quity, or *of any past time.*] It is said in a prov., لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ *I will not seek a trace*, or *vestige*, [or, as we rather say in English, *a shadow*,] *after* suffering *a reality*, or *substance*, to escape me: or, as some relate it, لَا تَطْلُبْ *seek not thou.* (Ḥar pp. 120 and 174.) And one says, قَطَعَ ٱللّٰهُ أَثَرَهُ [*May God cut short his footsteps*]: meaning may *God render him crippled:* for when one is crippled, his footsteps cease. (TA.) And فُلَانٌ لَا يَصْدُقُ أَثَرُهُ, and أَثَرُهُ, *Such a one*, if asked, *will not tell thee truly whence he comes:* (M in art. صدق:) a prov. said of a liar. (TA.) And خَرَجْتُ, (Ṣ, M,* Ḳ,) and جِئْتُ, (El-Wá'ee, Mṣb,) فِى أَثَرِهِ, and ▼ فِى إِثْرِهِ, (T, Ṣ, M, Mṣb, Ḳ,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and عَلَى أَثَرِهِ, and ▼ على إِثْرِهِ, (El-Wá'ee, Mṣb,) *I went out*, (Ṣ, &c.,) and *I came*, (El-Wá'ee, Mṣb,) *after him:* (M, A, Ḳ:) or *at his heel:* (Expos. of the Fṣ:) or *following near upon him*, or *hard upon him*, or *near after him*, or *following him nearly:* (Mṣb:) *as though treading in his footsteps.* (El-Wá'ee.) And أَثَرَ ذِى أَثِيرَيْنِ: see أَثِيرٌ. (Ḳ.) — *An impress* or *impression, a mark, stamp, character*, or *trace, in a fig. sense; an effect.* (The Lexicons passim.) You say, عَلَى مَاشِيَتِهِ أَثَرٌ حَسَنٌ *Upon his camels*, or *sheep*, or *goats, is an impress of a good state*, or *condition; of fatness, and of good tending;* like إِصْبَعٌ. (TA in art. صبع.) And إِنَّهُ لَحَسَنُ الأَثَرِ فِى مَالِهِ *Verily he has the impress of a good state*, or *condition, in his camels*, or *sheep*, or *goats;* like حَسَنُ الإِصْبَعِ, and المَسِّ. (TA ubi suprà.) And عَلَيْهِ أَثَرُ كَذَا *He*, or *it, bears the mark, stamp, character*, or *trace, of such a thing.* (The Lexicons passim.) — [The pl.] آثَارٌ also signifies *Signs*, or *marks, set up to show the way.* (Ḳ.) — Also the sing., *i. q.* أُثْرٌ, q. v. (M, L.) — Also *i. q.* خَبَرٌ [both of which words are generally held to be syn., as meaning *A tradition*, or *narration relating or describing a saying or an action &c., of Moḥammad*]: (M, Ḳ:) or, accord. to some, the former signifies *what is related as received from* [*one or more of*] *the Companions of Moḥammad;* (TA;) but it may also be applied to *a saying of the Prophet;* (Kull p. 152;) and the latter, what is from Moḥammad himself; (TA;) or from another; or from him or another: (Kull p. 152:) or the former signifies *i. q.* سُنَّةٌ [*a practice or saying*, or the *practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad, as handed down by tradition*]: (Ṣ, A:) pl. آثَارٌ. (Ṣ, M.) You say, وَجَدْتُهُ فِى الأَثَرِ [*I found it in the traditions of the practices and sayings of the Prophet;* &c.]: and فُلَانٌ مِنْ حَمَلَةِ الآثَارِ [*Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet;* &c.]. (A.) — A man's *origin;* as in the sayings, مَا يُدْرَى لَهُ أَيْنَ أَثَرٌ *It is not known where was his origin;* and مَا يُدْرَى لَهُ مَا أَثَرٌ *It is not known what is his origin.* (Ks, Lḥ, M.) — The *term*, or *period, of life:* so called because it follows life: (Mṣb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.) — [For the former of these two reasons,] آثَارَهُمْ in the Ḳur xxxvi. 11 means *The rewards and punishments of their good and evil lives.* (M, L.) = آثَارٌ is also a pl. of ثَأْرٌ, q. v.; formed by transposition from أَثْأَرٌ. (Yaạ-ḳoob, and M in art. ثأر.)

