

vices, or faults]. (A.) — And The keeper of the curtain [that hangs over, and closes, the door of a chamber]. (M.A.)

إِسْتَارٌ: see **سُتْرٌ**. — Also **Four**: (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. **چهار**: pl. **أَسَاتِيرٌ** and **أَسَاتِيرٌ**. (T.A.) It is applied to men: (S, M:) and you also say, **أَكْلَتُ إِسْتَارًا مِنَ الْخُبْزِ** meaning *I have eaten four cakes of bread.* (T.A.) — And The fourth of a party of people. (T.A.) — And The weight of four **mithkáls** (مَثَاقِيل) and a half: (S, K:) [see **رُطْلٌ**:] likewise arabicized: (Az:) [app. from the Greek **saryp**:] pl. **أَسَاتِيرٌ**. (S.)

إِسْتَارَةٌ: { **سُتْرٌ**: } see **سُتْرٌ**.

حَجَابًا مَسْتُورًا: see **سُتْرٌ**, in two places. — **مَسْتُورٌ**: in the Kur xvii. 47, means *A veil covered by another veil*; implying the thickness of the veil: (S:) or **مَسْتُورٌ** is here of the measure **مَفْعُولٌ** in the sense of the measure **مَاتِيٌّ**, **فَاعِلٌ**, like **مَاتِيٌّ** in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (T.A.;) and Th explains it as signifying *preventing*, or *hindering*, or *obstructing*; and says that it is of the measure **مَفْعُولٌ** because the veil itself is hidden from man. (M.)

جَارِيَةً مُسْتَرَةً: *A girl kept behind, or within, the curtain.* (S.)

هُوَ مُدَاجِ مُسَافِرٌ [He is a wheedler, or cajoler, who conceals enmity]. (A.)

ست

سُوقٌ (S, Mgh, K) and **سُوقٌ**, (S, K,) [said to be] the only instances of the kind except **سَبُوح** and **ذُرْوَح**, all of which are with **damm** and **fet-h**, (S,) [but see **سَبُوح**], as also **تُشْتُوقٌ** (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (T.A,) applied to a dirhem, *Such as is termed زَيْف* (S, K) and **نَبْرُج** (S) or **نَبْرُج** (K) [i. e. bad, &c.]; *worthless*; (T.A;) *coated with silver*: (K:) accord. to El-Karkhee, *such as consists for the most part of brass or of copper*: and it is said in the "Risáleh Yoosufeeyeh" that the **سُوقَة** it is *unlawful to take, as being* [which means certain small coins of copper]; whence it seems that **سُوقَة** has a pl. meaning, though otherwise it would seem to be a sing. subst.: it is said to be arabicized, from **سُو**, (Mgh, T.A,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (T.A.)

سُوقَةٌ: { **تُشْتُوقَةٌ**: } see the preceding paragraph.

مُسْتَقَةٌ (S, O, K) and **مُسْتَقَةٌ**, (O, K,) the latter allowed by Ibn-'Abbád, (O,) *A fur-garment*, (فُرْوَة, K,) or *one of what are termed فُرْوَة*, (S, O,) with long sleeves: (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. **مَسْتَقَةٌ**: [or app.,

in the sense above expl., from the Pers. **مُسْتَقَةٌ**; and in the sense following, from the former Pers. word:] pl. **مَسَاقِي**. (S, O.) — Also *An instrument with which the صُنج [q. v.] and the like are beaten.* (K.)

سته

سَتَّةٌ, (S, K,) aor. **إِسْتَهٌ**, (K,) inf. n. (S,) **He struck his أَسْتَهٌ**; (S, K;) i. e. a man's. (S.) [See **إِسْتَهٌ** below.] — And, (K,) inf. n. as above, (T.A,) **He followed him from behind**, (K, T.A,) not quitting him; because following his **إِسْتَهٌ**. (T.A.)

أَسْتَهٌ *He (a man) was, or became, large in the buttocks.* (T.A.)

سَتَّةٌ and **سَتَّةٌ**: see **إِسْتَهٌ**, below.

إِسْتَهٌ: sec **إِسْتَهٌ**, below, in two places.

سَتَّةٌ: see **إِسْتَهٌ**, below, in two places. — Also *Largeness of the **إِسْتَهٌ**.* (S, K.)

سَتَّةٌ; and its fem., with ة: see **إِسْتَهٌ**, in two places: and see what next follows.

سَتَّهٌ *Of, or relating to, the **إِسْتَهٌ***; and in the same sense, if you will, you may say **إِسْتَهٌ**; and **سَتَّهٌ** also, with **kesr** to the ت, like as they said **حَرَجٌ**. (S.)

سَتَّهٌ: see **إِسْتَهٌ**, in three places.

سَتَّهٌ dim. of **سَتَّهٌ** from the original of the latter, i. e. **سَتَّةٌ**. (T.A.)

سَتَّهٌ: see **إِسْتَهٌ**, in two places.

سَتَّهٌ: see what next follows.

