

بَزْيُون [expl. by IB as meaning *thin*, or *fine*, so in the TA in art. **بَزْن**: (S:) or a kind of **بَزْيُون**; (Lth, K, TA;) made of [the kind of down called] **مَرْغَزِي**: (Lth, TA:) or a kind of **بَزْيُون** [pl. of **بَزْ**, q. v.]: (M, K:) [accord. to Golius, *præstans et subtile panni serici genus*; as on the authority of Ibn-Maaroof: and Attalicus *pannus, aurum argentumve intextum habens*; as on the authority of J, who, however, explains it only by the word **بَزْيُون**: it is mentioned in the S and Mgh in art. **سَدِس**; and in the latter, is said to be of the measure **فُعْل**; but accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as **إِسْتَبْرَق**: (Lth:) but both these words occur in the Kur-án, and Esh-Sháfi'ee and others deny that any arabicized word occurs therein: [though they are opposed by Bq (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

سَنَدِق

سَنَدِق a dial. var. of **صُنْدُوق**, q. v.; (Fr, L, K;) like **زُنْدُوق**: (TA:) pl. **سَنَادِيق**. (L.)

سَنَدَل

سَنَدَل: see art. **سَدَل**.

سَنَر

1. **سَنَر**, aor. ٤, (TK,) inf. n. **سَنَر**, (M, K,) *He* (a man, TK) *was, or became, ill-natured, or very perverse or cross*: (K, TK:) or *narrow in disposition*. (M.) Hence is derived **سَنَوَر**, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

سَنَر, or **سَنَار**: see the last paragraph.

سَنَوَر A coat made of thongs, (S, M, K,) worn in war, (M,) like a coat of mail: (S, K:) [and] any weapon of iron: (A:) and weapons, or arms, collectively: (M, K:) or, accord. to some, coats of mail: (M:) so **أَس** means in explaining **السَّنَوَر** as signifying *what consists of rings*: (TA:) or, as some say, a coat of mail: (Ham p. 352:) or all iron. (AO.)

سَنَوَر The cat; of the masc. gender; syn. **هَر**; (M, A, Mgh;) as also **سَنَار**, (K,) or **سَنَار**: (as in a copy of the M:) fem. with ٤: (Mgh:) pl. **سَنَائِر**: (S, Mgh, K,) but **سَنَوَر** is rare in the language of the Arabs: **هَر** and **ضَيُون** are more common. (Iamb, Mgh.) And **أَبْنُ السَّنَوَر** The **دَرَس** [or **دَرَس**, i. e. kitten, or the like]. (T in art. **بَنِي**.) — A lord, master, or chief; (M, K;) in some copies of the K, **سَيَد** is erroneously put for **سَيَد**; (TA;) a chief of a tribe: (Sgh:) pl. as above. (Sgh, K.) — A vertebra (M, K) of the upper part (TA) of the neck (M, K) of a camel: (M, TA:) pl. as above. (TA.) — The root of the tail: (Er-Riyáshee, K:) pl. as above. (K.)

سَنَط

1. **سَنَط**, aor. ٤; (M, K;) or **سَنَط**, aor. ٤, inf. n. **سَنَط**; (Mgh;) or both; (TA;) *He was, or became, such as is termed* **سَنَط** [q. v.]. (M, Mgh, K.)

سَنَط [The *mimosa Nilotica*; also called *acacia Nilotica*;] a **قَرْط**, [or this is properly the name of its fruit,] (M, K,) which grows in the **صَعِيد** [or Upper Egypt], (M,) or [rather] in Egypt; [for it grows in Lower, as well as Upper, Egypt:] (K;) it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes; so says AHn, on the authority of a person well informed; and he adds that they tan with it [or rather with its pods]: the word is foreign: (M:) and is also written **سَنَط**: Sgh says that is an arabicized word, from the Indian **سَنَط**. [So in the TA, doubtless a mis-transcription. In the CK, **السَّنَط** is erroneously put for **السَّنَط**.]

