

[And I know with a knowledge that is not mere opinion, that, when God opens, and makes easy, the tying, or knotting, of a thing, it becomes easy]. (S.) And one says, *سَتَيْتُ الشَّيْءَ*, and *الْأَمْرَ*, † I opened the way of doing the thing, and the affair. (TA.) And *سَتَيْتُ* † *البَابَ* (K.) inf. n. *سَنِى* [app. *سَنِى*], (TA.) I opened the door; as also *سَوَّوْتُهُ*; (K, TA;) the verb in this sense having *س* and *و* for its last radical. (TA.) = See also 5.

3. *سَانَاةُ الرَّجُلِ* (S, M, \*K, \*) inf. n. *سَانَاةٌ* (TA) [and *سَانَاةٌ* (see what I have said respecting a verse cited voce *سَنِى*)], † I vied with the man in being pleased, well pleased, or content; or I agreed, consented, accorded, or was of one mind or opinion, with him: (S, M, \*K, \*) and I treated him with gentleness, or blandishment; soothed, or coaxed, him: and behaved well to him in my social intercourse with him: (S, K, \*) or *سَانَاةٌ* signifies the treating one with gentleness, or blandishment, in suing for a thing: (AZ, TA:) or the endeavouring to conciliate one. (TA.) = And *سَانَاهُ*, inf. n. *سَانَاةٌ* and *سَانَاةٌ*, He hired him for [or by] the year; (M, K, \*) or he made an engagement, or a contract, with him for work or the like, by the year; like *سَانَهُ*: (K in art. *سَنَهُ*;) and *سَانَاةٌ* and *عَامَلَهُ* *سَانَاةً* and *عَامَلَهُ* *سَانَاةً* signify the same as *سَانَاهُ* [q. v.]. (M, TA.)

4. *اسْنَاهُ* He raised, exalted, or elevated, him, or it. (S, M, K, \*) — *اسْنَى النَّارَ* He raised the light of the fire. (M.) — *اسْنَى لَهُ الْجَائِزَةَ* He raised [in value], to him, the جائزة [i. e. gift, or present]. (TA.) And *اسْتَيْنَا لَهُ الْجَعَالََةَ* We made much and high [in amount], to him, the pay. (Har p. 134.) — And *اسْنَى جَوَارَهُ* i. q. *أَحْسَنَهُ* [app. meaning He made good his covenant of protection]. (TA.) = *اسْنَى الْبَرْقَ* The lightning sent its light into the house, or tent, or chamber: or fell upon the ground: or flew along in the clouds; (K, TA;) or, sometimes, elsewhere, not in the clouds: but it is only in the night. (TA.) See also another explanation near the end of the first paragraph. = *اسْنَى الْقَوْمَ*, (S, M, K, \*) inf. n. *اسْنَاءٌ*, (S, \*) The people, or party, tarried a year (S, K) in a place: (S, \*) or it signifies *أَتَى عَلَيْهِمُ الْعَامَ* [the year passed over them; meaning they remained to the end of the year]. (M.) But *اسْتَنُوا* signifies They were afflicted with drought, or barrenness: (S, M, \*K, \*) [Freytag has erroneously assigned this signification to *اسْتَنُوا*:] the *و*, (S, \*) or the *س*, which is originally *و*, (M, \*) being changed into *ت*, (S, M, \*) to distinguish between this verb and *اسْنَى* in the sense expl. above. (S. [See art. *سنت*].)

5. *تَسَنَى*: see 2, in two places. — Also i. q. *رَقَى رَقِيَةً* [in the CK *رَقَى رَقِيَةً*, and in my MS. copy of the K *رَقَى رَقِيَةً*, but correctly *رَقَى*, meaning He ascended: agreeably with this rendering, the inf. n. is expl. in the TK as meaning *بوكسه* [said of a man. (K, \* TA.) = Also It opened, or became opened or open: said of a lock [&c.]. (TA.) — It was, or became, facilitated, or easy; and ready, or prepared. (Har pp. 159 Bk. I.]

and 508.) — And i. q. *تَسَهَّلَ فِي أُمُورِهِ*, said of a man, (K, \*) i. e. He found, or experienced, ease, or facility, in his affairs. (TK, \*) = Also i. q. *تَرَضَى*: so in the phrase *تَسَنَى فُلَانًا* [He sought to please, content, or satisfy, such a one; or he pleased, contented, or satisfied, such a one, after striving, labouring, or toiling]: (K, \*) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that *سَنِيتَ فُلَانًا* [by which may be meant either *سَنِيتَ* or *تَسَنِيتَ*] means *تَرَضَيْتَهُ عِنْدَهُ*. (TA.) = *تَسَنِيتَ عِنْدَهُ* I remained, stayed, dwelt, or abode, with him, or at his abode, a year; like *تَسَنِيتَ عِنْدَهُ*: (M, \*) or it means *أَقَمْتُ عِنْدَهُ سَنِيَّاتٍ* [I remained, &c., with him, or at his abode, some years; three or more, to ten, years]. (TA.) — Hence, (TA, \*) *تَسَنِى* signifies also It became altered [for the worse], (S, K, TA, \*) accord. to Er-Rághib, so that it lost its freshness, by the lapse of years: (TA: [see also *تَسَنَهُ*]:) but accord. to AA, it is from the phrase in the Kur [xv. 26 and 28 and 33] *مِنْ حَمَا مَسْنُونٍ*; one of the *ن*s being changed into *س*; and is similar to *تَقَضَّى* for *تَقَضَّى*. (S, TA.)

