1. (aor. 2, accord to rule, and inf. n. app. 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 بَانَدُ ; syn. عَابُدُ . (TA. [The sense in which عابد is there used is indicated by the context.])

a dial. var. of انت : see the latter word in art. مته, in two places.

Foul, or evil, speech or language. (IAar, Ķ.) \_ And also, [like عُرُب,] A fault, or defect, or the like; syn. عُبُد. (Ķ.)

يتى ـ . see عَتْ , of which it is the fem. \_ يتّ said to a woman means, (K, TA,) accord. to the o یا ست جہاتی (TA,) یا ست جہاتی 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; (IAar, TA;) and is correctly سيدتي [my lady, or my mistress]: (K:) it may be regarded as a contraction of سيدتى, accord. to Esh-Shihab El-Kasimee: (TA:) and Es-seyyid 'Eesà Eş-Şafawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)

(Lth, T, S, M) and 1, (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying Six,] are originally ... (Lth, T, س the latter بسدس (Lth, T, S, M, K;) the latter is changed into , and the is incorporated into it; (Lth, T, S, M, K;) for the dim. of is and that of سُدَيْسُ is سُدَيْسُ, and the pl. is عِنْدِي سِتَّةُ رِجَالِ ,You say أَشْدَاسُ [I have with me, or at my abode, six men and women], i.e., three men and three women: and you may say, عِنْدِي سِتَّهُ رِجَالٍ وَنِسْوَةً ing, 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., عَنْدى خَمْسَةُ رِجَالِ وَنسُوةً (ISk, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which is سَتُهُ عَشَرً \_\_ [.تسْعَةُ and ثُلَاثَةُ and عَشَرً \_\_ [. [indecl. in every case, meaning Sixteen,] is pronounced by some of the Arabs عَشُر and [the fem.] ستٌ عَشْرَة, thus in the dial. of El-Ḥijáz [and of most of the Arabs], is pronounced in the dial of Nejd. (S in art. عشرة [meaning Six hundred] should be written thus, without separating the two words; because is originally سدس, and the union of the two

the s into the c. (El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

[Sixty,] one of the tenfold numbers, (M, TA,) namely, that between سَبْعُونَ and سَبْعُونَ, (TA,) is derived from ... (M, TA.) ... [Also Sixtieth.]

ستو

1. سَتْر, aor. - (Ṣ, M) and -, (M,) inf. n. سَتْر (Ṣ, M) and سَتْر, (M,) He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (Ṣ:) and سَتْر 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 شَتْرَة expl. by the words در پرده داشتن expl. by the words در پرده داشتن expl. by the words در پرده داشتن inf. n. سَتْرَة بِرَة (a woman) was, or became, modest, or bashful. (M.) — And inf. n. modest, or became, intelligent. (M.)

2: see the preceding paragraph.

3. مُسَاتَرَةُ العَدَاوَةُ العَدَاوَةُ, inf. n. أَسُاتَرَهُ العَدَاوَةُ, ‡ [He concealed enmity with him]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

8. استر (Ṣ, M, Ķ) and استر (Ṣ, M, Ķ) and استر (IAar, M) It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself. (Ṣ, Ķ.)

—[Hence,] فُلانْ لاَ يُسْتَتُو مِنَ الله بِستر [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.)

[indecl. in every case, meaning Sixteen,] is pronounced by some of the Arabs عَشْرَة عَشْرَة and [the fem.] مَسْرَة عَشْرَة thus in the dial. of El-Ḥijaz [and of most of the Arabs], is pronounced in the dial. of Nejd. (Si n art. عَشْرَة in the dial. of Nejd. (Si n art. عَشْرَة [meaning Six hundred] should be written thus, without separating the two words; because words is to compensate for the incorporation of protected, or sheltered:] the pl. of similar [which latter see also below] and the winch and the latter see also below] and the winch and the latter see also below] and the winch and the latter see also below] and the winch and the latter see also below] and the winch and the latter see also below] and the winch and the latter see also below] and the first and second, anything by which latter see also below] and the simple submit and the latter see also below] and the simple submit and the latter see also below] and the simple submit and the simpl

(S, M, K) [the latter a pl. of pauc.] and , (M, TA;) which last is also pl. of سُتُرُّو, (K1) like as خُتُب is of كتاب; (TA;) and the pl. of استَّارُةُ is سَتَّارُ (Ṣ, Ķ.) \_ [Hence the phrase] مَتَكُ الله سَتْرة [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 [Night spread its curtains] مُدَّ اللَّيْلُ أَسْتَارُهُ أُمُدُّ إِلَى ٱللهِ يَدَى تَحْتُ سِتَارِ \* اللَّيْلِ And إِنَّى اللَّهِ اللَّيْلِ I [I stretch forth my hands in supplication to also with the veil of night]. (A.) signifies ! Fear. (K.) [Because by it one protects himself from the displeasure of God. See 8.1 And ! Modesty, or bashfulness. (K.) One says, Such a one has not أَمَا لِغُلَانِ سِتْرُ وَلَا حِجْرُ modesty nor intelligence. (TA.) \_ And Intelligence ; syn. عَقْلُ. (M.) In the K it is explained by عَمَلُ ; but this appears to be a mistranscription, for عَمَلُ . (TA.)

A shield. (M, K.)

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 غَنْدَ: and see my "Modern Egyptians," 5th ed., p. 72.] — Also A parapet, or surrounding wall, of a flat house-top. (Mgh.) — And i, q. غَلْلُهُ [q. v.]. (Mgh.)

. سَتْرُ see : سَتَرَة

in two places. سَتِرَةُ

in three places. سِتَارْ see بِسَارْ.

to a man, (Ṣ, M, K) and أَسَتُورُ, (Ṣ, A, K,) applied to a man, (Ṣ, A, &c.,) and شَيْرُ (Ṣ, M, A, K) and سَيْرُ (Ṣ, M, A, K) and سَيْرُ and سَيْرُ (M,) applied to a girl (Ṣ) or female, (M, &c.,) [properly Veiled, concealed, or covered. — And hence,] t Modest; bashful; (M;) chaste: (Ṣ, K:) pl. of سَيْرُ as masc., السَّرُ (M;) and of أَسَيْرُ (صَّرُونُ), and app. of سَيْرُونُ (A;) and, app. of سَيْرُ is سَيْرُهُ and] سَيْرُ also, سَيْرُ and the pl. of أَسَيْرُ نَالِهُ نَالِمُ and the pl. of أَسَيْرُ مَا اللهُ عَلَيْكُ وَاللهُ عَلَيْكُ وَاللهُ عَلَيْكُ وَاللهُ عَلَيْكُ اللهُ عَلَيْكُ وَاللهُ عَلَيْكُ وَاللهُ وَاللهُ عَلَيْكُ وَاللهُ عَلَيْكُ وَاللهُ وَالللهُ وَاللهُ وَالل

in two places. \_\_ Also The piece of skin that is upon the nail. (K.)

One who veils, or conceals, [much, or often; or who does so] well. (KL.) [Henoe,] الله سَتَّارُ العَيُوبِ God is He who is wont to veil