أَثِرٌ A man *who chooses for himself* [in preference to his companions] (ISk, Ṣ, M, Ḳ) *good things*, (Ḳ,) *in partition*, (M, TA,) or *good actions, and qualities of the mind;* (ISk, Ṣ;) as also ▼ أَثْرٌ. (M, Ḳ.)

أَثْرٌ: see أُثْرٌ.

أُثْرٌ: see أُثْرٌ, in two places: — and see أَثْرٌ.

أَثَرَةٌ: see أَثَارَةٌ.

أُثْرَةٌ: see أَثَارَةٌ. — *A mark which is made by the Arabs of the desert upon the inner* [i. e. *under*] *part of a camel's foot;* as also ▼ تَأْثُورٌ, and, accord. to some, ▼ تُؤْثُورٌ; whence one says, رَأَيْتُ أُثْرَتَهُ, and ▼ تُؤْثُورَهُ, *I saw the place of his footsteps upon the ground:* (M:) or the *abrasion of the inner* [i. e. *under*] *part of a camel's foot with the instrument of iron called* مِئْثَرَة *and* تُؤْثُور, *in order that his footprints may be traced.* (Ṣ.) [See also أُثْرٌ.] — See also أَثْرٌ. — And see مَأْثُرَةٌ. — *Preference.* (A.) You say, لَهُ عِنْدِى أُثْرَةٌ *He has a preference in my estimation.* (A.) And هُوَ ذُو أُثْرَةٍ عِنْدَ الأَمِيرِ *He has a preference in the estimation of the prince*, or *commander.* (A.) And فُلَانٌ ذُو أُثْرَةٍ عِنْدَ فُلَانٍ, (TA,) or ▼ أَثَرَةٍ, (T,) *Such a one is a favourite with such a one.* (T, TA.) See also أَثَرَةٌ, in two places. — أُثْرَةَ ذِى أَثِيرٍ: see أَثِرٌ. = *Dearth, scarcity, drought*, or *sterility*, (جَدْبٌ [in the CḲ جَذْب],) *and an unpleasant state* or *condition.* (M, Ḳ.)

إِثْرَةٌ: see أَثَرَةٌ. — إِثْرَةَ مَا: see أَثِرٌ.

أَثَرَةٌ: see أَثَارَةٌ. — A subst. [signifying The *appropriation of a thing or things to oneself exclusively:* the *having a thing to oneself, with none to share with him in it:*] from اِسْتَأْثَرَ بِالشَّىْءِ. (Ṣ, M.) And, as also ▼ أُثْرَةٌ and ▼ إِثْرَةٌ and ▼ أُثْرَى, The *choice for oneself* [in preference to his companions] *of good things*, (M,* Ḳ,* TA,) *in partition;* (M, TA;) the *choice and preference of the best of things, and taking it*, or *them, for oneself:* (TA:) the pl. of the second is أُثَرٌ. (TA.) You say, أَخَذَهُ بِلَا أَثَرَةٍ, and ▼ بِلَا أُثْرَةٍ, [&c.,] *He took it without a choice and preference of the best of the things, and the taking the best for himself.* (T, TA.) And a poet says,

* فَقُلْتُ لَهُ يَا ذِئْبُ هَلْ لَكَ فِى أَخٍ *
* يُؤَاسِى بِلَا أُثْرَى ▼ عَلَيْكَ وَلَا بُخْلِ *

[*And I said to him, O wolf, hast thou a desire for a brother who will share without choice of the best things for himself in preference to thee, and without niggardness?*]. (M, TA.) See also أُثْرَةٌ.

أُثْرَى: see أَثَرَةٌ, in two places.

