

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] جَلَّةٌ: (K:) or a stone, or skin, or جَلَّةٌ [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, يُوَضَعُ عَلَيْهَا, يُوَضَعُ عَلَى فَمِ الْحَوْضِ is erroneously put for يُوَضَعُ عَلَى الْحَوْضِ. (TA.)

أَزِيَّةٌ: see نَاقَةٌ أَزِيَّةٌ.

اس

1: see 2, in two places.

2. أَاسَةٌ, (§, M, Mḡb,) inf. n. تَأَسَّسٌ, (§, Mḡb, K,) He founded it; or made, or laid, a foundation, or basis, for it; (§, Mḡb;) namely, a building, (§,) or a wall: (Mḡb:) 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 أَاسَةٌ, aor. يَأْسُسُهُ, inf. n. أَاسَسٌ: (M:) he built it; namely, a house; (TA;) as also أَاسَةٌ. (K.) You say, هَذَا تَأَسَّسٌ حَسَنٌ [This is a good founding, or foundation]. (TA.) And مَنْ لَمْ يُوَسَّسْ مِنْهُ فَيُؤَسِّسْ [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.) — أَاسَسَ زَادًا: see زَادٌ, in art. زود.

أَسٌّ: see what next follows, in six places.

أَسٌّ The foundation, basis, or lowest part, (§, A, Mḡh, Mḡb, K,) of a building, (§, A, K,) or of a wall; (Mḡh, Mḡb;) as also أَاسٌ and أَاسٌ (A, K) and أَاسَسٌ (§, A, Mḡh, Mḡb, K) and أَاسَسٌ (§, K,) which is a contraction of أَاسَسٌ: (§) or the commencement of a building: and any commencement of a thing; as also أَاسٌ and أَاسَسٌ: (M:) and the origin, source, stock, or root, (أَصْلُ,) of a man; as also أَاسٌ: or of anything; (M, K;) as also أَاسٌ (M, K) and أَاسِسٌ and أَاسِسٌ: (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. أَاسَسٌ (§, M, Mḡh, Mḡb, K) and إِاسَسٌ (M, Mḡb, K) and إِاسَسٌ (M, Mḡh, Mḡb, K); the first of which is pl. of أَاسٌ, (Mḡh, Mḡb,) like as أَاقْفَالٌ is of قَفْلٌ; (Mḡb;) or of أَاسَسٌ, like as أَاسَابٌ is of سَبَبٌ; (§) or, as some say, of أَاسَسٌ, [like as أَاعْنَقٌ is of عُنُقٌ], so that it is a pl. pl.; (TA;) and the second, of أَاسٌ, like as عَسَّاسٌ is of عَسٌّ; (Mḡb;) and the third, of أَاسَسٌ, (Mḡh, Mḡb,) like as عُنُقٌ is of عُنُقٌ. (Mḡb.) You say, بَنَى بَيْتَهُ عَلَى أَاسِهِ [He built his house

upon its first foundation.] (A.) And قَلَعَهُ مِنْ أَاسِهِ [He uprooted it from its foundation]. (A.) And فَلَانَ أَاسٌ [Such a one, the foundation of his affair, or case, is falsehood]. (A, TA.) And كَانَ ذَلِكَ عَلَى أَاسِ الدَّهْرِ, (§, M, A, K,) and أَاسِهِ, and إِاسِهِ, (§, M, K,) † That was in old, or ancient, time; (§, M, K;) at the beginning of time; (§, A, K;) and in like manner, عَلَى أَاسِ الدَّهْرِ. (A.) — Also A remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, خُذْ أَاسَ الطَّرِيقِ, or خُذْ أَاسَ 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.) أَاسٌ also signifies The remains of ashes (M, K) between the أَانْفِى, q. v.: (M:) occurring in a verse of En-Nábigahh Edh-Dhubyánee; but accord. to most relaters of this verse, it is أَاسٌ. (TA.)

أَسٌّ: }
أَسَسٌ: } see أَاسٌ, in several places.
أَسَسٌ: }
أَسِسٌ: }

اسب

4. أَاسَبَتِ الأَرْضُ The land produced [herbage such as is termed] عَشْبٌ; syn. أَاعَشَبَتِ. (K.)

أَسْبٌ 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 وَرَثٌ and وَرَثٌ: (§) pl. أَاسُوبٌ, and, accord. to IJ, أَاسَابٌ. (M.)

أَسُوبٌ 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 أَاسْتٌ, when not immediately preceded by a quiescence,] and its final radical letter is elided; for the original form is سَتَهٌ; (Mḡb;) 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, أَخْطَأَتْ أَاسْتَهُ الحَفْرَةَ [His anus missed the hole in the ground]. (Meyd.) — [Hence,] أَاسْتُ الدَّهْرِ † The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, K.) One says, مَا زَالَ عَلَى أَاسْتِ 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 إِاسِ الدَّهْرِ. (AZ, S.) And Aboo-Nukheyleh says,

• مَا زَالَ مُذْ كَانَ عَلَى أَاسْتِ الدَّهْرِ •
• ذَا حَقِّ يَنْبِي 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 in إِاسٌ into ت, like as they have changed the [final] س of طَسٌ into ت, making this word طَسْتُ, 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 kسر]: 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,] أَاسْتُ الكَلْبَةِ † Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) — And أَاسْتُ المَتْنِ † The desert: (K:) or the wide desert. (TA.) — See also art. سته.

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

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

استاد

أَسْتَادٌ a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Mḡb,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. ستنذ) nor in the language of those times, (Shifá el-Ghaleel, ibid.,) [arabicized from the Persian أَاسْتَادُ,] A master: (MF:) a skilful man, who is held in high estimation: (Mḡb:) 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 أَاسْتَا and أَاسْتَا:] also applied by the vulgar to a eunuch; because he generally tutors children: (Shifá el-Ghaleel, and Ibn-Dihyeh:) pl. أَاسْتَاوُونَ (Har p. 377) [and أَاسَاتِيذٌ and أَاسَاتِيذٌ; and vulgarly, in the present day, أَاسْتَاوَاتٌ and أَاسْتَاوَاتٌ].

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. سترق.

اسد

1. أُسْدٌ, (§, M, A, K,) aor. ء, (K,) inf. n. أُسِدٌ, (TA,) † He (a man, M) was, or became, like a lion, (§, M, A, K,) in his boldness, (A,) and his