

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

إِسْتَارَ: see سَتَر. — Also Four: (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. چَهَار: pl. اَسَاتِيرُ and اَسَاتِرُ. (TA.) It is applied to men: (S, M:) and you also say, اَكَلْتُ اِسْتَارًا 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 mithqāls (مِثْقَالِ) and a half: (S, K:) [see رَطْلُ:] likewise arabicized: (Az:) [app. from the Greek σάτρη:] pl. اَسَاتِيرُ. (S.)

إِسْتَارَةٌ: } see سَتَر.  
مُسْتَرٌ: }

حِجَابًا مُسْتَوْرًا: see سَتَر, in two places. — حِجَابًا مُسْتَوْرًا, 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 مَفْعُول in the sense of the measure فَاعِل, 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 مَفْعُول because the veil itself is hidden from man. (M.)

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

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

### ستق

سُتُوقٌ (S, Mgh, K) and سُتُوقٌ (S, K,) [said to be] the only instances of the kind except سُبُوح and دُرُوح, all of which are with damm and with fet-h, (S,) [but see سُبُوح,] as also تُسْتُوقُ (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 تَبْهِيحٌ (S) or تَبْهِيحٌ (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 "Risāleh Yoosufeyeh" that the سُتُوقَةُ it is unlawful to take, as being فَلُوسٌ [which means certain small coins of copper; whence it seems that سُتُوقَةُ has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سَتَوْ, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سُتُوقَةٌ: } see the preceding paragraph.  
تُسْتُوقُ: }

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

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

### سته

1. سَتَهُ (S, K,) aor. ٤, (K,) inf. n. سَتَهُ (S,) He struck his اِسْتِ (S, K;) i. e. a man's. (S. [See اِسْتِ below.]) — And, (K,) inf. n. as above, (TA,) He followed him from behind, (K, TA,) not quitting him; because following his اِسْتِ (TA.)

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

اُسْتَهُ and سَتَهُ: see اِسْتِ, below.

سَتَهُ: see اِسْتِ, below, in two places.

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

سَتَهُ; and its fem., with ٤: see اُسْتَهُ, in two places: and see what next follows.

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

سَتَهُ: see اُسْتَهُ, in three places.

سَتَهُ dim. of اِسْتِ, from the original of the latter, i. e. سَتَهُ. (TA.)

سَتَاهِي: see اُسْتَهُ, in two places.

سَتِي: see what next follows.

سَتِي, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سَتِي; (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.)

اِسْتِ (S, Mgh, K, written with the conjunctive hemzeh, Mgh in art. اِسْتِ) and سَتَهُ (S, Mgh, K) and سَتَهُ (K) and سَتَهُ (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;) سَتَهُ being the original form, as is shown by the pl., (S, Mgh,) which is اُسْتَاهُ; (S, Mgh, K;) like اُسْتَاهُ and اُسْتَاهُ: it may not be [سَتَهُ and سَتَهُ] like جَذَعٌ and فُفْلٌ, of which the pls. are also of the measure اَفْعَالٌ, because, when you restore the ٤ which is the final radical, and reject the medial radical [which is ت], you say سَتَهُ, with fet-h, (S, Mgh, K) which has both of the meanings expl. above, as also سَتَهُ (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

سَتِ, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَهُ], (S,) i. e., without ٤ at the end and without hemzeh [or ١] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., الْعَيْنُ وَكَأَنَّ السَّهَ, or, as some relate it, السَّهَ, (S, Mgh, TA,) [The eye is the tie of the anus,] meaning that when one [closes the eye and] sleeps, the tie of the سَهَ becomes loosed, and the excrement and wind issue. (TA.) And اَبُو اُسْتَاهُ means He who has large posteriors. (Az, TA.) اِسْتِ فَلَانٌ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning لَصِقَ الْعَارُ بِاِسْتِ فَلَانٍ [May disgrace cleave to the اِسْتِ of such a one]. (Mgh.) And اِسْتِ يَا اَبْنَ اُسْتَاهُ [O son of her اِسْتِ], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's اِحْبَاضٌ [see 2 in art. اِحْبَاضُ] of the former's mother; (Z, TA;) and is said to mean اُسْتَاهُ: (TA:) and the Arabs called the sons of the female slave اُسْتَاهُ. (Sh, TA.) And one says to a man who is deemed abject and weak, اِسْتِ اُمِّكَ اَضْيَقُ [lit. Thy mother's اِسْتِ is too contracted], and اُسْتِ اَنْ تَفْعَلَ كَذَا [Thine اِسْتِ 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 اُسْتِ اَنْ تَفْعَلُوهُ [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 •  
• مَكَانَ الْفَرَادِ مِنْ اُسْتِ الْجَمَلِ •

† [And thou, thy place in the tribe of Wā'il is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say اُسْتِ الْجَمَلِ, but اُسْتِ الْجَمَلِ. (S.) One says also to a man who is deemed low, or base, اُسْتِ السُّفْلَى, (TA,) and اُسْتِ السُّفْلَى, meaning + Thou art among others in the condition of the اِسْتِ of mankind: (S, TA:) and of low, or base, men, one says, هُوَلَاءُ اُسْتَاهُ; and of such as are excellent, هُوَلَاءُ اُسْتَاهُ. (TA.) And one says, لَقِيتُ مِنْهُ اُسْتِ الْكَلْبَةِ, (A, K,) 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 اُسْتِ الْبَائِسِ اَعْرِفُ, or اَعْلَمْ: see art. اَعْرِفُ.

And مَا لَكَ اُسْتِ مَعَ اُسْتِكَ + 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 تَرَكْتُهُ بِاُسْتِ, (Sgh, TA,) meaning + I left him destitute, poor, (K, TA,) possessing nothing: (TA:) or تَرَكْتُهُ بِاُسْتِ الْمَتْنِ + I left him on the hard ground, alone. (Meyd.) And مَا لَكَ فِي هَذَا + Thou hast not in this thing, or affair, root nor branch: Jereer says,

• فَمَا لَكَ اُسْتِ فِي الْعَلَاءِ وَلَا فَرٍ •