

bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be *سَنَة*: but the former is app. the right reading.]) — Also, (TA,) or *سَمِرَ عَلَى وَجْهِ الْأَرْضِ* (S, in which it is only mentioned as said of water,) Water rising, or rising high, and appearing upon the surface of the earth. (TA.)

*سَنَة* The blossom (M, K) of a plant; (K;) i. e. (TA) the head thereof, resembling the ear of corn, (S, TA,) [or] it is of the *طَرِيفَة* [q. v.], not of the [herbs called] *بَقْل*: (M:) and signifies also the extremities [or an extremity] of the *صَلْبَان*, which are [or is] shed thereby: (M, TA:) and the head of a tree [or plant] of the kind termed *دَقِي* [q. v.], in form like what is upon the head of the reed, or cane, except that it is soft, and the camels eat it in the manner termed *خَضَمَر* [inf. n. of *خَضَمَر*, q. v.]: (TA:) [it is the n. un. of *سَمَر*, the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the *سَنَة* is such of the produce of herbs as resembles the produce of the reed, or cane; and that the most excellent of the *سَمَر* are the *سَمَر* of a herb called the *إِسْنَامَة* [n. un. of *إِسْنَام*]; and the camels eat it in the manner termed *خَضَمَر*, because of its softness; or, as in some of the copies [of his work], the camels do not eat it. (M.)

*سَنَام* of the camel, (S,) of the he-camel and of the she-camel, [The hump; i. e.] the highest part of the back: (M, TA:) [in substance,] it is to the camel like the *أَلِيَة* [here meaning the fat of the tail] to the sheep: (Msb:) pl. *أَسْنَامَة* (S, M, Msb, K) [and app. *أَسْنَام* also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., *نِسَاءٌ عَلَى رُؤُوسِهِنَّ كَأَسْنَامَةِ الْبُخْتِ* [Women upon whose heads are the like of the humps of the Bactrian camels]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, *سَنَام* *النَّاقَة* + The name of a star in the constellation of Cassiopea: mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] — Also The highest, or highest part, of anything: (TA:) and the best, or choice part, (M, TA,) of anything; (TA;) because the *سَنَام* is the best, or the choice part, of what is in the camel. (M.) [Hence,] *أَسْنَامَةُ الرَّمَالِ* The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and *أَسْنَامَةُ الرَّمْلِ* the backs of the sands, that rise from the main portions thereof. (TA.) And *سَنَامُ الْأَرْضِ* The *نَحْر* [q. v.] (S, TA [in some copies of the S, perhaps correctly *نَجْد*, i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And *سَنَامُ التَّغْلِ* The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot. (Har p. 559.) And *أَسْنَامُ نَارٍ* The highest parts of a fire: (EM p. 156, and TA:) *أَسْنَام* being pl. of

*سَنَام*, which signifies the highest part of a thing. (EM ubi supra.) And *سَنَامُ الْمَجْدِ* + The highest [of a people] in respect of glory. (TA.)

*السَّمَر* The ox, or cow; syn. *الْبَقَرَة*: (M, K:) or, as some say, the wild *بَقَرَة*. (TA.)

*إِسْنَام* The fruit, or produce, of the *حَلِي* [q. v.]; (M, K, TA; [in the CK, of the *حَلِي*];) mentioned by Seer on the authority of Aboo-Malik: (M:) n. un. with *ة*. (K.) And the latter signifies A certain herb: (see *سَنَة*;) or a species of tree: pl. [or rather coll. gen. n.] *إِسْنَام*. (M.)

*تَسْنِم* [originally inf. n. of 2, q. v.,] A certain water in Paradise; so called because running above the elevated chambers (S, K\*) and the pavilions: mentioned in the Kur lxxxiii. 27: (S:) or a certain fountain, or source, (*عَيْن*), in Paradise: so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, a water coming upon them from above, from the elevated chambers: (M:) or a certain fountain, or source, coming upon them from above. (K [and in like manner Az explains it].)

*أَرْضُ مُسْنَمَة* A land that gives growth to the *إِسْنَامَة*, n. un. of *إِسْنَام*. (K, TA.)

*مُسْنَمَر* A camel left unriden [so that he is made to have a large hump]. (K, TA.) — And *قَبْرُ مُسْتَمَر* An elevated [or a gibbous] grave: from *السَّمَام*. (Mgh.) — And *مَجْدُ مُسْتَمَر* + Great glory. (M, TA.)

## سنة

1: see 5, in two places.

