

mud)] upon the place where the water is poured when the bucket is emptied: (§ in the present art. :) or the whole (جمع [said in the TA to be a mistake for جمع, but this I think extremely improbable,]) of what is between the watering-trough or tank and the cavity of the well, [namely,] of the [casing of stones, or bricks, called] طَيِّ: (K:) or a stone, or skin, or جِلَّة [i. e. a thing made of palm-leaves woven together, generally used as a receptacle for dates], put [for protection] upon the mouth [or part of the border where the water is poured in] of the watering-trough or tank: (K, * TA:) in the K, يُوَضِّعُ عَلَيْهَا is erroneously put for يُوَضِّعُ عَلَى قَمَرِ الْحَوْضِ الْحَوْضِ. (TA.)

أَزِيَّةٌ : see نَاقَةٌ أَزِيَّةٌ.

اس

1: see 2, in two places.

2. أُاسَةٌ, (§, M, Mṣb,) inf. n. تَأْسِيسٌ, (§, Mṣb, K,) He founded it; or made, or laid, a foundation, or basis, for it; (§, * Mṣb;) namely, a building, (§,) or a wall: (Mṣb:) he marked out the limits of it, (namely, of a house,) and raised its foundations: he built its foundation, or basis: (K:) he commenced it; namely, a building; as also أَاسَهُ, aor. يُؤَسِّسُهُ, inf. n. أُاسٌ: (M:) he built it; namely, a house; (TA;) as also أَاسَهُ. (K.) You say, هَذَا تَأْسِيسٌ حَسَنٌ [This is a good founding, or foundation]. (TA.) And مَنْ لَمْ يُؤَسِّسْ مِنْ لَمْ يُوَسِّسْ [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.) — see زَادٌ, in art. زود.

أُسٌ : see what next follows, in six places.

أُسٌ The foundation, basis, or lowest part, (§, A, Mgh, Mṣb, K,) of a building, (§, A, K,) or of a wall; (Mgh, Mṣb;) as also أُسٌ and أُسٌ (A, K) and أُاسٌ (S, A, Mgh, Mṣb, K) and أُاسٌ, (§, K,) which is a contraction of أُاسٌ: (§) or the commencement of a building: and any commencement of a thing; as also أُسٌ and أُاسٌ and أُاسٌ: (M:) and the origin, source, stock, or root, (أَصْلُ) of a man; as also أُسٌ: or of anything; (M, K;) as also أُسٌ (M, K) and أُسٌ and أُسٌ: (K:) and the heart of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. أُاسٌ (S, M, Mgh, Mṣb, K) and أُاسٌ (M, Mṣb, K) and أُاسٌ (M, Mgh, Mṣb, K;) the first of which is pl. of أُسٌ, (Mgh, Mṣb,) like as أَقْفَالٌ is of قَفْلٌ; (Mṣb;) or of أُاسٌ, like as أُسَابٌ is of سَبَبٌ; (§) or, as some say, of أُاسٌ, [like as أُعْنَقٌ is of عُنُقٌ], so that it is a pl. pl.; (TA;) and the second, of أُاسٌ, like as عِاسٌ is of عَسٌ; (Mṣb;) and the third, of أُاسٌ, (Mgh, Mṣb,) like as عُنُقٌ is of عُنُقٌ. (Mṣb.) You say, بَنَى بَيْتَهُ عَلَى أُاسِهِ [He built his house

upon its first foundation.] (A.) And قَلَعَهُ مِنْ أُاسِهِ [He uprooted it from its foundation]. (A.) And [Such a one, the foundation of his affair, or case, is falsehood]. (A, TA.) And كَانَ ذَلِكَ عَلَى أُاسٍ الدَّهْرِ, (§, M, A, K,) and أَاسَهُ, and إِاسَهُ, (§, M, K,) † That was in old, or ancient, time; (§, M, K;) at the beginning of time; (§, A, * K;) and in like manner, عَلَى أُاسْتِ الدَّهْرِ. (A.) — Also A remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, خُذْ أُسَ الطَّرِيقِ, or أُسٌ الطَّرِيقِ [accord. to different copies of the K, meaning, Take thou to the track of the way,] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, خُذْ شَرَكَ الطَّرِيقِ. (K.) أُسٌ also signifies The remains of ashes (M, K) between the أَثَافِي, q. v.: (M:) occurring in a verse of En-Nábigah Edh-Dhubyanee; but accord. to most relaters of this verse, it is أُاسٌ. (TA.)

