

(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 **مِسَن**: (L:) and he rubbed, or grated, a stone upon a stone. (Fr, L.) — [Hence,] **سَنَيْتُ هَذَا الشَّيْءَ** † *This thing [sharpened my appetite;] made me desirous of food.* (K.) The Arabs say [also] **الْحِمَضُ تَسُنُّ عَلَى الْخَلَّةِ** † *The [plants, or trees, called] حِمَضُ strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] خَلَّةٌ, like as the whetstone strengthens [or sharpens] the edge of the knife.* (L.) — [Hence also,] **سَنَّ** **أُضْرَاسَهُ**, (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 **الْمَالَ**, (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 الْمَالَ** *They sent the cattle into the pasturage.* (El-Muārrij, 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, **السَّنُّ** signifies **السَّيْرُ الشَّدِيدُ** [i. e. *the making to go vehemently; السَّيْرُ* being here syn. with *التَّسْيِيرُ*]: (M, L:) you say, **سَنَنْتُ النَّاقَةَ** *I made the she-camel to go (سَرَّهَا, S, or سَيَّرَهَا, L) vehemently.* (S, L.) — **إِنَّمَا أَتَى لِأَسَنِّ**, 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** **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 الدَّمْعَ**, aor. and inf. n. as above, *The eye poured forth tears.* (M, L.) And **أَسَنَّ قُرُونًا** *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 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, K,) 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 لَكُمْ سُنَّةً 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 **سَنَّهَا**; (M, L;) or **سَنَّهَا**; (so in the K;) and **سَنَّهَا**: (K in art. سير:) and **سَنَّوْا بِطَرِيقِ الْخَيْرِ** [They followed, or pursued, a good, or pious, way of acting]. (L.) It is said in a trad. respecting the Magians, **سَنُّوا بِهِمْ سُنَّتَهُ** † **أَهْلَ 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,\*) — **سَنَّ** is also expl. as meaning *He, or it, became altered for the worse, or stinking:* so in a trad. of Barwaḡ the daughter of Wāshik, where it is said, **كَانَ زَوْجَهَا سَنَّ فِي بَيْرٍ**, [Her husband had become altered for the worse, or stinking, having died, in a well which he had descended]: from the saying in the K **كُرَّ مِنْ حَمَا** **مِنْ مَسُونٍ**: [see **مَسُونٌ**]: 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. **سَنَّهُ**: see 1, near the beginning. — [Hence,]

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

3. **سَنَّ النَّاقَةَ**, inf. n. **سَنَانٌ** 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. **سَنَّ**, (S, M, L, Mṣb, K,) inf. n. **سَنَانٌ**, (Mgh, L, Mṣb,) said of a man, (S, M, L, Mṣb, K,) and of other than man, (Mṣb,) i. q. **كَبَّرَ** [meaning *He became advanced in age, or full-grown*], (S, L, Mṣb,) or **كَبَّرَتْ سُنَّهُ** [which means the same]; (M, L, K;) as also **سَنَّ**: (K:) but Az says that **السَّنَانُ** 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 **السُّلُوعُ** or **السُّلُوعُ** [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 مَسِينٌ grew forth.*] **كَبَّرَ يُسَنِّنُ**, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for **كَبَّرَ يُسَنِّنُ**. (Mgh, L.) And **سَنَّتِ الْبَدَنَةَ** † **سَنَّتِ**, a phrase mentioned by Kt, as meaning *The teeth of the بَدَنَةُ grew forth, is also a mistake [for سَنَّتِ].* (L.) — You say also, **سَنَّ سَدِيسٌ النَّاقَةَ** *The [tooth called] سَدِيسٌ 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.) **سَنَّتَهَا**, [referring to the teeth of a بَدَنَةُ] a phrase mentioned by Kt, is a mistake [for سَنَّتَهَا]. (L.) — See also 1, in the former half of the paragraph, in two places.

5. **تَسَنَّنَ بِهِ** [He took him, or it, as an exemplar, example, or object to be imitated]. (K voce قُدُوءٌ) — **تَسَنَّنَ فِي عَدْوِهِ** *He (a man) went at random, heedlessly, or in a headlong manner, in his running;* as also **سَنَّ**. (M, L.) — See also 5 in art. **سَنَّهُ**, 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. **سَنَّ** *He rubbed and cleaned his teeth with* **سَوَاكٌ** [or piece of stick used for that purpose];