself, with none to share with him in it: (S, M_{sb}, 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 اسْتَأَثَرَ 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, **اسْتَأَثَرَ اللهُ بِفُلَانٍ**, (and **فُلَانًا**, 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 **إِثْرٌ**, (M, L, K,) and **أَثْرٌ**, (M,) and **أَثْرٌ**, which is in like manner a sing., not a pl., (T, L,) and **أَثْرَةٌ**, (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 **تَسْلُسُلٌ**; and **دِيَابَجَةٌ**; (AZ, T;) and its *lustre, or glitter: (M, L:)* pl. [of the first] **أَثُورٌ**: (T, M, L, K:) the pl. of **أَثْرَةٌ** is **أَثْرٌ**. (El-Leblee.) Khufaf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

• جَلَاهَا الصِّقْلُونَ فَأَخْلَصُوهَا
• حِفَاةً كُلَّهَا يَتَّقِي بِأَثْرِ

[*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:) **يَتَّقِي** 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.)

أَثْرٌ *The scar of a wound, remaining when the latter has healed; (As, Sh, T, S, M, K:)* as also **أَثْرٌ** (S, K) and **أَثْرٌ**: (Sh, T:) pl. **أَثَارٌ**, though properly **إِثَارٌ**, with kesr to the λ ; [but why this is said, I do not see; for **أَثَارٌ** is a regular pl. of all the three forms of the sing.;] and **أَثُورٌ** 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. **أَثُورٌ**. (M.) [See also **أَثْرَةٌ**.] — *Lustre, or brightness, of the face: as also أَثْرٌ*. (M, K.) — See **أَثْرٌ**. — See also **أَثْرٌ**.

أَثْرٌ: see **أَثْرٌ**, in three places: — and **أَثْرٌ**: — and see **أَثْرٌ**, in two places. — Also, (S, M, K,) and **أَثْرٌ**, (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**.]

أَثْرٌ *A remain, or relic, of a thing; (M, M_{sb}, K:)* as of a house; as also **أَثَارَةٌ**: (M_{sb};) *a trace remaining of a thing; and of the stroke, or blow, of a sword: (S:)* see also **أَثْرٌ**: *a sign, mark, or trace; opposed to the عَيْنِ, or thing itself: (TA:)* *a footprint, vestige, or track; a footprint; the impression, or mark, made by the foot of a man [&c.] upon the ground; as also أَثْرٌ*; and *an impress, or impression, of anything: (El-Wā'ce:)* pl. **أَثَارٌ** (M, M_{sb}, K) and **أَثُورٌ**. (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-*