

(M, L, K;) and **سَنَّهُ** *he put to it a سَنَان*. (L.) — Also, (S, M, L, Mṣb, K,) aor. and inf. n. as above, (M, L, Mṣb,) *He sharpened it, whetted it, or made it sharp-pointed*, (S, M, L, Mṣb, K,) and *polished it*, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Mṣb, K;) and so **سَنَّهُ**: (M, L, K;) and **سَنَّ** *he sharpened, whetted, or made sharp-pointed, a spear-head upon the مَسَن*: (L:) and *he rubbed, or grated, a stone upon a stone*. (Fr, L.) — [Hence,] **سَنَى هَذَا الشَّيْءَ** *† This thing [sharpened my appetite;] made me desirous of food*. (K.) The Arabs say [also] **الْحَمَضُ تَسَنُّ** *† The [plants, or trees, called] حَمَضُ strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] حَمَلَة, like as the whetstone strengthens [or sharpens] the edge of the knife*. (L.) — [Hence also,] **سَنَّ** *أُضْرَاسُهُ*, (M, L, K,\*) [aor. and] inf. n. as above, (M, L,) *He rubbed and cleaned his teeth with the stick used for that purpose*; (M, L, K;) as though he polished them. (M, L.) — And **سَنَّ** *الْإِبِلَ*, (ISK, S, M, L,) or *الْهَالِ*, (K,) aor. and inf. n. as above, (M, L,) *He tended well, (K,) or pastured and tended well, (ISK, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISK, S, M, L,) or the cattle; (K;) [so that they became in good condition, free from mange or the like;] as though he polished them*. (ISK, S, M, L, K.) — And **سَنُوا الْهَالِ** *They sent the cattle into the pasturage*. (El-Muarrij, S, L, K,\*) — And **سَنَّ** *الْإِبِلَ*, (M, L, K,) [aor. and] inf. n. as above, (M, L,) *He drove the camels quickly*: (M, L, K:) or, as some say, **السَّنَّ** signifies *التَّيْبِيرُ الشَّدِيدُ* [i. e. *the making to go vehemently*; *التَّيْبِيرُ* being here syn. with *التَّيْبِيرُ*]: (M, L:) you say, **سَنَنْتُ النَّاقَةَ** *I made the she-camel to go (سَرَّهَا, S, or سَيَّرَهَا, L) vehemently*. (S, L.) — **إِنَّمَا أَتَى لِأَنَّ**, occurring in a trad., meaning *I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness occurs to them*, may be from **سَنَّ** [expl. above as] meaning “he pastured and tended well” the camels. (L.) — **سَنَّ عَلَيْهِ الْمَاءَ**, [aor. and inf. n. as above,] *He poured forth the water upon him, or it*; (M, L, K;) as also **سَنَّهُ**: (Ham p. 611:) or *he discharged the water gently upon him, or it*. (M, L.) You say, **سَنَنْتُ الْمَاءَ عَلَى وَجْهِ**, (S, L,) or **سَنَّ الْمَاءَ عَلَى وَجْهِهِ**, (Mṣb,) or **سَنَّ الْمَاءَ عَلَى وَجْهِهِ**, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) *I [or he] discharged the water without scattering upon his face: if scattering it in pouring, you say, سَنَنْتُ: (S, L:) or I, or he, poured the water gently (Mgh, L, Mṣb) upon the face, (Mṣb,) or upon his face*. (Mgh, L.) And **سَنَّ التُّرَابَ** *He poured the dust, or earth, gently upon the ground*: (S, L:) and *he put it gently upon a corpse*. (L.) And **سَنَّتِ الْعَيْنُ** *† The eye poured forth tears*. (M, L.) And **أَسَنَّ قُرُونُ قَرَسِكَ** *Make the [issues of] sweat to flow from thy*