3. *سَانَاهُ*, inf. n. *مُسَانَهَة* and *سَنَاهُ*; and *سَانَاهُ*, inf. n. *مُسَانَاهَة*; (K;) or *عَامَلَهُ مُسَانَهَة*, and *مُسَانَاهَة*; (Msb;) He made an engagement, or a contract, with him for work or the like, by the year: (K:) and *مُسَانَاهَة*, and *اسْتَأْجَرْتُهُ مُسَانَهَة*, [I hired him by the year:] (S:) *مُسَانَاهَة* and *مُسَانَهَة* from *السَّنَة* are like *مُعَاوَمَة* from *الْعَام*, and *مُشَاهَرَة* from *الشَّهْر*, and *مُرَابَعَة* from *الرَّبِيع*, &c. (TA in art. ربيع.) — *سَانَتْهُ النَّخْلَة* The palm-tree bore one year and not another; (As, K;) as also *عَاوَمَتْ*. (As, TA.)

4. In this form of the verb, the final radical letter is changed into ت, so that they say *أَسْنَتُوا*, meaning They experienced drought, or barrenness. (TA. [See also art. سنت.])

5. *تَسَنَّتْ عِنْدَهُ* (S,) and *تَسَنَّتْ عِنْدَهُ* (S, Msb,) I remained, stayed, dwelt, or abode, with him, or at his abode, a year: (Msb:) both signify the same. (TA.) [See also 5 in art. سنو and سنى.] — *تَسَنَّتِ النَّخْلَة* + The palm-tree underwent the lapse of years; (S, Msb;) as also *سَنَتْ*: (S:) and in like manner one says of other things. (Msb.) — *تَسَنَتْ* said of food and of beverage, (Fr, S, TA,) + It became altered [for the worse]; as also *سَنَهُ*, aor. ٤, inf. n. *سَنَه*: (TA:) or it became altered [for the worse] by the lapse of years: (Fr, S, TA:) and *التَّسَنُّ* in relation to

bread and beverage &c. means the becoming mouldy, or musty, or spoiled. (S: and so in some copies of the K and in the TA: in other copies of the K, *السَّنَه*, like *كَتَف*, is put in the place of *التَّسَنُّ*; and *الْمُتَكَرِّج* in the place of the explanation *الْتَكْرُج*.) *فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّ* (التكرج) in the Kur [ii. 261], means + [But look at thy food and thy beverage,] it has not become altered [for the worse] by the lapse of years: (Fr, S, TA:) Az says that this is the right way of reading, by pronouncing the ٤ in *يَتَسَنَّ* in pausing after it and in continuing without pausing: Ks used to suppress the ٤ in the latter case and to pronounce it in the former: and Aboo-Amr Esh-Sheybānee says that the original form [of *يَتَسَنَّ*] is *يَتَسَنَّ*; the like change being made in it as is made in *تَطَنَّتْ* [for *تَطَنَّتْ*] and in *قَصِيَتْ أَظْفَارِي* [for *قَصَصَتْ أَظْفَارِي*]. (TA. [See also 5 in art. سنو and سنى, last sentence.])

*سَنَة* a word of which the final radical letter is rejected, (S, Msb,) and of which there are two dial. vars., (Msb,) being, accord. to some, originally *سَنَة*, (S, Msb,) like *جَبْهَة* (S) or *سَجْدَة*, (Msb,) and accord. to others, *سَنَوَة*, (S, Msb,) like *سُجُودَة*, and upon each of these originals are founded modifications of the word, (Msb,) therefore it is mentioned in the K [and S and other lexicons] in the present art. and again in art. سنو. (TA,) A year; syn. *حَوْل*; (Msb;) or *عَام*: (M, K:) or, as Suh says, in the R, the *سَنَة* is longer than the *عَام*; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs it consists of four seasons, mentioned before [in art. زمن, voce زَمَن]: but sometimes it is tropically applied to: a single *فَصْل* [or quarter]; as in the saying, *دَامَ الْمَطَرُ السَّنَة كُلَّهَا*, meaning [The rain continued] during the *فَصْل* [or quarter, all of it]: (Msb:) [see more in art. سنو and سنى:] the dim. is *سَنِيهَة* (S, Msb) accord. to those who make the original of *سَنَة* to be *سَنَهَة*, (Msb,) and *سَنِيهَة* (S, Msb) accord. to those who make the original of *سَنَة* to be *سَنَوَة*; (Msb;) and some say *سَنِينَة*, but this is rare: (TA:) the pl. is *سَنَاهَات* (Msb, K) accord. to those who make the original of *سَنَة* to be *سَنَهَة*, (Msb,) and *سَنَوَات* (Msb, K) accord. to those who make the original of *سَنَة* to be *سَنَوَة*; (Msb;) and *سَنُون* also, (S, Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with *كسر*, to the *س*, (S, TA,) and *سَنِين* [in the accus. and gen. cases], (Msb, TA,) so that one says, *هَذِهِ سَنُون* [These are years], and *رَأَيْتُ بَنِينَ* [I saw years], (TA,) and the ن is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say *سَنُون*, with damm to the *س*; (S, TA;) and in one dial., the *ن* is retained in all the cases, and the *ن* is made a letter of declinability, with tenween when the word is indeterminate, [so that one says *سَنِين*,] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical