

[See the pass. part. n., below. And see also 3 and 4.] = Also, inf. n. as above, *He* (a man) wore, or clad himself with, the kind of *برود* called *سند*. (IAqr, K.)

3. *سَوْنَدُهُ إِلَى الشَّيْءِ*: see 4. [Hence,] *سَوْنَدُ الْمَرِيضِ* [The sick man was stayed, or propped up, against a pillow or the like]: and *قَالَ سَوْنَدُونِي* [He (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And *يُسَانِدُ بَعْضُهُ بَعْضًا* [One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. [See *مُسَانَدَةٌ*].) — [And hence,] *سَوْنَدُ خَلْقَهَا*, referring to a she-camel, † *Her frame, or make, was asymmetrical; or conformable in its several parts.* (Ham p. 783.) — And *سَانَدُهُ*, (S, K,) inf. n. *مُسَانَدَةٌ*, (S,) *He aided, or assisted, him; namely, another man.* (S, K.) — And † *He requited, compensated, or recompensed, him*, (A, K, TA,) *عَلَى الْعَمَلِ* [for work, or for the work or deed]. (K.)

4. *أَسْنَدْتُهُ إِلَى الشَّيْءِ* (AZ, S, \* M, \* Mṣb, K, \* TA) *I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing; (TK;)* and *سَانَدْتُهُ إِلَى الشَّيْءِ* signifies the same. (AZ, TA.) You say, *اسند ظهري إِلَى الْحَائِطِ* *He leaned his back against the wall.* (MA.) And *اسنده* *He stayed, propped, or supported, it; namely, a thing leaning; syn. دَعَمَهُ.* (TA in art. *دَعَمَ*.) — [Hence,] *أَسْنَدْتُ إِلَيْهِ أَمْرِي* [I rested, or stayed, upon him my affair]. (A.) — And *اسند* *اسند* *إِلَى قَائِلِهِ*, (T, M, \* L, Mṣb,) inf. n. *إِسْنَادٌ* [q. v. infra], (S, &c.) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,] (T, S, M, L, Mṣb, TA,) by mentioning him, (Mṣb,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;)* [or by mentioning the person who had related it to him from the Prophet if only one person intervened;] saying, “Such a one told me, from such a one,” [and so on, if more than one intervened between him and the Prophet,] “from the Apostle of God;” (KT;) [or it may be with an interruption in the mention of the person by whom it had been transmitted: see *مُسْنَدٌ*, below.] — *إِسْنَادُ أَمْرٍ إِلَى* [is a conventional phrase, used in logic, meaning † *The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively.*] (Kull p. 157, in explanation of *الحُكْمُ* as a logical term [meaning “judgment”].) — *إِسْنَادٌ مَجَازِيٌّ* is another conventional term, used in lexicology and rhetoric, meaning † *A tropical attribution of an act or a quality or a meaning; as in عِشَّةٌ رَاضِيَةٌ, and in زَبُونٌ (q. v.) in one of its senses: see Har p. 432.* — *أَسْنَدَ الْفِعْلَ إِلَى زَيْدٍ*, another conventional phrase, is said of the verb in the phrases *قَامَ زَيْدٌ* and *ضَرَبَ زَيْدٌ* and *زَيْدٌ قَامَ*, meaning *The verb is made an attributive to Zeyd: and, in an unusual manner, it is said (in the Mṣb in art. سَلَبَ) of the verb in the saying سَلَبْتُ زَيْدًا ثَوْبَهُ*; so that it means in this instance

*The verb is made to have Zeyd for its object.*

And *أَسْنَدَ إِلَيْهِ فَاعِلَانِ قَصَاعِدًا* is said (in the TA in art. *سَوَى*) of the verb in the phrase *اسْتَوَى زَيْدٌ وَغَمْرُو وَخَالِدٌ فِي هَذَا اسنده فِي* — *He made him to ascend the mountain.* (K.) = *اسند* as an intrans. verb: see 1, in four places. — You say also, *اسند فِي الْعَدُوِّ*, (M, L,) inf. n. *إِسْنَادٌ*, (L,) *He was vehement in running; he strove, laboured, or exerted himself, therein.* (M, L.) — And *He (a camel) went a pace between that called دَمِيلٌ and that called هِمْلَجَةٌ*. (L.)

6: see 1, first sentence. — *تَسَانَدَ الْقَوْمُ* means *The people went forth, every commander of them with a [separate] corps.* (Ham p. 783.) [See also the act. part. n., below.]

8: see 1, first sentence.