8. *اسْتَنِى النَّارَ*: see 1. = *اسْتَنُوا لِأَنْفُسِهِمْ* He looked at the light of the fire. (IAar, M.)

*سَنَا* Light: (M, M, MF:) or the light of lightning, (S, M, K, \*) and of fire: (M, \*) or the point, or extremity, of the light of lightning: (T, TA:) or light shining or gleaming, or diffusing itself and rising: (Er-Rághib, TA:) or a high light: and applied also to the shining, or gleaming, of weapons: (Ham p. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Kur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the M, (TA: [it is originally *سَنَوٌ*, though mentioned in the K as belonging to art. *سَنِى*; for] the dual is *سَنَوَانٍ*: A, \* knew not a verb belonging to it. (TA.) = Also [The cassia senna of Linn.; the common senna of medicine; so called in the present day; and also called *سَنَا مَكَّةَ*, and *سَنَا حِجَازِيَّ*]; a certain plant, (S, M, M, K, \*) used as a medicine; (S, TA, \*) and recommended in a trad.; (TA, \*) an attenuant of the yellow bile and the black bile and the phlegm, (K, TA, \*) however used; (TA, \*) [and] used as a collyrium; (M, \*) AHn describes it as a shrub, or small tree, of the [class called] *أَغْلَاتٍ* [pl. of *أَغْلَتٌ*], which is mixed with *حِنَّاءَ*, and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed *زَجَلٌ* [q. v.]: (M in arts. *سَنَوٌ* and *سَنِى*, and TA:) its name is as above and *سَنَاةٌ*: (M, K, \*) and the n. un. is *سَنَاةٌ* and *سَنَاةٌ*: (M in arts. *سَنَوٌ* and *سَنِى*;) the dual of *سَنَا* is *سَنَانٍ*, and some say *سَنَوَانٍ*. (M in art. *سَنِى*.) [Accord. to a gloss. in a copy of the S, as stated by Golius, the dual *سَنَوَانٍ* is applied to The leaves of cyprus (or *حِنَّاءَ*) and senna mixed together, with which the hair is dyed black.] In the phrase

*سَنَا الْمِسْكَ*, in a verse of El-Jaadee, the plant [above mentioned] may be meant, as though it were mixed with musk: or it may be from *سَنَا* signifying “light;” because the diffusion of odour is like that of light. (M, \*) = *سَنَا*, (JM, \*) or *سَنَا*, (TA, \*) without teshdeed, and also with teshdeed, to the *ن*, is an Abyssinian expression, meaning *حَسَنٌ* [q. v.], (JM, TA, \*) occurring in a trad. of Umm-Khálid; but it is differently related; some saying *سَنَهُ سَنَهُ*; and some, *سَنَانٍ*; and pronouncing each with, as well as without, teshdeed: so in the Nh. (TA.)

*طَعَامَ سَنِى* [Food, or wheat,] that has undergone the lapse of years; as also *سَنَهُ*. (AZ, TA in art. *سَنَهُ*.)

*سَنَةٌ*, applied to a portion of time, (M, \*) signifying A year, syn. *حَوْلٌ*, (Mgh, \*) or *عَامٌ*, (K, \*) but a distinction is made between *عَامٌ* and *سَنَةٌ*, [as has been stated in art. *سَنَهُ*,] (TA, \*) belongs to arts. *سَنَوٌ* and *سَنَهُ* [in both of which it is mentioned in many of the lexicons: see what has been said respecting it in art. *سَنَهُ* in the present work]: (M, \*) accord. to Suh, in the R, it is from *سَنَا*, aor. *سَنَوُ*, said of a beast [turning a water-wheel], meaning “he turned round about the well;” so that it signifies a single revolution of the sun; and it is sometimes termed *دَارٌ*: he says also that it is longer than the *عَامٌ*, which is applied to the [twelve] Arabian months [collectively]: but *سَنَةٌ* is also applied to twelve revolutions of the moon: the *سَنَةُ شَمْسِيَّةٌ* [or solar year] is three hundred and sixty-five days and a quarter of a day: and the *سَنَةُ قَمَرِيَّةٌ* [or lunar year] is three hundred and fifty-four days and a third of a day: it is also said, on the authority of Er-Rághib, that *سَنَةٌ* is used as denoting a year in which is difficulty, and drought, or barrenness, or dearth; and *عَامٌ*, as denoting that in which is amplexness of the means, or circumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Kur [xxix. 13], *أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا* [a thousand years save fifty years]; because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA.) [Respecting the dims., (which are *سَنِيَّةٌ* and *سَنِيَّةٌ*, the former accord. to those who make the original of *سَنَةٌ* to be *سَنَوَةٌ*, and the latter accord. to those who make it to be *سَنِيَّةٌ*), and the pls., (which are *سَنَوَاتٌ* and *سَنِيَّاتٌ* and *سَنُونَ* and *سَنِينٌ*, the last whereof is originally *سَنِينٌ*, and *سَنِى* also,) see *سَنَةٌ* in art. *سَنَهُ* — Also respecting *سَنَةٌ* used alone as signifying † Drought, or barrenness, or vehement or intense drought, see that word in art. *سَنَهُ*. = Also respecting the same word used as an epithet, applied to land (*أَرْضٌ*), as meaning † Affected with drought or barrenness, like *سَنَوَاءٌ* and *سَنِيَاءٌ*, see that same word in art. *سَنَهُ*.]

*سَنَةٌ سَنَوَاءٌ* † A hard, rigorous, or distressing, year. (M, K, \*) And *أَرْضٌ سَنَوَاءٌ* † A land affected