

(M,) or **ذَاتِ يَدَيْنِ** (K,) and **ذَاتِ يَدَيْنِ** (IAar, M, K,) and **ذَاتِ يَدَيْنِ**, and **أَثَرُ ذِي أُثَيْرٍ** (K,) and **أَثَرُ ذِي أُثَيْرِينَ** (M, as from Lh,) or **أَثَرُ ذِي أُثَيْرِينَ** (K,) and **أَثَرُ ذِي أُثَيْرِينَ** (Lh, M, K:) or, as some say, **أَثَرُ الأَثِيرِ** signifies *the daybreak, or dawn*; and **ذُو أُثَيْرٍ**, *the time thereof*. (M, TA.) Fr says that **أَثَرُ ذِي أُثَيْرٍ** and **أَثَرُ ذِي أُثَيْرٍ**, and **أَثَرُ ذِي أُثَيْرٍ**, 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*: **مَا** 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 **خُذْ هَذَا 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 **مَا** is here redundant. (T, TA.)

أَثَرَةٌ: see **تَأْتُرُ**.

تَأْتُرُ: see **أَثَرَةٌ**, in two places: and see **مِثْرَةٌ**, in two places.

مَأْتِرَةٌ (T, S, M, K, &c.) and **مَأْتِرَةٌ** (S, M, K) and **أَثَرَةٌ** (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 حَسَبٍ [or grounds of pretension to respect, &c.]*: pl. of the first and second, **مَأْتِرَاتٌ**. (AZ, T.)

مِثْرَةٌ and **تَوْتُورٌ** *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 **تَوْتُورٌ** has a different meaning, explained above, voce **أَثَرَةٌ**. (M.) The **مِثْرَةٌ** of a horse's saddle is without hemz. (S.)

مَأْتِرٌ *A camel having a mark made upon the bottom of his foot with the iron instrument called مِثْرَةٌ, 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 مَتْنٌ [or broad side, or the middle of the broad side, of the blade,] diversified navy marks, streaks, or grain, or lustre or glitter*: (M, K:) [in some copies of the latter of which, instead of **أَثَرٌ**, I find **أَثَرٌ**:] 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 **الأَثَرُ**, as signifying **الغِرْنَدُ**: (S, M:) so says Aḡ:

(S:) [ISd says,] **مَأْتِرٌ** 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.)

ائف

1. **أَيْفُ القَدْرِ**: see 2. — **أَيْفُهُ**, aor. َ, (T, S, M, K,) inf. n. **أَيْفٌ**, (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. **أَيْفُ القَدْرِ**, (T, S, M, K,) inf. n. **تَأْتِيفٌ**, (S, K,) *He put the cooking-pot upon the أَثَافِي [pl. of **أَثَافِيَّة**, q. v.]; (T, S, M, K;) as also **أَثَافِيَّةٌ**, (M, TA,) inf. n. **أَثَافِيَّةٌ**; (TA;) or **أَثَافِيَّةٌ**, (so in some copies of the K in art. **ثَغِي**) inf. n. **أَيْثَافٌ**; (TA in that art. ;) the first of which is a dial. var. of **ثَغَاها**, inf. n. **تَثَغِيَّةٌ**; (S;) and **أَثَافَاها**, whence **قَدْرٌ مَوْثَغَاةٌ**. (M.)*

4: see 2.

5. **تَأْتَيْتِ القَدْرُ** *The cooking-pot was put upon the أَثَافِي*. (TA.) — **تَأْتَفُوهُ** *They surrounded him, or it*: (S, K:*) *they became around him, or it, like the أَثَغِيَّة [or rather like the **أَثَافِي**]: (M:) *they collected themselves together around him, or it*. (A, TA.) — **تَأْتَفُ المَكَانَ**, (T, S, K,) or **بِالمَكَانِ**, (M,) *He (a man, S) kept to the place*; (T, K;) *remained in it*; (M;) *did not quit it*. (AZ, T, S, M.) — **تَأْتَفُهُ** 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 **الأَثَغِيَّة**; but from **أَتَفْتُ الرَّجُلَ**, meaning "I followed the man." (T.) — **تَأْتَفُوا عَلَى الأَمْرِ** *They aided, or assisted, one another to do, or accomplish, the thing, or affair*. (M, L.)*

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

أَيْفٌ [probably a mistake for **أَثَافِي**] *Continuing, permanent, constant, firm, or established*: (K, TA:) so in the Moḥeṭ. (TA.) — Also, (K, and so in a copy of the S,) or **أَيْفٌ**, [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.)

أَيْفِيَّةٌ and **أَيْفِيَّةٌ** [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 **أَثَافِي** and **أَثَافِي**; (T, S, [in which latter

it is written differently in different copies, with the article prefixed, **الأَثَافِي** and **الأَثَافِي**, but in both manners in art. **ثَغِي**,] 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. **ثَغِي**; &c. :) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called **أَيْفِيَّةٌ**, but **مِنْصَبٌ**; (T;) [and this is what is meant by **أَيْفِيَّةٌ مِنْ حَدِيدٍ** in art. **ثَغِي** in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. **نِصَبٌ**.) **أَيْفِيَّةٌ** may be of the measure **فُعْلُوِيَّةٌ** [from **أَيْفٌ**], and it may be of the measure **أَفْعُولِيَّةٌ** [from **ثَغِي**; in either case originally **أَفْعُولِيَّةٌ**]. (A, L.) **ثَالِثَةُ الأَثَافِي** 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,) **رَمَاهُ اللهُ بِثَالِثَةِ الأَثَافِي** (A'Obeyd, T, K) *May God smite him with the mountain*; meaning, † *with a calamity*; (Th, TA, K in art. **ثَغِي**;) *with a calamity like the mountain [in greatness]*; (Th, M;) for when they do not find the third of the **أَثَافِي**, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. **ثَغِي**;) or, *with difficulties, or troubles, or calamities*: (As, T:) or, *with all evil*; evils being likened to one **أَيْفِيَّةٌ** after another, and the third being the last: (T, K:) so says Aboo-Sa'ced: (T:) or, *with the last of evil*; and *the last of everything hateful*: (AO in Ḥar p. 84:) or, *with a great calamity*. (Ḥar ib.) One says also, **فُلَانٌ ثَالِثَةُ الأَثَافِي**, meaning † *Such a one is the heaviest, most burdensome, or most troublesome, of the people*. (Ḥar ubi supr.) — [Hence also,] **الأَثَافِي** is a name applied to † *certain stars* [accord. to Ideler, as mentioned by Freytag in his Lex., the stars σ and τ and υ Draconis] *over against the head of the قَدْرُ*; which is the name of certain stars disposed in a round form. (AḤát, K.) [Also] a name given by the vulgar to † [The three chief stars in the constellation called] **الثَلْيَاقُ** [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. **ثَغِي**;) or [only] the latter, with kesr, (M, and so in the K in art. **ثَغِي**;) also signifies † *A number*, (M,) or *a great number*, (K, and so in the S in art. **ثَغِي**;) and *a company, or congregated body, of men*: (M, K:) pl. as above. (M.) You say, **هَمْرٌ عَلَيْهِ** **أَيْفِيَّةٌ وَاحِدَةٌ** † [They are against him one band]. (TA.) And **بَقِيَتْ مِنْ بَنِي فُلَانٍ أَثَغِيَّةٌ حَسَنَاءٌ** *There remained of the sons of such a one a great number*. (S in art. **ثَغِي**.)

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

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

أَيْفِيَّةٌ *A cooking-pot put upon the أَثَافِي*