*سِنْدٌ*, (S, L,) or *السِّنْدُ*, (M, L, K,) *A certain country, (S, L, K,) well known, (K,) said in the “Marāṣid” to be a country between India (الهند) and Karmān and Sijistān: (TA:) or a people; (K;) [the people of that country;] a well-known nation; (M, L;) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh:) or one of these meanings is the original of the other: (TA:) *سِنْدِيٌّ* signifies a single person thereof: (S, K;) and *سِنْدٌ* is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like *زَنْجِيٌّ* and *زَنْجٌ*: (TA:) the pl. of *سِنْدٌ* is *سُنُودٌ* and *أَسْنَادٌ*. (M, L.) *السِّنْدُ* is also the name of *A great river of الهند [or India; i. e. the Indus]: and of a district in El-Andalus: and of a town in Western Africa (المَغْرِبُ).* (K.)*

*سَنْدٌ* The part that faces one, of a mountain, and rises from (عَنْ) the *سَفْحٌ* [i. e. base, or foot]; (S, K;) the acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. *أَسْنَادٌ*, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — *A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself: (Mgh, Mṣb:) and مُسْنَدٌ and مُسْنَدٌ [the latter in the TA said to be with fet-h, but this is evidently a mistake, occasioned by a copyist's writing ويفتح and ويضمر] signify [the same,] a thing against, or upon, which one leans, rests, or stays himself; [and the former of these two particularly signifies a cushion, or pillow, and more particularly a large cushion or pillow, against which one leans; as expl. by Golius on the authority of Meyd;] pl. *مَسَانِدٌ*. (L, Mṣb.) — Applied to a man, i. g. *مُعْتَمِدٌ* [meaning † *A person upon whom one leans, rests, stays himself, or relies*]; (S;) a man's *مُعْتَمِدٌ* [i. e. † *stay, support, or object of reliance*]; (K, TA,) as also *مُسْتَنَدٌ*. (TA.) You say *سَيِّدٌ سِنْدٌ* [A lord, or chief, upon whom people lean, &c.]. (A, TA.) And *هُوَ سِنْدِيٌّ* and *مُسْتَنَدِيٌّ* [He is my stay, support, or object of reliance].*

(A.) And *حَدِيثٌ قَوِيٌّ السِّنْدِ* [A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed]. (A, TA. [See also *إِسْنَادٌ*, below.]) — See also *مُسْنَدٌ*. = Also *A sort of garment of the kind called بُرُود*, (IAqr, K,) of the fabric of *El-Yemen: (IAqr:) pl. أَسْنَادٌ: (K:) or the pl. is like the sing.: (IAqr, K:) one says سِنْدٌ أَثَوَابٌ [meaning garments of the kind called سِنْدٌ]: (TA, from a trad.) Ibn-Buzurj says that *السِّنْدُ* means *الأَسْنَادُ مِنَ الثِّيَابِ*, i. e. garments of those called *جُبَّةٌ بُرُودٌ*; and he cites, from a poet, the phrase *أَسْنَادٌ*, which, he says, means *a red jubbeh of those [made] of what are called بُرُود*. (TA.) Accord. to Lth, it signifies *A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سِنْدٌ* [q. v.]: (O:) [this app. explains the meaning of what here follows:] *السِّنْدُ* is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)*

*سِنْدِيٌّ*: see *سِنْدٌ* [of which it is the n. un.].

*سِنْدَانٌ*, with fet-h, (Mgh, Mṣb, K,) or *سِنْدَانٌ*, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) *The عِلَاقَةُ (M,) or زُبْرَةُ (Mṣb,) [both meaning anvil,] of the blacksmith.* (Mṣb, K.)

*سِنْدَانٌ* Great and strong; applied to a man and to a wolf. (K.) = See also the next preceding paragraph.

*سِنْدَانَةٌ* A she-ass [either domestic or wild: probably the latter, because of her strength]. (K.)

*سِنْدِيَانٌ* [The ilex, or evergreen oak; so called in the present day;] a kind of tree. (TA.) [See *إِسْنَادٌ*.]

*سِنَادٌ*, applied to a she-camel, (S, M, &c.) Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render *مُسْنَدَةٌ*, conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.)

*مُسْنَدٌ*: see *سِنْدٌ*.

*أَسْنَدٌ* [a comparative and superlative epithet from *أَسْنَدَ الْحَدِيثِ*, q. v., though (like *أَسْوَدٌ* and *أَبْيَضٌ* when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral-radical verb]. You say *أَسْنَدٌ لِلْحَدِيثِ*, meaning *أَنْصَ لَهُ*, q. v. (TA in art. *نَصَ*.)

*إِسْنَادٌ* inf. n. of 4 [q. v.]. (S, &c.) — [Used as a simple subst., signifying † *The ascription of a tradition to an authority in the manner expl. voce أَسْنَدَ* it has a pl., namely, *أَسَانِيدٌ*; as in the saying,] *الإِسَانِيدُ قَوَائِمُ الْأَحَادِيثِ* [The ascrip-