

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

إِسْتَارَ: see سَتَرَ. — Also Four: (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. جِهَارُ: pl. أَسَاتِيرُ and أَسَاتِرُ. (TA.) It is applied to men: (S, M:) and you also say, أَكَلْتُ إِسْتَارًا مِنْ الْخُبْزِ meaning I have eaten four cakes of bread. (TA.) — And The fourth of a party of people. (TA.) — And The weight of four mithkals (مَنَاقِيلُ) and a half: (S, K:) [see رَطْلُ:] likewise arabicized: (Az:) [app. from the Greek σαρπη:] pl. أَسَاتِيرُ. (S.)

إِسْتَارَةٌ: } see سَتَرَ.
مِسْتَرٌ: }

حِجَابًا مَسْتُورًا: see سَتِيرٌ, in two places. — in the Kur xvii. 47, means A veil covered by another veil; implying the thickness of the veil: (S:) or مستورا is here of the measure مَفْعُولٌ in the sense of the measure فَاعِلٌ, like مَاتِيًا in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) 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.)

جَارِيَةٌ مَسْتَرَةٌ A girl kept behind, or within, the curtain. (S.)

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

سَتَق

سُتُوقٌ (S, Mgh, K) and سَتُوقٌ (S, K,) [said to be] the only instances of the kind except سَبُوحٌ and ذُرُوحٌ and قَدُوسٌ, all of which are with damm and with fet-ḥ, (S,) [but see سَبُوحٌ,] as also سَتُوقٌ (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, Such as is termed زَيْفٌ (S, K) and نَبْرَجٌ (S) or نَبْرَجٌ (K) [i. e. bad, &c.]; worthless; (TA;) 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 سَتُوقَةٌ it is unlauful to take, as being فَلُوسٌ [which means certain small coins of copper; whence it seems that سَتُوقَةٌ has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سه ثُو, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سَتُوقَةٌ: } see the preceding paragraph.
سَتُوقٌ: }

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

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

سَتَه

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

4. أُسْتَهٌ He (a man) was, or became, large in the buttocks. (TA.)

سَتَّهٌ and سَتَّهٌ: see سَتَّ, below.

سَتَّهٌ: see سَتَّ, below, in two places.

سَتَّهٌ: see سَتَّ, below, in two places. — Also Largeness of the سَتَّ. (S, K.)

سَتَّهٌ; and its fem., with ة: see أُسْتَهٌ, in two places: and see what next follows.

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

سَتَّهٌ: see أُسْتَهٌ, in three places.

سَتَّهِيَّةٌ dim. of سَتَّ, from the original of the latter, i. e. سَتَّه. (TA.)

سَتَّهِيٌّ: see أُسْتَهٌ, in two places.

سَتَّهِيٌّ: see what next follows.

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

أَسْتَهٌ (S, Mgh, K, written with the conjunctive hemzeh, Mgh in art. است) 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 أَسْتَاهُ; (S, Mgh, K;) like جَمَلٌ and أَجْمَالٌ: it may not be [سَتَّهٌ and سَتَّهٌ] like جَذَعٌ and قَفْلٌ, of which the pls. are also of the measure أَفْعَالٌ, because, when you restore the ة which is the final radical, and reject the medial radical [which is ت], you say سَهٌ, with fet-ḥ, (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]: (TA:) and some say

سَتَّ, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَّه], (S,) i. e., without ة at the end and without hemzeh [or ة] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., الْعَيْنُ وَكَأَنَّ اللَّهَ, or, as some relate it, السَّتَّ, (S, Mgh, TA,) [The eye is the tie of the anus,] meaning that when one [closes the eye and] sleeps, the tie of the سَه becomes loosed, and the excrement and wind issue. (TA.) And أَبُو أَسْتَاهُ means He who has large posteriors. (Az, TA.) بَاسْتٌ فَلَانٌ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning لَصِقَ الْعَارُ بِأَسْتِ فَلَانٍ [May disgrace cleave to the است of such a one]. (Mgh.) And يَا أَبْنَ أَسْتَاهِ [است], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's إِحْيَاضٌ [see 2 in art. حَيْض] of the former's mother; (Z, TA;) and is said to mean أَنَّهُ وُلِدَ مِنْ أَسْتَاهِ: (TA:) and the Arabs called the sons of the female slave بَنُو أَسْتَاهِ. (Sh, TA.) And one says to a man who is deemed abject and weak, اسْتِ أُمِّكَ أَضِيقُ [lit. Thy mother's است is too contracted], and اسْتِكَ أَضِيقُ مِنْ أَنْ تَفْعَلَ كَذَا وَكَذَا [Thine است is too contracted, meaning thine ability is too small, for thy doing such and such things]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and أَنْ تَفْعَلُوهُ مِنْ أَنْ تَفْعَلُوهُ [in like manner] is an allusion to inability [meaning + Ye are unable to do it]. (K.) Tho saying of a poet,

• وَأَنْتَ مَكَانَكَ مِنْ وَائِلٍ •
• مَكَانَ الْفُرَادِ مِنْ أَسْتِ 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 اسْتِ الْجَمَلِ, but عَجَزُ الْجَمَلِ. (S.) One says also to a man who is deemed low, or base, أَنْتَ السَّهَةُ السُّفْلَى, (TA,) and أَنْتَ الْإِسْتُ السُّفْلَى, meaning + Thou art among others in the condition of the است of mankind: (S, TA:) and of low, or base, men, one says, هُوَلَاءِ الْأَسْتَاهُ; and of such as are excellent, هُوَلَاءِ الْأَعْيَانِ, and الْوُجُوهُ. (TA.) And one says, لَقَيْتُ مِنْهُ أَسْتِ الْكَلْبَةِ, (A, K, TA,) a prov., (TA,) meaning + I experienced from him, or it, what I disliked, or hated. (A, K, TA.) [See also Freytag's Arab. Prov., ii. 445.] And اسْتِ الْبَائِنِ أَعْرِفُ, or أَعْلَمُ: see art. بَيْن. And مَا لَكَ مَعَ اسْتِكَ + Thou hast no one [with thee] to assist thee: (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتَهُ بِأَسْتِ الْأَرْضِ, another prov., (TA,) meaning + I left him destitute, poor, (K, TA,) possessing nothing: (TA:) or تَرَكْتَهُ بِأَسْتِ الْمَتْنِ + I left him on the hard ground, alone. (Meyd.) And مَا لَكَ فِي هَذَا وَلَا فَمْرٌ + Thou hast not in this thing, or affair, root nor branch: Jerceer says,

• فَمَا لَكُمْ أَسْتِ فِي الْعَلَاءِ وَلَا فَمْرٌ •