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1. **سَتَّه**, [aor. ², accord to rule, and inf. n. app. **سَتَّ**, q. v.,] *He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also سَدَّه; syn. عَابَهُ.* (TA. [The sense in which عَابَهُ is there used is indicated by the context.])

سَتَّ a dial. var. of **اَسَتَّ**: see the latter word in art. **سَه**, in two places.

سَتَّ *Foul, or evil, speech or language.* (IAqr, K.) — And also, [like **سَدَّ**,] *A fault, or defect, or the like; syn. عَيْبٌ.* (K.)

سَتَّ: see **سَتَّه**, of which it is the fem. — **سَتِّي** said to a woman means, (K, TA,) accord. to the explanation of IAmb, (TA,) *يا سَتِّي جِهَاتِي [O thou who occupiest the six places in relation to me; or, who art above me, below me, before me, behind me, on my right, and on my left]:* (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAqr, TA;) and is correctly **سَيِّدَتِي** [*my lady, or my mistress*]: (K:) it may be regarded as a contraction of **سَيِّدَتِي**, accord. to Esh-Shiháb El-Kásimee: (TA:) and Es-seyyid 'Eesà Es-Safawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)

سَتَّة (Lth, T, S, M) and **سَتَّةٌ** (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying *Six*,] are originally **سَدَّسَة** (Lth, T, M) and **سَدَّس**; (Lth, T, S, M, K;) the latter **س** is changed into **ت**, and the **د** is incorporated into it; (Lth, T, S, M, K;) for the dim. of **سَتَّة** is **سَدَّسَة** [and that of **سَتَّ** is **سَدَّس**], and the pl. is **أَسَدَّاس**. (Lth, T, S.) You say, **عِنْدِي سِتَّة رِجَالٍ وَنِسَاءٍ** [*I have with me, or at my abode, six men and women*], i. e., *three men and three women*: and you may say, **عِنْدِي سِتَّة رِجَالٍ وَنِسَاءٍ**, meaning, *six men, and also women*: and in like manner you do in the case of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., **عِنْدِي خَمْسَة رِجَالٍ وَنِسَاءٍ**. (ISk, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which **سَتَّة** is imperfectly decl., see **ثَلَاثَة** and **تِسْعَة**.] **سِتَّة عَشْرَة** [indecl. in every case, meaning *Sixteen*,] is pronounced by some of the Arabs **عَشْرَة**: and [the fem.] **سِتَّ عَشْرَة**, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced **سِتَّ عَشْرَة** in the dial. of Nejd. (S in art. **عَشْرَة**.) — **سِتْمِائَة** [meaning *Six hundred*] should be written thus, without separating the two words; because **سِتَّ** is originally **سَدَّس**, and the union of the two words is to compensate for the incorporation of

the **د** into the **ت**. (El-Hareere, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

سِتُون [*Sixty*,] *one of the tenfold numbers*, (M, TA,) namely, that between **خَمْسُون** and **سَبْعُون**, (TA,) is derived from **سِتَّ**. (M, TA.) — [Also *Sixtieth*.]

سَاتَّ [*Sixth*]. You say, **جَاءَ فَلَانٌ سَادِسًا** and **سَادِسًا** and **سَاتًا** [*Such a one came sixth*]; **سَادِسًا** being formed from **سَدَّس**; and **سَاتًا**, from **سَتَّه** and **سِتَّ**: in **سَادِسًا**, the [latter] **س** [of **سَادِسًا**] is changed into **ي**; for certain letters in other cases are sometimes so changed; as in **أَمَّا** and **أَيًّا** and **تَسْتَن** and **تَقْضَى** and **تَقْضَى** and **تَسْرَى** and **تَسْرَى**. (ISk, S.)

اَسَتَّ: see arts. **اَسَتَّ** and **سَه**: it is properly mentioned in the latter art., being originally **سَتَّه**. (S, TA.)

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1. **سَتَّرَ**, aor. ² (S, M) and ¹, (M,) inf. n. **سَتْرٌ** (S, M) and **سَتْرٌ**, (M,) *He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (S:)* and **سَتَّرَ** signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "*sub velo, obtenso eo* [sic], *ne quis vir intueretur eam, custodivit puellam: et clam asservavit habuitque eam:*" as on the authority of the KL: in which I find nothing of the kind but **سَتَّرَ** expl. by the words **دَرِ بَرْدِه دَاسْتَن** (*to have or hold, within a curtain.*) — † *He protected another.* (The Lexicons passim.) — **سَتْرَتٌ**, inf. n. **سَتْرَة**, † *She (a woman) was, or became, سَتْرَة*, (A,) i. e., *modest, or bashful.* (M.) — And **سَتَّرَ**, inf. n. **سَتْرٌ**, † *He was, or became, intelligent.* (M.)