أَثِيرٌ: see أَثْرٌ. — [*That makes a large footprint*, or *the like.*] You say, دَابَّةٌ أَثِيرَةٌ *A beast that makes a large footprint upon the ground with its hoof*, (AZ, Ṣ, M, Ḳ,) or *with its soft foot, such as that of the camel.* (AZ, Ṣ.) — A man *possessing power and authority; honoured:* pl. أُثَرَاءُ: fem. أَثِيرَةٌ. (M.) — فُلَانٌ أَثِيرِى *Such a one is my particular friend:* (Ṣ, Ḳ:) or *is the person whom I prefer.* (A.) فُلَانٌ أَثِيرٌ عِنْدَ فُلَانٍ *Such a one is a favourite with such a one.* (T.) — آثَرَ ذِى أَثِيرٍ, and أَوَّلَ ذِى أَثِيرٍ, &c.: see آثَرَ. — شَىْءٌ كَثِيرٌ أَثِيرٌ [*A thing very abundant, copious*, or *numerous*]: اثير is here an imitative sequent, (Ṣ, Ḳ,*) like بَثِيرٌ. (Ṣ.) = الأَثِيرُ [ὁ αἰθήρ, *The ether;*] *the ninth, which is the greatest, sphere, which rules over* [*all*] *the other spheres:* [said to be] so called because it affects the others (يُؤَثِّرُ فِى غَيْرِهِ). (MF.) [It is also called فَلَكُ الأَطْلَسِ, and فَلَكُ العَرْشِ; and is said to be next above that called فَلَكُ الكُرْسِىِّ.]

أَثَارَةٌ: see أَثْرٌ. You say, سَمِنَتِ الإِبِلُ عَلَى أَثَارَةٍ, (Ṣ, M,*) or على أَثَارَةٍ مِنْ شَحْمٍ, (A,) *The camels acquired fat, upon*, or *after, remains of fat.* (Ṣ, M,* A.) And غَضِبَ عَلَى أَثَارَةٍ قَبْلَ ذَاكَ *He became angry the more, having been angry before that.* (Lḥ, M.) And أَغْضَبَنِى فُلَانٌ عَلَى أَثَارَةِ غَضَبٍ *Such a one angered me when anger yet remained in me.* (A.) And أَثَارَةٌ مِنْ عِلْمٍ, and ▼ أَثَرَةٌ, (T, Ṣ, M, Ḳ,) and ▼ أُثْرَةٌ, (M, Ḳ,) or ▼ أَثْرَةٌ, (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرُ الحَدِيثِ,] (T,) signify *A remain*, or *relic, of knowledge*, (Zj, T, Ṣ, M, Ḳ, and Jel in xlvi. 3 of the Ḳur,) *transmitted*, or *handed down*, (Ḳ, Jel,) *from the former generations:* (Jel:) or *what is transmitted*, or *handed down, of knowledge:* (Zj, M:) or *somewhat transmitted from the writings of the former generations:* (TA:) by the knowledge spoken of [in the Ḳur ubi suprà] is meant that of writing, which was given to certain of the prophets. (I 'Ab.)

آثِرٌ One *who relates*, or *recites, a tradition, narrative*, or *story*, or *traditions*, &c., *as received*, or *heard, from another*, or *others; a narrator thereof.* (T, Ṣ,* L.) The saying of 'Omar, on his being forbidden by Moḥammad to swear by his father, مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا آثِرًا, means *I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person.* (A'Obeyd, T, Ṣ, TA.) — أَفْعَلُ هٰذَا آثِرًا مَّا, (IAạr, T, Ṣ, Ḳ,) and آثِرًا without ما, (IAạr, T,) and آثِرَ ذِى أَثِيرٍ, (Ṣ, Ḳ,) mean *I will do this the first of every thing.* (Ṣ, Ḳ.*) And in like manner, after لَقِيتُهُ [*I met him*, or *it*], one says, آثِرًا مَّا, [and آثِرَ ذِى أَثِيرٍ,] and ▼ أَوَّلَ ذِى أَثِيرٍ, (M, Ḳ,) and