

بَزِيُون [expl. by IB as meaning *thin*, or *fine*, so in the TA in art. بزن : (S:) or a kind of بزبون; (Lth, K, TA;) made of [the kind of down called] مَرَعَزِي : (Lth, TA:) or a kind of بُرود [pl. of بُرْد, q. v.]: (M, K:) [accord. to Golius, *prestant et subtile panni serici genus*; as on the authority of Ibn-Maʿroof: and *Attalicus pannus, aurum argentumve intextum habens*; as on the authority of J, who, however, explains it only by the word بَزِيُون: it is mentioned in the S and Mṣb in art. سدس; and in the latter, is said to be of the measure فُتْعَل; 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 اِسْتَبْرَقُ : (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 Bḍ (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

سندق

سُنْدُوقُ a dial. var. of صُنْدُوقُ, q. v.; (Fr, L, K;) like زُنْدُوقُ : (TA:) pl. سُنَادِيقُ. (L.)

سندل

سُنْدَلُ: see art. سدل.

سنر

1. سَنَرٌ, aor. ۴, (TK,) inf. n. سَنَرٌ, (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 سَنَوْرٌ, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

سَنَارٌ, or سَنَارٌ: see the last paragraph.

سَنَوْرٌ *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 Aṣ means in explaining السَنَوْرُ as signifying *what consists of rings*: (TA:) or, as some say, *a coat of mail*: (Ham p. 352:) or *all iron*. (AO.)

سَنَوْرٌ The *cat*; of the masc. gender; syn. هَرٌّ; (M, A, Mṣb;) as also سَنَارٌ, (K,) or سَنَارٌ: (as in a copy of the M:) fem. with ة: (Mṣb:) pl. سَنَائِرٌ: (S, Mṣb, K:) but سَنَوْرٌ is rare in the language of the Arabs: هَرٌّ and صَبِيُونٌ are more common. (IAmb, Mṣb.) And اِبْنُ السَّنَوْرِ The *lord*, *master*, or *chief*; (M, K;) in some copies of the K, سَيِّدٌ is erroneously put for سَنَوْرٌ; (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.)

سِنط

1. سِنَطٌ, aor. ۴; (M, K;) or سِنَطٌ, aor. ۴, inf. n. سِنَطٌ; (Mṣb;) or both; (TA;) *He was*, or *became*, *such as is termed سِنَاطٌ* [q. v.]. (M, Mṣb, K.)

سِنَطٌ [The *mimosa Nilotica*; also called *acacia Nilotica*;] a *قَرَطٌ*, [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 سِنَطٌ: Sgh says that is an arabicized word, from the Indian *حَبْد*. [So in the TA, doubtless a mis-transcription. In the CK, السِنَطُ is erroneously put for السِنَطُ.]

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

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

سِنَاطٌ: see سِنَوِطِيٌّ.

سِنْف

1. سِنْفٌ البَعِيرُ, aor. ۴ and ۴, (S, M, K,) inf. n. سِنْفٌ; (M, K;) and اِسْنَفٌ (S, *M, K;) or, accord. to Aṣ, the latter only; (S;) *He bound the سِنَاف* [q. v.] *upon the camel*: (S, M, K:) and the latter, *he put to him* (i. e. the camel), or *made for him, a سِنَاف*; (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, عَى بِالْاِسْنَافِ (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 سِنَاف*: (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 عَى بِالْاِسْنَافِ قَوْمٌ
• مِنْ الْأَمْرِ الْمَشْبَهِ أَنْ يَكُونَا

[as though meaning *When a people are unable to find the right way to bind the سِنَاف*, in consequence of the affair that is uncertain to be: (thus related by Meyd; but in the TA with حَى in the place of قَوْم, and عَى in the place of مَنْ:)] Az, however, says that this is not the meaning: that اِسْنَافٌ 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 اُسْنَفٌ said of a horse, expl. below. (TA.) — See also the next paragraph.

4. اِسْنَفٌ, inf. n. اِسْنَافٌ: see above, in two places. — Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) اِسْنَفَ أَمْرَهُ † *He performed his affair skilfully, soundly, or thoroughly*. (S, M, K, TA.) — Also *He* (a horse) *preceded the other horses*: (S, TA:) and اِسْنَفَتْ she (a camel) *preceded the other camels* (K, TA) *in going, or journeying, or pace*: (TA;) as also اِسْنَفَتْ. (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 (السَّحَابُ). (K.) — And اِسْنَفَتْ الرِّيحُ *The wind blew violently, and raised the dust*. (Ibn-'Abbád, K.)

سِنْفٌ: see the next paragraph.

سِنْفٌ *A leaf*; (M, and so in copies of the K, and in the TA;) or *leaves*: (so in other copies of the K:) pl. سِنَفٌ; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is سِنَوَفٌ, a pl. assigned to سِنْفٌ in a sense that will be mentioned in what follows: (TA:) [or the pl. is سِنَفَةٌ, likewise mentioned, as a pl. of سِنْفٌ, in what follows, in three places:] also (K) *the leaf of the [tree called] مَرِخ*: (AA, S, O, K:) or *the pericarp of the مَرِخ*: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the مَرِخ affirm; for, as 'Alee Ibn-Hamzeh says, the مَرِخ has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] شَعْبٌ: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سِنَفَةٌ: (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 سِنَفَةٌ*; (AHn, O, K;) and the pl. [or coll. gen. n.] is سِنَفٌ; (K;) and this last has for its pl. سِنَفَةٌ: (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, سِنَفَةٌ signifies *any pericarp, whether oblong or not oblong*; and the pl. [or coll. gen. n.] is سِنَفٌ; and the pl. of سِنْفٌ is سِنَفَةٌ: (M:) [see also حَبَلَةٌ:] and the *shale of the [bean called]*