2: see the preceding paragraph.

3. **سَاتَرَهُ الْعَدَاوَة**, inf. n. **مَسَاتَرَة**, † [*He concealed enmity with him*]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

8. **اَسْتَر** and **تَسْتَر** (S, M, K) and **اَسْتَر** (IAqr, M) *It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself.* (S, K.) — [Hence,] **فَلَانٌ لَا يَسْتَرُ مِنَ اللَّهِ بِسِتْرٍ** [*Such a one does not protect himself from the displeasure of God by piety; i. e., such a one does not fear God.*] (A, TA.)

سَتْرٌ and **سَتْرَة** [which latter see also below] and **سَتْرَة** (S, M, K) and **سَتْرَة** (K) and **سَتْرَة** and **سَتْرَة** (TA) and **سَتْرَة** (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and **مَسْتَرٌ**, (M, K,) *Anything by which a person or thing is veiled, concealed, hidden, or covered; a veil; a curtain; a screen; a cover; a covering; a covert: (S, M, K:)* [and the first and second, *anything by which one is protected, or sheltered:*] the pl. of **سَتْرٌ** is **سُتُورٌ** and

أَسْتَارٌ (S, M, K) [the latter a pl. of pauc.] and **سَتْرٌ**; (M, TA;) which last is also pl. of **سَتْرٌ**, (K,) like as **كُتُبٌ** is of **كِتَابٌ**; (TA;) and the pl. of **سَتْرَة** is **سَتَائِرٌ**. (S, K.) — [Hence the phrase] **هَتَكَ اللَّهُ سَتْرَهُ** [lit., *God rent open, or may God rend open, his veil, or covering; meaning, † God manifested, or made known, or may God manifest, or make known, his vices, or faults:* (A:) [or *God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.*] And **مَدَّ اللَّيْلُ أَسْتَارَهُ** † [*Night spread its curtains*]. (A.) And **أَمَدُّ إِلَى اللَّهِ يَدِي تَحْتَ سِتَارِ اللَّيْلِ** † [*I stretch forth my hands in supplication to God beneath the veil of night*]. (A.) — **سَتْرٌ** also signifies † *Fear*. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And † *Modesty, or bashfulness*. (K.) One says, **مَا لِفَلَانٍ سِتْرٌ وَلَا حِجْرٌ** † [*Such a one has not modesty nor intelligence*]. (TA.) — And *Intelligence*; syn. **عَقْلٌ**. (M.) In the K it is explained by **عَمَلٌ**; but this appears to be a mistranscription, for **عَقْلٌ**. (TA.)

سَتْرٌ *A shield.* (M, K.)

سَتْرَة: see **سَتْرٌ**. — Its predominant application is to *A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him;] such as a whip, and a staff having a pointed iron at its lower extremity.* (Mgh.) [See **عَنْزَة**: and see my "Modern Egyptians," 5th ed., p. 72.] — Also *A parapet, or surrounding wall, of a flat house-top.* (Mgh.) — And *i. q. ظِلَّة* [q. v.]. (Mgh.)

سَتْرَة: see **سَتْرٌ**.

سَتْرَة: see **سَتِيرٌ**, in two places.

سَتَارٌ: see **سَتِيرٌ**, in three places.

سَتِيرٌ (S, M, K) and **مَسْتِيرٌ** (S, A, K,) applied to a man, (S, A, &c.,) and **سَتِيرَة** (S, M, A, K) and **سَتِيرَة** and **سَتِيرَة**, (M,) applied to a girl (S) or female, (M, &c.,) [properly *Veiled, concealed, or covered.* — And hence,] † *Modest; bashful; (M;) chaste: (S, K:)* pl. of **سَتِيرٌ**, as masc., **سَتَائِرٌ**; (M;) and of **مَسْتِيرٌ**, [**مَسْتِيرُونَ** and **مَسْتِيرَاتٌ**]; (A;) and, app. of **سَتِيرٌ** [as fem.] and **سَتِيرَة** also, **سَتَائِرٌ**; and the pl. of **سَتْرَة** is **سَتْرَاتٌ** only, accord. to a rule laid down by Sb. (M.) — **شَجَرٌ سَتِيرٌ** † [*Trees having many boughs or branches*]. (A.) — **سَتِيرٌ** applied to God is of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**, meaning † *Veiling, or protecting; a veiler, or protector.* (TA.)

سَتَارَة: see **سَتْرٌ**, in two places. — Also *The piece of skin that is upon the nail.* (K.)

سَتَارٌ *One who veils, or conceals, [much, or often; or who does so] well.* (KL.) [Hence,] **اللَّهُ سَتَارُ الْعِيُوبِ** † [*God is He who is wont to veil*