سَتَّهٌ, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, **سَتَّهٌ**; (T.A;) One who always walks, or goes, at the rear of a people, or party, (IB, K, T.A,) remaining behind them, and looking to their goods. (IB, T.A.)

إِسْتَهٌ (S, Mgh, K, written with the conjunctive hemzéh, Msh in art.) and **سَتَّهٌ** (S, Mgh, K) and **سَتَّهٌ** (K) and **سَتَّهٌ** (CK) [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,] signify the same, (S, * Mgh, * K,) i.e. The *podex, buttock or buttocks, posteriors, rump, or croup*; and sometimes the *anus*; (S;) **سَتَّهٌ** being the original form, as is shown by the pl., (S, Mgh,) which is **إِسْتَهٌ**; (S, Mgh, K;) like **أَجْمَانٌ** and **جَمْلٌ**: it may not be **[سَتَّهٌ]** and **سَتَّهٌ** like **فَقْلٌ** and **جَذْعٌ**, of which the pls. are also of the measure **أَفْعَالٌ**, because, when you restore the ء which is the final radical, and reject the medial radical [which is ت], you say **سَهٌ**, with **fet-h**, (S, Mgh, *) which has both of the meanings expl. above, as also **سَهٌ**, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (T.A:) and some say

سَتٌ, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَّهٌ], (S,) i. e., without ء at the end and without hemzéh [or ئ] at the beginning. (T.A.) [All are of the fem. gender.] It is said in a trad., (S, Mgh, TA,) *The eye is the tie of the anus,* meaning that when one [closes the eye and] sleeps, the tie of the ء becomes loosed, and the excrement and wind issue. (T.A.) And **أَبُو** **الْأَسْتَهٌ** means *He who has large posteriors.* (Az, T.A.) **بِإِسْتَهٌ** is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning **+ لَصَقَ الْعَارِبَ بِإِسْتَهٌ** [May disgrace cleave to the **إِسْتَهٌ** of such a one]. (Mgh.) And **إِسْتَهٌ** يَا أَبْنَ أَسْتَهٌ [O son of her **إِسْتَهٌ**], (K, T.A,) a prov. of the Arabs, (T.A,) is an allusion to one's father's mother; (Z, T.A;) and is said to mean **حَمْضٌ** [see 2 in art. **حَمْضٌ**] of the former's mother; (Z, T.A;) and is said to mean **إِحْمَاضٌ**: (TA:) and the Arabs called the sons of the female slave **بَنُو أَسْتَهٌ**. (Sh, T.A.) And one says to a man who is deemed abject and weak [lit. *Thy mother's is too contracted*], and **إِسْتَهٌ أَضَيقٌ مِنْ أَنْ تَفْعَلَ كَذَا** [Thine ability is too small, for thy doing such and such things]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and **أَتَهُ أَضَيقٌ أَسْتَهٌ مِنْ أَنْ تَفْعَلُهُ** [in like manner] is an allusion to inability [meaning + *Ye are unable to do it*]. (K.) The saying of a poet,

* **وَأَنْتَ مَكَانَكَ مِنْ وَائِلٍ**

* **مَكَانُ الْفَرَادِ مِنْ إِسْتَهٌ الْجَمَلِ**

* [And thou, thy place in the tribe of Wáil is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say **عَجْزُ الْجَمَلِ** **إِسْتَهٌ**, but **إِسْتَهٌ الْجَمَلِ**. (S.) One says also to a man who is deemed low, or base, **أَنْتَ السَّهَةُ السُّفَلَى** (TA,) and **أَنْتَ الْإِسْتَهُ السُّفَلَى** meaning + Thou art among others in the condition of the **إِسْتَهٌ** of mankind: (S, T.A:) and of low, or base, men, one says; **هُؤُلَاءِ الْأَسْتَهُونَ**, and of such as are excellent, **هُؤُلَاءِ الْأَعْيَانَ**, and **الْوُجُوهُ**. (T.A.) And one says, (A, K, T.A,) **لَقِيتُ مِنْهُ إِسْتَهٌ الْكَلْبَةِ** (A, K,) a prov., (TA,) meaning + I experienced from him, or it, what I disliked, or hated. (A, K, T.A.) [See also Freytag's Arab. Prov., ii. 445.] And **بَيْنِ إِسْتَهٌ الْبَيْنِ أَعْلَمُ**: see art. **بَيْنِ**. And **مَا لَكَ إِسْتَهٌ مَعَ إِسْتَهٌ** + Thou hast no one [with thee] to assist thee: (A, K, T.A:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, T.A.) And **تَرَكَهُ بِإِسْتَهٌ** another prov., (TA,) meaning + I left him destitute, poor, (K, T.A,) possessing nothing: (TA:) + **تَرَكَهُ بِإِسْتَهٌ الْحَارِضِ** **مَا لَكَ فِي هَذَا** (Meyd.) And **إِسْتَهٌ الْأَمْرِ** + Thou hast not in this thing, or affair, root nor branch: Jereer says,

* **فَمَا لَكُمْ إِسْتَهٌ فِي الْعَلَاءِ وَلَا فَمْ**