mud)] upon the place where the water is poured when the bucket is emptied: (S in the present art.:) or the whole (is aid in the TA to be a mistake for , but this I think extremely improbable,) of what is between the wateringtrough or tank and the cavity of the well, [namely,] of the [casing of stones, or bricks, called] is: (K:) or a stone, or shin, or is. (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 wateringtrough or tank: (K, TA:) in the K, is every second of tank: (K, TA:) in the K, is every second of tank: (K, TA:) in the K, is every second of tank: (K, TA:) in the K, is every second of tank: (TA.)

أَزِيْةُ see : نَافَةُ أَزِيَةُ

اس

1: see 2, in two places.

: see what next follows, in six places.

The foundation, basis, or lowest part, (S. A, Mgh, Mab, K,) of a building, (S, A, K,) or of a wall; (Mgh, Mab;) as also and (S, A, Mgh, Msb, K) أَعَاسُ * (S, A, Mgh, Msb, K) and , (S, K,) which is a contraction of : (S:) or the commencement of a building: and any commencement of a thing; as also \$... and أساس and the origin, source, stock, or root, (أصل) of a man; as also أُسُّ or of anything; (M, K;) as also أُسُّ : or of anything; (M, K) as also أُسُّ : (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. آساس (S, M, Mgh, Msb, K) and إِنَّاسُ (M, Mab, K) and إَنَّاسُ ; (M, Mgh, Mgh, K;) the first of which is pl. of أس, (Mgh, Mah,) like as أَضُالُ is of وَهُمُل (Mab;) or of أُسُنْ like as أُسُبَابُ (Ṣ;) or, as some say, of الْسَبَابُ is of سُبَابُ; (Ṣ;) or, as some say, of الْسَابُ, [like as أُعْنَاقُ is of أُعْنَاقُ so that it is a pl. pl.; (TA;) and the second, of أَشّ, like as is of عُسُّ ; (Msh;) and the third, of أَسَاسٌ, (Mgh, Mab,) like as عُنُقْ is of عُنَاقْ. (Mab.) You say, [He built his house] بننى بيته على أساسه * الأول

upon its first foundation.] (A.) And and its asi [He uprooted it from its foundation]. (A.) And # Such a one, the foun فَكَانَ أَسَاسٌ * أَمْرِهِ الكَذَبُ dation of his affair, or case, is falsehood]. (A, TA.) And أَسِّ الدَّمْرِ, (Ṣ, M, A, Ḳ,) and , and i, (S, M, K,) That was in old, or ancient, time; (S, M, K;) at the beginning of and in like manner, عُلَى آست, (S, A, * K;) and in like manner الدهر. (A.) _ Also A remain, relic, trace, vestige, sign, mark, or track, of anything. إِلَّى الطَّرِيقِ or خُذُ أُسَّ الطَّرِيقِ, or أُسَّ 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, أَثُّ (K.) عُدُّ شَرَكَ الطَّرِيقِ also signifies The remains of ashes (M, K) between the ,ill, q. v.: (M:) occurring in a verse of En-Nábighah Edh-Dhubyánce; but accord, to most relaters of this verse, it is ... (TA.)

4. آسبت الأرض The land produced [herbuge such as is termed] عَشُب ; syn. أَعْشَبت . (K.)

The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (Ṣ, K:) it may be, (Ṣ,) or is said to be, (M,) from وَبُّ وَبُرُهُ, (Ṣ, M,) which signifies "herbage," or "plants," (Ṣ,) or "abundance of herbage:" (M:) the being changed into , as in the case of وَرُثُ and وَرُثُ (Ṣ:) pl. الْمُوبُ. (M.)

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

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, signifying The podex, or the anus, (K,) or signifying the former, and sometimes used as meaning the latter, (S in art. بته,) is with a conjunctive hemzeh, [written أَتُتْ, when not immediately preceded by a quiescence,] and its final radical letter is clided; for the original form is (Msb;) and it is mentioned in art. مته. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he secks, أَخْطَأَت آستُهُ الحَفْرَةُ [His anus missed the hole in the ground]. (Meyd.) __ [Hence,] استُ الدَّهْر [The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, * K.*) IIe : [Ile عَلَى آسَّتِ الدُّهْرِ مَجْنُونًا ,One says ceased not, or has not ceased, from the beginning of time, or from old time, to be insune, or mud; or] he always was, or always has been, known as being insane, or mad : like as one says, على إس الدهر. (AZ, S.) And Aboo-Nukheylch says,

مَا زَالَ مُدْ كَانَ عَلَى ٱلْتِ الدَّهْرِ
ذَا حُبُقِ يَثْمِى وَعَقْلٍ يَحْرِى

[[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 cristence, a person of increasing foolishness, and of decreasing intellect]. (AZ, S.) IB says, J has erred in mentioning in this section [of the S]; its proper place being in art. , 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] is a mistake; for, were it so, the hemzel of would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kesr]: moreover, he has attributed this assertion to AZ, who never made اس الدهر with است الدهر it, but only mentioned because of their agreement in meaning. (TA.) - [Hence also,] استُ الكُلْبَة (Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) _ And † The desert : (K:) or the mide desert. (TA.) _ See also art. a...

and أُسْدِى: (TA:) but it is improperly mentioned in this art.; for it is [originally أُنْتُونُ ,] of the measure أَنْتُونُ . (K.)

Of, or relating to, the استى. (TA in art.

استاد

a foreign word, pronounced to be such because من and i do not occur in any one Arabic word, (Msh.) not found in the poetry of the pagan times, (Ibn-Dihych in TA art. براية المناسبة, (Ibn-Dihych in TA art. براية المناسبة, (Shifa el-Ghaleel, ibid.,) [arabicized from the Persian المناسبة, [A master: (MF:) a skilful man, reho is held in high estimation: (Msh:) a preceptor; a tutor; a teacher: a craftsmaster: (Ibn-Dihych; and Golius on the authority of Meyd:) [and so in the present day; as also المناسبة المناسبة المناسبة المناسبة (Shifa el-Ghaleel, and Ibn-Dihych:) pl. المناسبة (Har p. 377) [and أسانية and المناسبة المنا

استدق

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

بد

1. أَسَدُ , (Ṣ, M, A, Ķ,) nor. - , (Ķ,) inf. n. أَسَدُ , (TA,) ; He (a man, M) was, or became, like a lion, (Ṣ, M, A, Ķ,) in his boldness, (A,) and his