

(S, M, L, K;) he made use of the *سواك*, passing it over his teeth. (L.) — And He took, or seized, with the teeth. (K.L.) — *استنتت العين* The eye poured forth its tears. (M, L.) — *استنت* said of the blood of a wound made with a spear or the like, *It issued in a gush.* (AZ, L.) — Said of the *سراب* [or mirage], *It was, or became, in a state of commotion, went to and fro, or quivered.* (M, L, K.) — Said of a horse, i. q. *قَمَصَ* [app. as meaning *He pranced, leaped, sprang, or bounded*]: (S, K:) he frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L:) he ran to and fro, by reason of briskness, liveliness, or sprightliness: from *سَن* as signifying “he poured forth” water, and as signifying “he sharpened” iron upon a whetstone. (Har p. 47.) It is said in a prov., *استنتت الفصال حتى القرعى*, (S, Meyd, L,) or *الفصلان*, (Meyd,) i. e. *The young weaned camels leaped, sprang, or bounded*; (S,* L;) even those affected with the small pustules called *قَرَع*; (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (*جَبَاب*) of camels’ milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, *القرعى* [which is the dim. of *القرعى*]; (Meyd;) and *القرع* [which is pl. of *القرع*, q. v.]: and some say that *استنتت الفصال* signifies *the young weaned camels became fat, or plump, and their skins became [sleek] like مَنان [or whetstones]*. (L.) And it is said in a trad. of ‘Omar, *رأيت أباه يسن بسيفه كما يسن الجمال*, meaning [I saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with briskness, and lashes with his tail.] (L.) See also 5. — [Also *He took, held, or followed, the سن*, i. e., *road, or way, or main and middle part thereof*: and *he, or it, was, or lay, in the way*. Hence,] one says, *خذ ما استنت*, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce *انتدب*.) — See also 1, near the end of the paragraph, in two places.

10: see 4: — and see also 1, near the end of the paragraph, in two places. — *استنتت الطريق* The road was travelled. (K.)

R. Q. 1. *سننت الريح* The wind blew coldly, or coolly; as also *سننت*: so in the *Nawadir*. (L.)

سن i. q. *ضرس* [as meaning *A tooth*; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K:) [or, accord. to some, *a single tooth*; i. e.

one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (S, M, L, Mṣb:) pl. *أسنان* (S, M, L, Mṣb, K) and *أسنة* and *أسن*, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the *سنان* of the spear; but may also be pl. of *أسنان* as pl. of *سن* applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A’Obeyd, T, L:) the vulgar say *سنان* and *أسنان*, which are wrong: (Mṣb:) the *أسنان* of a human being consist of four *ثنايا*, and four *رباعيات*, and four *نواجذ*, and sixteen *أضراس*: or, as some say, four *ثنايا*, and four *رباعيات*, and four *نواجذ*, and four *أسنان*, and twelve *أرحام*: (Mṣb:) or the *أسنان* and *أضراس* together make up the number of thirty-two; the *ثنايا* are four, two above and two below [in the middle]; next are the *رباعيات*, which are four, two above and two below; next are the *انياب*, which are four [likewise, two above and two below]; and next are the *اضراس*, which are twenty, on each side five above and five below; and of these [last] the four that are next to the *انياب* are the *ضواحك*; next to each *ناب*, above and below, is a *ضاحك*; next to the *ضواحك* are the *طواحن*, also called the *أرحام*, which are twelve, on each side [above and below] three; and next to these are the *نواجذ*, which are the last of the teeth in growth, and the last of the *اضراس*, on each side of the mouth one above and one below: (Zj in his “*Khalk el-Insán*.”) the dim. of *سن* is *سنينة*, because it is fem. (S.) One says, *لا آتيك سن الحسل*, (S, M, L,) i. e. *I will not come to thee as long as remains the tooth of the young one of the [kind of lizard called] ضب*; (M, L;) meaning, *ever*; (S, M,* L;) because the *حسل* never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of El-Mufaddal, *سنى حسل*; [using the dual form of *سن*]; and [it may be rendered, accord. to the former reading, *† during the life of the young one of the ضب*, for] he says, they assert that the *ضب* lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Abou-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

• فجاءت كسن الطي لمرأ مثلها •
• بواء قتبيل أو حلوبة جائج •

[And they came; † like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry: (I have given a reading of this verse that I have found in the M and TA in art. *ظلمى*, instead of that in the present art. in the S and L, in which *سناء* and *سناء* are put in the place of *بواء*, app. for *سناء*, an inf. n. of *ساناه*, and as such here meaning *a soothing, or the like*.)] he means that they were *ثنيان*,

[pl. of *ثني*], because the *ثني* is one shedding [or that has shed] his *ثنية*, and the gazelle has no *ثنية* [in the upper jaw], so that he is always [one that may be termed] a *ثني*. (S, L.) It is said in a trad., *إذا سافرتهم في الخصب فأعطوا الركب*, *أستتها*, [expl. as] meaning *When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage*: (S, L:) but Az states that A’Obeyd says, I know not *أسنة* except as pl. of the *سنان* of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of *أسنان*; for *سن* [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is *أسنان*; one says, *أسنان من المرعى*; and the pl. of *أسنان* is *أسنة*: Abou-Sa’eed says that this last is pl. of *سنان*, not of *أسنان*, and *سنان* is applied to the [plants, or trees, called] *حمض*, as meaning † *a strengthener* [i. e. *a sharpener of the appetite*] of the camels for the [plants, or trees, called] *خلة*: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed *سن من المرعى* [a portion of pasturage], this is termed *سنان على السير* [a strengthener, or sharpener, for journeying]: this explanation is approved by Az, and likewise that of A’Obeyd: it is also related, on the authority of Fr, that *السن* signifies *the eating vehemently*: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, *أصابت الإبل اليوم سنا من المرعى* [The camels have obtained to-day a good portion of pasturage] when they have eaten well of the best of the pasturage: Z says that *أعطوا الركب أستتها* means † *Give ye to the ridden beasts what will prevent their being slaughtered*; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to *أسنة* [as meaning “spear-heads”] pl. of *سنان*: [see also *أخذت ومأحبا*, said of camels, voce *زمنع*:] or if the pl. of *سن* be intended by it, the meaning is, *enable ye them* [i. e. *the ridden beasts*] to take of the pasturage; and hence the trad., *أعطوا السن*, *حفظها من السن*, i. e. *Give ye the possessors of the سن* [meaning *tooth*] their share of the *سن* which is the pasture. (L.) *السن* is also used for *ذوات السن* [The possessors of the tooth] as meaning *the slave and horses and the like and other animals*, [collectively, in like manner as *حفر* and *حافر* are used,] in a trad. of ‘Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, *لاوطن أسنان العرب*, *ذوى أسنان العرب*, *كعبه*, meaning [I will assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But *أسنان* in this instance may be pl. of *سن* in the sense here next following; so that *ذوى أسنان*