*horse by plying him hard, in order that he may become lean, or light of flesh: and سَنَّ لَهُ قُرْنٌ, and قُرُونٌ, An issue, and issues, of his sweat, was, and were, made to flow*. (L.) **سَنَّ عَلَيْهِ الدَّرْعَ**, (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) *He put (lit. poured) upon him the coat of mail*. (S, M, L, K.) — **سَنَّ الْفَحْلُ النَّاقَةَ** *The stallion threw down the she-camel (كَبَّهَا, in copies of the K [erroneously] رَكَبَهَا) upon her face*. (L, K,\*) [See also 3.] — **سَنَّ الطِّينَ** *He plastered pottery with the clay*: (M, L:) or *he made the clay into pottery*. (M, L, K.) — **سَنَّهُ**, (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies *He formed it, fashioned it, or shaped it*; (S, L, K;) namely, a thing: (K:) and some say, *he made it long*. (L.) — And [from the former of these two meanings, app.,] *He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him*. (L.) You say, **سَنَنْتُ لَكُمُ السُّنَّةَ فَاتَّبِعُونَهَا** *[I have instituted &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it]*. (L.) And **سَنَّ فُلَانٌ طَرِيقًا مِنَ الْخَيْرِ**, aor. and inf. n. as above, *Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued*. (L.) And **سَنَّ اللَّهُ سُنَّتَهُ لِلنَّاسِ** *God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men*: (M, L:) and **سَنَّ اللَّهُ سُنَّتَهُ** *God manifested, or made known, a right way [of acting &c.]*: (L:) [and in like manner one says of any one,] **سَنَّ الْأَمْرَ** *He manifested, or made known, the thing, affair, or case*. (K.) — And **سَنَّ سُنَّتَهُ**, (M, L,) or **طَرِيقَتَهُ**, (K,) [aor. and] inf. n. as above, (M, L,) *He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like]; as also سَنَتْهَا*; (M, L;) or **سَنَتْهَا**; (so in the K;) and **سَنَتْهَا**: (K in art. سَبَر:) **سَنَتْهَا** *† بطريقي مِنَ الْخَيْرِ [They followed, or pursued, a good, or pious, way of acting]*. (L.) It is said in a trad. respecting the Magians, **سَنُوا بِهِمْ سُنَّتَهُ أَهْلُ الْكِتَابِ**, i. e. *Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] جَزْيَةٌ*. (Mgh, L,\*) — **سُنَّ** is also expl. as meaning *He, or it, became altered for the worse, or stinking*: so in a trad. of Barwaṣ the daughter of Wāshik, where it is said, **كَانَ زَوْجَهَا سُنَّ فِي بَيْتٍ**, where it is said, *Her husband had become altered for the worse, or stinking, having died, in a well which he had descended*: from the saying in the Kṣur **حَمَا مِنْ مَنْوُونٍ**: [see مَنْوُون:] but some say that he [who used this phrase] meant [to say, or meant thereby,] **أَسَنَّ**, i. e. *his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned*. (L.)

2. **سَنَّتَهُ**: see 1, near the beginning. — [Hence,]

**سَنَّنَ الْهَنْطَلُ** *† He made the speech good, or beautiful*; (M, L, K;) as though he polished it. (M, L.) — And **سَنَّنَ إِلَيْهِ الرَّمْحَ**, (M, L, K,) inf. n. **تَسْنِينٌ**, (M, L,) *He directed, or pointed, the spear towards him, or it*. (M, L, K.)

3. **سَنَانٌ**, inf. n. **مَانَةٌ** and **سَنَانٌ**, (S, M, L, K,) *He (the stallion-camel) bit the she-camel with the fore part of the mouth*: (L:) or *he opposed himself to her*, (M, L,) or *drove her*, (S, L,) or *bit her with the fore part of the mouth, and drove her*, (K,) *to make her lie down*, (S, M, L, K,) *in order that he might cover her*: (S, M, L, K:) or *he covered her without her desiring it, or before she desired it, by force*. (IB, L.)

4. **إِسْنَانٌ**, (S, M, L, Mṣb, K,) inf. n. **إِسْنَانٌ**, (Mgh, L, Mṣb,) said of a man, (S, M, L, Mṣb, K,) and of other than man, (Mṣb,) i. q. **كَبُرَ** [meaning *He became advanced in age, or full-grown*], (S, L, Mṣb,) or **كَبُرَتْ سِنُهُ** [which means the same]; (M, L, K;) as also **إِسْتَسَنَ**: (K:) but Az says that **الإِسْنَانُ** in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of] the coming forth of the [permanent] **ثَنِيَّةٌ** [or central incisor]: (Mṣb:) or in such animals it means at least [the attaining to the age of] the shedding of the [tooth called] **ثَنِيَّةٌ** [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of] what is termed **الْثُلُوعُ** or **الْثُلُوغُ** [which is in the sixth year]; and at the utmost in camels, [the attaining to the age of] what is termed **الْبُزُولُ** [which is generally in the ninth year]. (Mgh, L.) [It is also expl. in the K as meaning *His tooth grew forth*: but the right explanation is one given in the Mgh and L; i. e. *his tooth whereby he became مَسَنَّ grew forth*.] **مَرَّ يَسْنَنُ**, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for **لَمْ يَسْنَنُ**. (Mgh, L.) And **سَنَّتْ الْبَدَنَةُ**, a phrase mentioned by Kt, as meaning *The teeth of the بدنة grew forth*, is also a mistake [for **أَسَنَّتْ**]. (L.) — You say also, **إِسْنُ سَدِيسٍ النَّاقَةِ** *The [tooth called] سَدِيس of the she-camel grew forth, i. e. in the eighth year*. (S, L.) — Also, said of God, *He made a tooth to grow forth*. (S, L, K.) **سَنَّتْهَا**, [referring to the teeth of a بَدَنَةٌ], a phrase mentioned by Kt, is a mistake [for **أَسَنَّتْهَا**]. (L.) — See also 1, in the former half of the paragraph, in two places.

5. **تَسَنَّ بِهِ** [He took him, or it, as an exemplar, example, or object to be imitated]. (K voce فَعُولَةٌ) — **تَسَنَّ فِي عَذْوِهِ** *He (a man) went at random, heedlessly, or in a headlong manner, in his running*; as also **إِسْتَسَنَّ**. (M, L.) — See also 5 in art. سَنَ, last signification.

6. **تَكَادَمَتِ الْفُحُولُ** i. q. **تَكَادَمَتِ** [meaning *The stallion-camels bit one another with the fore part of the mouth*]. (L, K.)

8. **إِسْتَسَنَّ** *He rubbed and cleaned his teeth with the سَوَاك [or piece of stick used for that purpose];*