[See the pass. part. n., below. And see also 3 and 4.]) ═ Also, inf. n. as above, *He* (a man) *wore*, or *clad himself with, the kind of* بُرْد *called* سَنَد. (IAạr, Ḳ.)

3. سَانَدْتُهُ إِلَى الشَّىْءِ: see 4. [Hence,] سُوِنَدَ المَرِيضُ [*The sick man was stayed*, or *propped up*, against a pillow or the like]: and قَالَ سَانِدُونِى [*He* (the sick man) *said, Stay ye me*, or *prop ye me up*]. (A, TA.) And يُسَانِدُ بَعْضُهُ بَعْضًا [*One part of it stays*, or *supports, and so renders firm* or *strong, another part*]. (Sh, O, Ḳ. [See مُسَانَدَةٌ.]) — [And hence,] سُوِنَدَ خَلْقُهَا, referring to a she-camel, † *Her frame*, or *make, was symmetrical*; or *conformable in its several parts*. (Ḥam p. 783.) — And ساندهُ, (Ṣ, Ḳ,) inf. n. مُسَانَدَةٌ, (Ṣ,) *He aided*, or *assisted, him*; namely, another man. (Ṣ, Ḳ.) — And ‡ *He requited, compensated*, or *recompensed, him*, (A, Ḳ, TA,) عَلَى العَمَلِ [*for work*, or *for the work* or *deed*]. (Ḳ.)

4. أَسْنَدْتُهُ إِلَى الشَّىْءِ (AZ, Ṣ,* M,* Mṣb, Ḳ,* TA) *I made him*, or *it, to lean, rest*, or *stay himself* or *itself, against*, or *upon, the thing*; (TḲ;) and سَانَدْتُهُ ▼ إِلَيْهِ signifies the same. (AZ, TA.) You say, اسند ظَهْرَهُ إِلَى الحَائِطِ *He leaned his back against the wall*. (MA.) And اسندهُ *He stayed, propped*, or *supported, it*; namely, a thing leaning; syn. دَعَمَهُ. (TA in art. دعم.) — [Hence,] أَسْنَدْتُ إِلَيْهِ أَمْرِى ‡ [*I rested*, or *stayed, upon him my affair*]. (A.) — And اسند الحَدِيثَ إِلَى قَائِلِهِ, (T, M,* L, Mṣb,) inf. n. إِسْنَادٌ [q. v. infrà], (Ṣ, &c.,) ‡ *He traced up*, or *ascribed*, or *attributed, the tradition to the author thereof*, [*resting it upon his authority*,] (T, Ṣ, M, L, Mṣb, TA,) *by mentioning him*, (Mṣb,) or *by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet*; (T, L, KT;) [or *by mentioning the person who had related it to him from the Prophet if only one person intervened*;] *saying*, "*Such a one told me, from such a one*," [*and so on, if more than one intervened between him and the Prophet*,] "*from the Apostle of God*;" (KT;) [or it may be *with an interruption in the mention of the person by whom it had been transmitted*: see مُسْنَدٌ, below.] — إِسْنَادُ أَمْرٍ إِلَى آخَرَ إِيجَابًا أَوْ سَلْبًا [is a conventional phrase, used in logic, meaning † *The judging a thing to stand to another* thing *in the relation of an attribute to its subject, affirmatively or negatively*]. (Kull p. 157, in explanation of الحُكْمُ as a logical term [meaning "judgment"].) — [إِسْنَادٌ مَجَازِىٌّ is another conventional term, used in lexicology and rhetoric, meaning † *A tropical attribution* of an act or a quality or a meaning; as in عِيشَةٌ رَاضِيَةٌ for مَرْضِيَّةٌ, and in زَبُونٌ (q. v.) in one of its senses: see Ḥar p. 432. — أُسْنِدَ الفِعْلُ إِلَى زَيْدٍ, another conventional phrase, is said of the verb in the phrases قَامَ زَيْدٌ and ضُرِبَ زَيْدٌ and زَيْدٌ قَامَ, meaning *The verb is made an attributive to Zeyd*: and, in an unusual manner, it is said (in the Mṣb in art. سلب) of the verb in the saying سَلَبْتُ زَيْدًا ثَوْبَهُ; so that it means in this instance *The verb is made to have Zeyd for its object*. And أُسْنِدَ إِلَيْهِ فَاعِلَانِ فَصَاعِدًا is said (in the TA in art. سوى) of the verb in the phrase اِسْتَوَى زَيْدٌ وَعَمْرٌو وَخَالِدٌ فِى هٰذَا; so that it means *Two and more agents are assigned to it*.] — اسندهُ فِى الجَبَلِ *He made him to ascend the mountain*. (Ḳ.) ═ اسند as an intrans. verb: see 1, in four places. — You say also, اسند فِى العَدْوِ, (M, L,) inf. n. إِسْنَادٌ, (L,) *He was vehement in running*; *he strove, laboured*, or *exerted himself, therein*. (M, L.) — And *He* (a camel) *went a pace between that called* ذَمِيلٌ *and that called* هَمْلَجَةٌ. (L.)