أُسٌ : }
 أُاسٌ : } see أُاسٌ, in several places.
 أُاسٌ : }
 أُاسِيسٌ : }

اسب

4. آسَبَتِ الْأَرْضُ The land produced [herbage such as is termed] عَشْبٌ; syn. أَعَشَبَتْ. (K.)

إِسْبٌ The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (§, K:) it may be, (§,) or is said to be, (M,) from وَسَبٌ, (§, M,) which signifies "herbage," or "plants," (§) or "abundance of herbage:" (M:) the و being changed into ء, as in the case of وِرْثٌ and إِرْثٌ: (§) pl. أُسُوبٌ, and, accord. to IJ, آسَابٌ. (M.)

أُوسَبٌ A ram having much wool. (M, K.)

است

أَسْتٌ, signifying The podex, or the anus, (K,) or signifying the former, and sometimes used as meaning the latter, (§ in art. سته) is with a conjunctive hemzeh, [written أَسْتٌ, when not immediately preceded by a quiescence,] and its final radical letter is elided; for the original form is سَتَهُ; (Mṣb;) and it is mentioned in art. سته. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, أَخْطَأْتُ أَسْتَهُ الْحَفْرَةَ [His anus missed the hole in the ground]. (Meyd.) — [Hence,] أَسْتُ الدَّهْرِ † The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, * K.) One says, مَا زَالَ عَلَى أَسْتِ الدَّهْرِ مَجْنُونًا [He ceased not, or has not ceased, from the beginning of time, or from old time, to be insane, or mad; or] he always was, or always has been, known as being insane, or mad: like as one says, عَلَى إِسٍّ الدَّهْرِ. (AZ, S.) And Aboo-Nukheyleh says,

مَا زَالَ مُدَّحَانَ عَلَى أَسْتِ الدَّهْرِ
 دَا حُمَيِّ بَيْبَى وَعَقْلٍ يَحْرَى

† [He ceased not, or has not ceased, to be, since he was in the beginning of time, or in old time, i. e., from the first of his existence, a person of increasing foolishness, and of decreasing intellect]. (AZ, S.) IB says, J has erred in mentioning است in this section [of the §]; its proper place being in art. سته, where he has also mentioned it; for its hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س into إِس into ت, like as they have changed the [final] س of طَسٌ into ت, making this word طَسْتٌ, is a mistake; for, were it so, the hemzeh of است would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kear]: moreover, he has attributed this assertion to AZ, who never made it, but only mentioned است الدهر with اس الدهر because of their agreement in meaning. (TA.) — [Hence also,] أَسْتُ الْكَلْبَةِ † Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) — And أَسْتُ الْمَهْتَنِ † The desert: (K:) or the wide desert. (TA.) — See also art. سته.

أَسْدِيٌّ The warp of cloth; (K;) as also أَسْدِيٌّ and أَسْدِيٌّ: (TA:) but it is improperly mentioned in this art.; for it is [originally أَسْتَوِيٌّ], of the measure أَفْعُولٌ. (K.)

أَسْتٌ Of, or relating to, the سته. (TA in art. سته.)

استاذ

أَسْتَاذٌ a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Mṣb,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. ستنذ,) nor in the language of those times, (Shiffá el-Ghaleel, ibid.,) [arabicized from the Persian أَسْتَاذٌ] A master: (MF:) a skilful man, who is held in high estimation: (Mṣb:) a preceptor; a tutor; a teacher: a craftsman: (Ibn-Dihyeh; and Golius on the authority of Meyd:) [and so in the present day; as also أَسْتَا and أَسْطَا:] also applied by the vulgar to a eunuch; because he generally tutors children: (Shiffá el-Ghaleel, and Ibn-Dihyeh:) pl. أَسْتَاذُونَ (Ḥar p. 377) [and أَسَاتِيذٌ and أَسَاتِيذٌ; and vulgarly, in the present day, أَسْطَوَاتٌ and أَسْتَوَاتٌ].

استبرق

إِسْتَبْرَقٌ: see art. برك, in which, and in art. سرق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. ستبرق.

اسد

أَسْدٌ, (§, M, A, K,) aor. =, (K,) inf. n. أَسَدٌ, (TA,) † He (a man, M) was, or became, like a lion, (§, M, A, K,) in his boldness, (A,) and his