

(M,) or **ذَاتِ يَدَيْنِ** (K,) and **ذِي يَدَيْنِ** (IAar, M, K,) and **أَثِيرَةَ ذِي أَثِيرٍ**, and **أَثِيرَةَ ذِي أَثِيرٍ** (K,) and **أَثِيرَةَ ذِي أَثِيرٍ** (M, as from Lh,) or **أَثِيرَةَ ذِي أَثِيرٍ** (K,) and **أَثِيرَةَ ذِي أَثِيرٍ** (Lh, M, K:) or, as some say, **أَثِيرَةَ ذِي أَثِيرٍ** signifies the daybreak, or dawn; and **ذُو أَثِيرٍ**, the time thereof. (M, TA.) Fr says that **أَثِيرَةَ ذِي أَثِيرٍ**, and **أَثِيرَةَ ذِي أَثِيرٍ**, and **أَثِيرَةَ ذِي أَثِيرٍ**, signify *Begin thou with this first of every thing*. (TA.) One says also, **أَفْعَلُهُ**, **أَثِيرًا**, (T, M, TA,) and **أَثِيرًا**, (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 **أَثِيرًا** 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.)

أَثِيرَةٌ: see **أَثِيرَةٌ**.

أَثِيرَةٌ: see **أَثِيرَةٌ**, in two places: and see **مِثْرَةٌ**, in two places.

مَأْتِرَةٌ (T, S, M, K, &c.) and **مَأْتِرَةٌ** (S, M, K) and **أَثِيرَةٌ** (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.)

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

مَأْتِرَةٌ 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 **مَنْ** [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 **أَثِيرٌ**, I find **أَثِيرٌ**:] or having its **مَنْ** 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 **الأَثِير**, as signifying **الغِرْبَد**: (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.)

اثف

1. **أَثَفَ الْقَدْرَ**: see 2. — **أَثَفُهُ**, aor. -, (T, S, M, K,) inf. n. **أَثَفٌ**, (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-'Abbād, 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 الْقَدْرَ**, (T, S, M, K,) inf. n. **أَثَفٌ**, (S, K,) *He put the cooking-pot upon the أَثَافِي [pl. of **أَثَافِي**, q. v.]; (T, S, M, K;) as also **أَثَفَا**, (M, TA,) inf. n. **أَثَفٌ**; (TA;) or **أَثَفَا**, (so in some copies of the K in art. **ثَفَى**) inf. n. **أَثَافٌ**; (TA in that art. ;) the first of which is a dial. var. of **أَثَافَا**, inf. n. **أَثَفِي**; (S;) and **أَثَافَا**, whence **قَدْرٌ مَوْثِقَةٌ**. (M.)*

4: see 2.

5. **أَثَفَتِ الْقَدْرَ** *The cooking-pot was put upon the أَثَافِي*. (TA.) — **أَثَفُوهُ** *They surrounded him, or it*: (S, K:*) *they became around him, or it, like the أَثَفِي [or rather like the **أَثَافِي**]: (M:) *they collected themselves together around him, or it*. (A, TA.) — **أَثَفَ الْمَكَانَ**, (T, S, K,) or **بِالْمَكَانِ**, (M,) *He (a man, S) kept to the place; (T, K;) remained in it; (M;) did not quit it*. (AZ, T, S, M.) — **أَثَفَهُ** 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 **أَثَفِي**; but from **أَثَفْتُ الرَّجُلَ**, meaning "I followed the man." (T.) — **أَثَفُوا عَلَى الْأَمْرِ** *They aided, or assisted, one another to do, or accomplish, the thing, or affair*. (M, L.)*

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

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

أَثَفِي and **أَثَفِي** [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 **أَثَافٍ**; (T, S, [in which latter

it is written differently in different copies, with the article prefixed, **الْأَثَافِي** and **الْأَثَافِي**, but in both manners in art. **ثَفَى**,] 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. **ثَفَى**; &c. :) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called **أَثَفِي**, but **مِنْصَبٌ**; (T;) [and this is what is meant by **أَثَفِي** in art. **ثَفَى** in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. **ثَفَى**.) **أَثَفِي** may be of the measure **فُعْلُوِيَّةٌ** [from **أَثَفَى**], and it may be of the measure **أَفْعُولِيَّةٌ** [from **أَثَفَى**; in either case originally **أَفْعُولِيَّةٌ**]. (A, L.) **ثَالِثَةُ الْأَثَافِي** 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 اللَّهُ بِثَالِثَةِ الْأَثَافِي** (A'Obeyd, T, K) *May God smite him with the mountain*; meaning, † *with a calamity*; (Th, TA, K in art. **ثَفَى**;) *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. **ثَفَى**;) or, *with difficulties, or troubles, or calamities*: (As, T:) or, *with all evil*; evils being likened to one **أَثَفِي** 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 الْأَثَافِي**, meaning † *Such a one is the heaviest, most burdensome, or most troublesome, of the people*. (Ḥar ubi supr.) — [Hence also,] **الْأَثَافِي** 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 **قَدْرٌ**; which is the name of certain stars disposed in a round form. (AḤāt, K.) [Also] a name given by the vulgar to † [The three chief stars in the constellation called] **الشَّلْيَاقُ** [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. **ثَفَى**;) or [only] the latter, with kesr, (M, and so in the K in art. **ثَفَى**;) also signifies † *A number*, (M,) or *a great number*, (K, and so in the S in art. **ثَفَى**;) and *a company, or congregated body, of men*: (M, K:) pl. as above. (M.) You say, **هَمْرٌ عَلَيْهِ** [They are against him one band]. (TA.) And **بَقِيَتْ مِنْ بَنِي فُلَانٍ أَثَفِيَةٌ خَسَنَاءٌ** *There remained of the sons of such a one a great number*. (S in art. **ثَفَى**.)

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

مَوْثِقَةٌ † *Short, broad, plump, and fleshy*. (K.) — And, with ة, † *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 **مَوْثِقَةٌ**, in art. **ثَفَى**.]

أَثَافِي *A cooking-pot put upon the*