6: see 1, first sentence. — تساند القَوْمُ means *The people went forth, every commander of them with a* [*separate*] *corps*. (Ḥam p. 783.) [See also the act. part. n., below.]

8: see 1, first sentence.

سِنْدٌ, (Ṣ, L,) or السِّنْدُ, (M, L, Ḳ,) *A certain country*, (Ṣ, L, Ḳ,) *well known*, (Ḳ,) said in the "Maráṣid" to be *a country between India* (الهِنْد) *and Karmán and Sijistán*: (TA:) or *a people*; (Ḳ;) [*the people of that country*;] *a well-known nation*; (M, L;) *a nation bordering upon India, whose colours incline to yellowness, and who are generally slender*: (Mgh:) or one of these meanings is the original of the other: (TA:) ▼ سِنْدِىٌّ signifies *a single person thereof*: (Ṣ, Ḳ:) and سِنْدٌ is the pl., (Ḳ,) or [rather] is applied to the people collectively; (Ṣ;) these two words being like زِنْجِىٌّ and زِنْجٌ: (TA:) the pl. of سِنْدٌ is سُنُودٌ and أَسْنَادٌ. (M, L.) السِّنْدُ is also the name of *A great river of* الهِنْد [or *India*; i. e. *the Indus*]: and of *a district in El-Andalus*: and of *a town in Western Africa* (المَغْرِب). (Ḳ.)