سَنَط (S, M, Mgh, Mgh, K) and **سَنَط** (M, O, L, CK) and **سَنَوَط** (S, M, K) and **سَنَوَطِي** (S, K) A man (Mgh) having no beard: (M, Mgh, Mgh:) or having no hair at all upon his face: (M:) or having no hair upon the sides of his face [so I render **كُونَج**], and no beard at all: (S, K:) or having little hair upon the sides of the face, (Mgh, Mgh,) or upon the side of the face, but not reaching to the state of the **كُونَج**: (IAar, K:) or i. q. **كُونَج**: (Mgh:) or whose beard is on his chin [only], having nothing on the sides of the face: (Aq, K:) or this last signification, accord. to **أَس**, applies to **سَنَوَط**: (TA:) the pl. (of **سَنَوَط** accord. to some copies of the K and the TA) is **سَنَط** (IAar, K) and **أَسَنَط** [which is a pl. of pauc.]: (K:) **سَنَط** is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

سَنَوَط: see the next preceding paragraph. — Also A well-known medicine. (K.)

سَنَوَطِي: see **سَنَط**.

سَنَف

1. **سَنَفَ البَعِير**, aor. ٤, and ٤, (S, M, K,) inf. n. **سَنَف**; (M, K;) and **أَسَنَفَ**; (S, M, K;) or, accord. to **أَس**, the latter only; (S;) *He bound the سَنَف [q. v.] upon the camel: (S, M, K:) and the latter, he put to him (i. e. the camel), or made for him, a **سَنَف**; (K, TA;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, **عَيَّ بِالْإِسْنَفِ**, (S, Meyd,) meaning *He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the سَنَف*: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA.)*

• إِذَا مَا عَيَّ بِالْإِسْنَفِ قَوْمٌ
• مِنَ الْأَمْرِ الْمَشْبِهِ أَنْ يَكُونَا

[as though meaning *When a people are unable to find the right way to bind the سَنَف*, in consequence of the affair that is uncertain to be: (thus related by Meyd; but in the TA with **حَي** in the place of **قَوْم**, and **عَلَى** in the place of **مَنْ**)] Az, however, says that this is not the meaning: that **الْإِسْنَف** here signifies *the advancing, or preceding*; and that the meaning is, *are unable to find the right way of advancing, or preceding*; (Meyd, TA;) from **أَسَنَفَ** said of a horse, expl. below. (TA.) — See also the next paragraph.

4. **إِسْنَفَ**, inf. n. **إِسْنَفَ**: see above, in two places. — Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) **إِسْنَفَ أَمْرَهُ** **إِسْنَفَ** *He performed his affair skilfully, soundly, or thoroughly*. (S, M, K, TA.) — Also *He* (a horse) *preceded the other horses*: (S, TA:) and *she* (a camel) *preceded the other camels* (K, TA) *in going, or journeying, or pace*: (TA;) as also **سَنَفَتْ**. (K, TA.) [See the verse cited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also *He put forward his neck, to go on*: (K, TA:) or *he advanced, or preceded*. (TA.) — Said of lightning, *It appeared, or was seen, near*; and so said of the clouds (**السَّحَاب**). (K.) — And **إِسْنَفَتِ الرِّيحُ** *The wind blew violently, and raised the dust*. (Ibn-'Abbád, K.)

سَنَف: see the next paragraph.

سَنَف A leaf; (M, and so in copies of the K, and in the TA;) or *leaves*: (so in other copies of the K:) pl. **سَنَف**; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is **سَنَوَف**, a pl. assigned to **سَنَف** in a sense that will be mentioned in what follows: (TA:) [or the pl. is **سَنَفَة**, likewise mentioned, as a pl. of **سَنَف**, in what follows, in three places:] also (K) the leaf of the [tree called] **مَرْج**: (AA, S, O, K:) or the pericarp of the **مَرْج**: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the **مَرْج** affirm; for, as 'Alee Ibn-Hamzeh says, the **مَرْج** has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] **شُعَب**: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is **سَنَفَة**: (M:) or the pericarps of any tree having a produce consisting of grains in a long pod, (AHn, O, K,) that become scattered, when they dry, from that pod, the shale thereof remaining; (AHn, O;) one such pod is termed **سَنَفَة**; (AHn, O, K;) and the pl. [or coll. gen. n.] is **سَنَف**; (K;) and this last has for its pl. **سَنَفَة**: (AHn, O, K:) Abou-Ziyád says that it is like [the pod of] the **بَاقِلِي** [or bean], except that it is wider, and pointed at the extremity; wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, **سَنَفَة** signifies any pericarp, whether oblong or not oblong; and the pl. [or coll. gen. n.] is **سَنَف**; and the pl. of **سَنَف** is **سَنَفَة**: (M:) [see also **حَبْلَة**:] and the shale of the [bean called]