

bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be سَنِيَّةٌ: but the former is app. the right reading.]) — Also, (TA,) or سَنِيرٌ عَلَيَّ وَجْهَ 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.)

سَنِيَّةٌ 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 طَرِيغَةٌ [q. v.], not of the [herbs called] بَقْلٌ: (M:) and signifies also the extremities [or an extremity] of the صَلْبَانِ, which are [or is] shed thereby: (M, TA:) and the head of a tree [or plant] of the kind termed دِقٌّ [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 خَضِرٌ [inf. n. of خَضَرَ, q. v.]: (TA:) [it is the n. un. of سَنِيرٌ, the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the سَنِيَّةٌ is such of the produce of herbs as resembles the produce of the reed, or cane; and that the most excellent of the سَنِيرِ are the سَنِيرِ of a herb called the إِسْنَامَةُ [n. un. of إِسْنَامٌ]; and the camels eat it in the manner termed خَضِرٌ, because of its softness; or, as in some of the copies [of his work], the camels do not eat it. (M.)

سَنَامٌ 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 أَلْيَةُ [here meaning the fat of the tail] to the sheep: (Msb:) pl. أُسْنِيَّةٌ (S, M, Msb, K) [and app. أُسْنَامٌ also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., نَسَاءٌ عَلَى رُؤُوسِهِنَّ, كَأُسْنِيَّةِ 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, سَنَامٌ النَّاقَةِ † 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 سَنَامٌ is the best, or the choice part, of what is in the camel. (M.) [Hence,] أُسْنِيَّةُ الرَّمَالِ The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and أُسْنِيَّةُ الرَّمْلِ the backs of the sands, that rise from the main portions thereof. (TA.) And سَنَامُ الْأَرْضِ The بَحْرٌ [q. v.] (S, TA [in some copies of the S, perhaps correctly نَجْدٌ, i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And سَنَامُ التَّعْلِ 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 أُسْنَامُ نَارٍ The highest parts of a fire: (EM p. 156, and TA:) أُسْنَامٌ being pl. of

سَنَامٌ, which signifies the highest part of a thing. (EM ubi suprâ.) And سَنَامُ الْمَجْدِ † The highest [of a people] in respect of glory. (TA.)

السَّنِيرُ The ox, or cow; syn. الْبَقْرَةُ: (M, K:) or, as some say, the wild بَقْرَةُ. (TA.)

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

تَسْنِيرٌ [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, (عَيْنٌ,) 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].)

أَرْضٌ مُسْنِيَّةٌ A land that gives growth to the إِسْنَامَةُ, n. un. of إِسْنَامٌ. (K, TA.)

مُسْنَرٌ A camel left unridden [so that he is made to have a large hump]. (K, TA.) — And قَبْرٌ مُسْنَرٌ An elevated [or a gibbous] grave: from السَّنَامُ. (Mgh.) — And مَجْدٌ مُسْنَرٌ † Great glory. (M, TA.)

سنة

- 1: see 5, in two places.
3. سَانَاهُ, inf. n. مُسَانِهَةٌ and سِنَاهُ; and سَانَاهُ, inf. n. مُسَانَاةٌ; (K;) or عَامَلَهُ مُسَانِهَةً, and مُسَانَاةٌ; (Msb;) He made an engagement, or a contract, with him for work or the like, by the year: (K:) and اسْتَأْجَرْتُهُ مُسَانِهَةً, and مُسَانَاةٌ, [I hired him by the year:] (S:) (S:) the سِنَاهُ and مُسَانِهَةٌ from السَّنَةِ are like the مُعَاوَمَةُ from العَامُ, and مُشَاهَرَةٌ from الشَّرُّ, and مُرَابَعَةٌ from الرَّبِيعِ, &c. (TA in art. ربيع.) — سَانَتْ النَّخْلَةَ 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 اسْتَوَاتُوا, meaning They experienced drought, or barrenness: (TA. [See also art. سنت.])
5. تَسْنَيْتُ عِنْدَهُ, (S,) and تَسْنَيْتُ 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.] — تَسْنَيْتُ النَّخْلَةَ † The palm-tree underwent the lapse of years; (S, Msb;) as also تَسْنَيْتُ: (S:) and in like manner one says of other things. (Msb.) — تَسْنَيْتُ said of food and of beverage, (Fr, S, TA,) † It became altered [for the worse]; as also تَسْنَيْتُ, aor. تَسْنَيْتُ, inf. n. تَسْنَيْتُ: (TA:) or it became altered [for the worse] by the lapse of years: (Fr, S, TA:) and تَسْنَيْتُ 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, السَّنَةُ, like كَتَفٌ, is put in the place of the تَسْنَيْتُ; and التَّكْرُجُ in the place of the explanation فَأَنْظُرْ إِنِّي طَعَامُكَ وَسَرَابُكَ لَمْ يَتَسَنَّ. (التَّكْرُجُ, 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 ه in يَتَسَنَّ in pausing after it and in continuing without pausing: Ks used to suppress the ه in the latter case and to pronounce it in the former: and Aboo-Amr Esh-Sheybánee says that the original form [of يَتَسَنَّ] is يَتَسَنَّ; the like change being made in it as is made in تَطَنَّنْتُ [for تَطَنَّنْتُ] and in قَصَيْتُ أَطْفَارِي [for قَصَيْتُ أَطْفَارِي]. (TA. [See also 5 in art. سنو and سنى, last sentence.]

سَنَةٌ 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 سَنِيَّةٌ (S, Msb,) like جَبِيَّةٌ (S) or سَجْدَةٌ (Msb,) and accord to others, سَنُوَّةٌ (S, Msb,) like شَهْوَةٌ, 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. حَوْلٌ; (Msb;) or عَامٌ: (M, K:) or, as Suh says, in the R, the سَنَةُ is longer than the عَامُ; 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 زَمَنٌ]: but sometimes it is tropically applied to † a single قُصْلٌ [or quarter]; as in the saying, دَامَ الْبَطْرُ السَّنَةَ كُلَّهَا, meaning [The rain continued] during the قُصْلٌ [or quarter, all of it]: (Msb:) [see more in art. سنو and سنى:] the dim. is سَنِيَّةٌ (S, Msb) accord. to those who make the original of سَنَةُ to be سَنِيَّةٌ, (Msb,) and سَنِيَّةٌ (S, Msb) accord. to those who make the original of سَنَةُ to be سَنُوَّةٌ; (Msb;) and some say سَنِيَّةٌ, but this is rare: (TA:) the pl. is سَنَاهَاتٌ (Msb, K) accord. to those who make the original of سَنَةُ to be سَنِيَّةٌ, (Msb,) and سَنَاهَاتٌ (Msb, K) accord. to those who make the original of سَنَةُ to be سَنُوَّةٌ; (Msb;) and سَنُونٌ also, (S, Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with kesr, to the س, (S, TA,) and سَنِينٌ [in the accus. and gen. cases], (Msb, TA,) so that one says, هَذِهِ سَنُونٌ [These are years], and رَأَيْتُ سَنِينٌ [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 سَنُونٌ, with damm to the س; (S, TA;) and in one dial., the س 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 سَنِينٌ,] 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