

(S, M, L, K;) he made use of the سَوَاك, passing it over his teeth. (L.) — And He took, or seized, with the teeth. (K.L.) = اسْتَتَّ العَيْنُ The eye poured forth its tears. (M, L.) — اسْتَتَّ said of the blood of a wound made with a spear or the like, It issued in a gush. (AZ, L.) — Said of the سَرَاب [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. قَمَضَ [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 سَن as signifying “he poured forth” water, and as signifying “he sharpened” iron upon a whetstone. (Har p. 47.) It is said in a prov., اسْتَتَّ الفِصَالُ حَتَّى القَرَعَى (S, Meyd, L,) or الفِصَالَنُ (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, القَرَعَى [which is the dim. of القَرَعَى]; (Meyd;) and القَرَع [which is pl. of القَرَع, q. v.]: and some say that اسْتَتَّ الفِصَالُ signifies the young weaned camels became fat, or plump, and their skins became [sleek] like مَسَان [or whetstones]. (L.) And it is said in a trad. of ‘Omar, رَأَيْتُ الجَمَلَ أَبَاهُ يَسْتَنُّ بِسَيْفِهِ كَمَا يَسْتَنُّ الجَمَلُ 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 سَن, i. e., road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, خُذْ مَا اسْتَنَّ, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce اِسْتَدْبَ) — 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. — اسْتَتَّتِ الطَّرِيقُ The road was travelled. (K.)

R. Q. 1. سَسَنَتِ الرِّيحُ The wind blew coldly, or coolly; as also سَسَنَتْ: so in the Nawádir. (L.)

سِن i. q. ضَرَسَ [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. أُسْنَانُ (S, M, L, Mṣb, K) and أُسْنَةٌ and أُسْنٌ, (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 سِنَان of the spear; but may also be pl. of أُسْنَان as pl. of سِن applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A’Obeyd, T, L:) the vulgar say اسِنَان and أُسْنَان, which are wrong: (Mṣb:) the أُسْنَان of a human being consist of four ثَنَائِيَا and four رِبَاعِيَا, and four أَنْيَاب, and four نَوَاجِد and sixteen أَضْرَاس: or, as some say, four ثَنَائِيَا and four رِبَاعِيَا, and four انِيَاب, and four نَوَاجِد, and four أَضْرَاس together make up the number of thirty-two; the ثَنَائِيَا are four, two above and two below [in the middle]; next are the رِبَاعِيَا, which are four, two above and two below; next are the انِيَاب, which are four [likewise, two above and two below]; and next are the اَضْرَاس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the انِيَاب are the ضَوَاحِك; next to each نَاب, above and below, is ضَاك; next to the ضَوَاحِك are the طَوَاحِن, also called the أَرْحَاء, which are twelve, on each side [above and below] three; and next to these are the نَوَاجِد, which are the last of the teeth in growth, and the last of the اَضْرَاس, on each side of the mouth one above and one below: (Zj in his “Khalḳ el-Insán:”) the dim. of سِن is سِنِيَةٌ, because it is fem. (S.) One says, لَا آتِيكَ سِنٌ الحِصْلِ (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] حِصْب; (M, L;) meaning, ever; (S, M,\* L;) because the حِصْل never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of El-Mufáddal, سِنِي جِصْل; [using the dual form of سِن;] and [it may be rendered, accord. to the former reading, † during the life of the young one of the حِصْب, for] he says, they assert that the حِصْب 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,

فَجَاءَتْ كَسِنَ الظَّبْيِ لِرَأْرِ مِثْلِهَا  
بَوَاءَ قَتِيلٍ أَوْ حَلُوبَةَ جَائِعٍ

[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. ظبى, instead of that in the present art. in the S and L, in which سِنَاء and سِنَاء are put in the place of بَوَاء, app. for سِنَاء, an inf. n. of سَانَاه, and as such here meaning a soothing, or the like:)] he means that they were ثَنَائِيَان,

[pl. of ثَنِي], because the ثَنِي is one shedding [or that has shed] his ثَنِيَّة, and the gazelle has no ثَنِيَّة [in the upper jaw], so that he is always [one that may be termed] a ثَنِي. (S, L.) It is said in a trad., إِذَا سَافَرْتُمْ فِي الخِصْبِ فَأَعْطُوا الرُّكْبَ, أُسْتَهَبَا [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 أُسْتَهَبَا except as pl. of the سِنَان of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of أُسْنَان; for سِن [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is أُسْنَان; one says, أُسْنَانٌ مِنَ المَرَعَى; and the pl. of أُسْنَان is أُسْنَةٌ: Abou-Sa’eed says that this last is pl. of سِنَان, not of أُسْنَان, and سِنَان is applied to the [plants, or trees, called] حِمَض, as meaning † a strengthener [i. e. a sharpener of the appetite] of the camels for the [plants, or trees, called] خُلَّة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed سِنٌ مِنَ المَرَعَى [a portion of pasturage], this is termed سِنَانٌ عَلَى السَّيْرِ [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 السِّن 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, أَصَابَتِ الإِبِلُ اليَوْمَ سِنًا مِنَ المَرَعَى [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 أَصَابَتِ الرُّكْبَ أُسْتَهَبَا 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 أُسْتَهَبَا [as meaning “spear-heads”] pl. of سِنَان: [see also أَخَذَتْ رِمَاحَهَا, said of camels, voce رَمَحَ:] or if the pl. of سِن be intended by it, the meaning is, enable ye them [i. e. the ridden beasts] to take of the pasturage; and hence the trad., أَعْطُوا السِّنَّ حِظَّهَا مِنَ السِّنِّ, i. e. Give ye the possessors of the سِن [meaning tooth] their share of the سِن which is the pasture. (L.) السِّن is also used for ذَوَاتُ السِّن [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as حُفٌّ and حَافِرٌ are used,] in a trad. of ‘Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, لَأُوطِنَنَّ أُسْنَانَ العَرَبِ ذَوِي أُسْنَانَ العَرَبِ كَعَبُهُ, 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 سِن in the sense here next following; so that ذَوِي اسنان