

(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. *قَمِصَ* [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 سن 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 الاقرع, q. v.]: and some say that *استنتت الفصال* signifies *the young weaned camels became fat, or plump, and their skins became [sleek] like مَنَان [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. *سنتت الريح* The wind blew coldly, or coolly; as also *تسنتت*: 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 سن 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 أرحاء: (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 أرحاء, 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. ظمى, 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 سناه, 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 سن 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] حلة: [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 زمع:] 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, 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*, for *ذوى أسنان العرب*, meaning [*I will assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But اسنان in this instance may be pl. of سن in the sense here next following; so that ذوى اسنان****