سَنَدٌ The *part that faces one*, of a mountain, *and rises from* (عَن) *the* سَفْح [i. e. *base*, or *foot*]; (Ṣ, Ḳ;) the *acclivity*, or *rising part, in the face*, or *front*, [or *side*,] of a mountain or a valley: (T, M, A:) or *a rising*, or *an elevated, portion* of ground: (Mgh:) pl. أَسْنَادٌ, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — *A thing, such as a wall &c., against*, or *upon, which one leans, rests*, or *stays himself*: (Mgh, Mṣb:) and ▼ مِسْنَدٌ and ▼ مُسْنَدٌ [the latter in the TA said to be with fet-ḥ, but this is evidently a mistake, occasioned by a copyist's writing ويفتح for ويضمّ,] signify [the same,] *a thing against*, or *upon, which one leans, rests*, or *stays himself*; [and the former of these two particularly signifies *a cushion*, or *pillow*, and more particularly *a large cushion* or *pillow, against which one leans*; as expl. by Golius on the authority of Meyd;] pl. مَسَانِدُ. (L, Mṣb.) — Applied to a man, *i. q.* مُعْتَمَدٌ [meaning ‡ *A person upon whom one leans, rests, stays himself*, or *relies*]; (Ṣ;) a man's مُعْتَمَد [i. e. ‡ *stay, support*, or *object of reliance*]; (Ḳ, TA;) as also ▼ مُسْتَنَدٌ. (TA.) You say سَيِّدٌ سَنَدٌ ‡ [*A lord*, or *chief, upon whom people lean*, &c.]. (A, TA.) And هُوَ سَنَدِى and ▼ مُسْتَنَدِى ‡ [*He is my stay, support*, or *object of reliance*]. (A.) And حَدِيثٌ قَوِىُّ السَّنَدِ ‡ [*A tradition valid in respect of the authority upon which it rests*, or *to which it is traced up* or *ascribed*]. (A, TA. [See also إِسْنَادٌ, below.]) — See also مُسْنَدٌ. ═ Also *A sort of garment of the kind called* بُرُود, (IAạr, Ḳ,) *of the fabric of El-Yemen*: (IAạr:) pl. أَسْنَادٌ: (Ḳ:) or the pl. is like the sing.: (IAạr, Ḳ:) one says أَثْوَابٌ سَنَدٌ [meaning *garments of the kind called* سَنَد]: (TA, from a trad.:) Ibn-Buzurj says that السَّنَدُ means الأَسْنَادُ مِنَ الثِّيَابِ, i. e. *garments of those called* بُرُود: and he cites, from a poet, the phrase جُبَّةٌ أَسْنَادٍ, which, he says, means *a red jubbeh of those* [*made*] *of what are called* بُرُود. (TA.) Accord. to Lth, it signifies *A sort of clothing*, [*consisting of*] *a shirt with a shirt over it*: and in like manner, *short shirts made of pieces of cloth, one whereof is concealed beneath another*: whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سِمْطٌ [q. v.]: (O:) [this app. explains the meaning of what here follows:] السَّنَدُ is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)

سِنْدِىٌّ: see سِنْدٌ [of which it is the n. un.].

سَنْدَانٌ, with fet-ḥ, (Mgh, Mṣb, Ḳ,) or ▼ سِنْدَانٌ, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) The عَلَاة, (M,) or زُبْرَة, (Mṣb,) [both meaning *anvil*,] of the blacksmith. (Mṣb, Ḳ.)

سِنْدَانٌ *Great and strong*; applied to a man and to a wolf. (Ḳ.) ═ See also the next preceding paragraph.

سِنْدَانَةٌ *A she-ass* [either *domestic* or *wild*: probably the latter, because of her strength]. (Ḳ.)

سِنْدِيَانٌ [The *ilex*, or *evergreen oak*; so called in the present day;] *a kind of tree*. (TA.) [See إِسْنَادٌ.]

سِنَادٌ, applied to a she-camel, (Ṣ, M, &c.,) *Strong*: (Ḳ:) or *strong in make*: (AA, Ṣ:) or *tall in the hump*: (M:) or *long in the legs*, (A, L,) *and elevated* [so I render مسندة, conjecturally, as though meaning propped up,] *in the hump*: (L:) or *lean, and lank in the belly*; (AO, M, L;) but Sh disapproves of this last explanation. (L.)

سَنِيدٌ: see مُسْنَدٌ.

أَسْنَدُ [a comparative and superlative epithet from أَسْنَدَ الحَدِيثَ, q. v., though (like أَسْوَدُ and أَبْيَضُ when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral-radical verb]. You say أَسْنَدُ لِلْحَدِيثِ, meaning أَنَصُّ لَهُ, q. v. (TA in art. نص.)

إِسْنَادٌ inf. n. of 4 [q. v.]. (Ṣ, &c.) — [Used as a simple subst., signifying ‡ The *ascription* of a tradition *to an authority in the manner expl. voce* أَسْنَدَ it has a pl., namely, أَسَانِيدُ; as in the saying,] الأَسَانِيدُ قَوَائِمُ الأَحَادِيثِ ‡ [*The ascrip-*