

Plur. **سُنَن** A law, ordinance, line of conduct, mode of life, punishment. **مَسْنُون** part. pass.

Formed, made into shape.

Plur. **سُنَابِل** (2nd declension) An ear of corn. **سُنْبِلَة** noun of unity, One ear of corn; this word is by some derived from **سَبَل**.

**سِنَة** Drowsiness, rt. **وَسَنَ** q.v.

**سَدَّ** aor. o. *To lean upon*.—**مُسَدَّد** part. pass. II. f. Propped up.

**سُنْدُس** a word of Persian origin, meaning Fine silk.

**سَمَسَمَة** see **سَمَم**.

**سِنَّة** *To be full of years*.—**تَسَنَنَ** V. *To be musty, mouldy through age*.

**سَنَا** aor. o. *To water the ground with a Persian wheel, to shine*. **سَنَا** for **سَنَو** D. S. Gr. T. 1, p. 106, Splendour. **سَنَنَة** Plur. **سَنُون** or **سِنُون**, Oblique **بِسِين** A year, a barren year, barrenness, dearth; for the use of the masculine form of plur. with certain feminine nouns see D. S. Gr. T. 1, p. 358; this word is by some derived from **سِنَّة**; in either case the last radical is dropped, and the **ة** taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.\*

**سَهَر** aor. a. *To be watchful*. **سَاهَرَة** The face of the Earth, or according to another interpretation, the place of the last Judgment; it is also one of the names of Hell.

**سَهْل** *To be smooth, level*. **سُهُول** plur. of **سَهْل** A plain.

**سَهَم** aor. a. *To be lean*.—**سَاهَمَ** III. *To cast lots*.

**سَاهَا** aor. o. *To forget, neglect*. **سَاهَا** for **سَاهَا** D. S. Gr. T. 1, p. 330, part. act. Neglecting, negligent (with **عَن**).

\* At page 358 in the second edition, § 838, there is a misprint in the second line of the paragraph, where **س** should be read for **ة**.

**سَاءَ** aor. o. *To do evil, be evil wretched or grievous*; very frequently used with the acc. as **سَاءَ سَبِيلًا**

"It is an evil way," *Literally*, "It is evil as to its way;" to grieve, afflict (with acc.), as **لِيَسُوءَا وَجُوهَكُمْ** 17 v. 7, "To vex you," *literally*,

"your faces;" The language is here more than usually obscure; according to the commentators the sense of the passage is somewhat as follows, "And when there came the punishment with which ye were threatened for your latter offence (we sent against you certain foes) to vex you," etc. There are numerous readings and interpretations of the above, from

all which it appears that while Moḥammad himself was not very strong on ancient history, his commentators have only "made that darker which was dark enough before;" Pass. **سَيَّ** or **سَيَّ** for **سَوَّ** *To be made sad, to be vexed for* (with **ب**). **سَوَّ** n.a. and **سَوَّ** Evil. **سَيَّ** Bad, wicked, evil, used both as substantive and adjective. **سَيَّة** Evil, a sin, evil action. **سَوَّة**

Plur. **سَوَات** Shame, secret parts. **أَسَوَّ** comp. form, Worse, worst.—**أَسَاءَ** IV. *To do evil*.

**مُسَيَّ** part. act. An evil doer.

**سَاحَة** A courtyard open to the sky, no verbal root.

**سَادَ** aor. o. *To be Lord*; and **سَوَدَ** *To be black*.

**سَادَة** Plur. **سَادَة** A Lord, a person of distinction.

**أَسَوَدَ** Plur. **سَوَدَ** Black; Words expressive of colour although in the comparative form are generally used with a positive meaning, D. S.

Gr. T. 1, p. 324.—**إِسْوَدَ** IX. *To become black*.

**مُسَوَّدَ** part. act. Become black.

**سَارَ** aor. o. *To mount a wall*. **سُورَ** A wall. **سُورَة** Plur. **سُورَ** A degree of rank, a sign, a chapter of the Korân. **سَوَارَ** A bracelet; Plur. **أَسْوَرَة** and