

غَارَةٌ سَنَحًا [app. as meaning *An incursion into the territory of an enemy taking by surprise*], accord. to one reading of a trad., is from سَنَحُ الرَّأْيِ [expl. above]: but the reading commonly known is سَحَا [q. v.]. (IAth, TA.)

سَنِخ: see سَانِح. — Also *Pearls*; or large pearls; syn. دُرٌّ: (O, K:) or (K, but accord. to the O, "also") the string upon which they are to be strung, before they are strung thereon: (O, K:) when they have been strung, it is termed عَقْدٌ: (O:) pl. سُنُح. (TA.) — And [Ornaments such as are termed] حُلَى. (O, K.)

سَنَاحَةٌ i. q. سَتْرَةٌ [i. e. Anything by which a person or thing is veiled, concealed, hidden, or covered; &c.]. (O.)

سَنَحَنُ A man who sleeps not during night: (K:) or سَنَحُ اللَّيْلِ a man who is vigilant; who sleeps not; who journeys during the night. (O.)

سَانِح (S, A, Mṣb, K, &c.) and سَنِخ (S, A, K) both signify the same, (S, A, K,) applied to a gazelle, (S, K,\*) or to a bird, (S, A, Mṣb,) &c., (S, Mṣb,) Turning its right side towards the spectator; thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. passing from the direction of the left hand of the spectator towards the direction of his right hand: (S:) or coming from the direction of the right side of the spectator (Abou-Amr Esh-Sheybānee, IF, A, L, Mṣb) towards the direction of his left hand; turning towards him its left side, which is that termed الْإِنْسِي: contr. of بَارِح [q. v.]: (Abou-Amr Esh-Sheybānee, L:) the pl. [of the former] is سَوَانِح and سَانِحَات and [of either] سُنُح: and this last is also employed to signify auspicious and inauspicious gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the سَانِح as a good omen, and the بَارِح as an evil omen; (Abou-Amr Esh-Sheybānee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. بوح:) but some of them hold the reverse of this: (Abou-Amr Esh-Sheybānee, L:) the people of Nejd hold the سَانِح to be a good omen; but sometimes a Nejdite adopts the [contr.] opinion of the Hijāzee. (IB, TA.) It is said in a prov., بَرِحَ مَنْ لِي بِالسَّانِحِ بَعْدَ الْبَارِحِ [expl. in art. برح]. (S, K.) — [It is said in Har p. 671 that السَّانِح also signifies المتطير المتقال بالطيور, as though meaning *The person auguring, or who augurs, evil or good, from birds*: but I think that the right reading is المتطير به والمتقال به من الطيور, i. e. what is regarded as an evil omen and as a good omen, of birds.]

### سنح

1. سَنَحَتْ أَشْنَاهُ (JK, A, TA,) [aor. ʔ,] inf. n. سَنَحَ, (A,) *His teeth became eroded at the roots.* (JK, A, TA.) — And سَنِخ, said of a man, *He*

*had his teeth eroded at the roots.* (A, TA.) — And said of the mouth, *It lost the roots* (أَسْنَحَ) of its teeth. (Mṣb.) — Also, (JK,) inf. n. as above, (K,) i. q. تَغْيِيرُ [meaning † *It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt*]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنَخَ, (S, K,\*) or from سَنَخَ الْأَشْنَانِ, and therefore tropical; as also † سَنَخَ; (A;) its odour became bad. (S, TA.) And سَنِخَ مِنَ الطَّعَامِ *He ate much food*; syn. أَكْثَرَ. (L, K.) — سَنَخَ, aor. ʔ, inf. n. سَنُوحَ, (L, K,) *He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established*; syn. رَسَخَ. (L, K,\*) So in the phrase سَنَخَ فِي الْعِلْمِ, (S, L, Mṣb,) aor. ʔ, (L,) or ʔ, (Mṣb,) inf. n. سَنُوحَ, (S, L, Mṣb,) [*He was, or became, firmly rooted or established, in knowledge, or science*;] and this means also *he attained to eminence therein.* (L.)

2. تَسَنِخَ The seeking, desiring, or demanding, a thing. (K.) You say, سَنَخَ مِنْهُ الشَّيْءُ *He sought, desired, or demanded, from him the thing.* (TK.)

5: see 1.

سَنَخَ The أَصْل [i. e. origin, source, root, foundation, &c.] (JK, S, Mṣb, K) of anything: (JK, Mṣb, TA:) as also سَنِخَ: (L:) pl. [of pauc.] أَسْنَاخَ (L, Mṣb) and [of mult.] سَنُوحَ. (L.) One says, رَجَعَ فَلَانٌ إِلَى سَنِخِ الْكَرَمِ [app. meaning *Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility: or such a one returned, or reverted, to the original state, or condition, of generosity*: the latter I think the more probable, as it is immediately added], and إِلَى سَنِخِ الْخَبِيثِ [which seems to mean, *to his bad original state*]. (L.) And it is said in a trad., أَصْلُ الْجِهَادِ وَسَنَخُهُ [meaning *The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God*]. (L.) — Also The place of growth (مَنْبِت) [i. e. the socket] of a tooth: (K:) or the part of a tooth that enters into the flesh [of the gum]; (Zj in his "Khalk el-Insān;") [i. e.] the أَصْلُ of the teeth, (S,) or of the central incisors, (Mṣb,) are the roots thereof (أَصُولُهَا). (S, Mṣb.) — And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) — And The paroxysm of a fever. (K.) — أَسْنَاخُ النُّجُومِ, accord. to IAAr, as is related by Th, means *The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called* نُّجُومُ الْأَخْدِ: ISd says, I am not sure whether he mean the أَصُول [a term applied to the seven, or

five, planets], or others: some say, [and so IAAr is stated in the TA in art. شَيْخ to have said,] that they are called only أَشْيَاخُ النُّجُومِ [q. v.]. (L, TA.)

طَعَامٌ سَنِخٌ † [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) — And بَلَدٌ سَنِخٌ † A town, or country, in which is fever, or much fever. (K.)

سَنَاحَةٌ and سَنَاحَةٌ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says سَنَاحَةٌ لَهْ يَبِيتُ لَهُ سَنَاحَةٌ (S, TA) and سَنَاحَةٌ (TA) or سَنَاحَةٌ (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Abou-Kebeer says,

فَأَتَيْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاحَةٍ •  
(so in three copies of the S,) or

فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاحَةٍ •  
(so in the TA,) i. e. [And I came to, or and I entered,] a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.)

سُنُحَتَانِ The measure of two statures of a man. (K.)

سَنَاحَةٌ or سَنَاحَةٌ: see سَنَاحَةٌ, in five places.

بَيْتٌ فَلَانٌ بَيْتٌ سَنِخَةٌ [The house of such a one is a house of unstableness; or] is not one of stableness. (JK.)

أَسْنَخَ, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning *Pulled out from the root* (سَنَخَ): but no authority for this is named by him.]

### سند

1. سَنَدَ إِلَيْهِ (S, M, Mṣb, K,) aor. ʔ, (S, M, Mṣb,) inf. n. سَنُودَ; (S, M, Mṣb, K;) and سَنَدَ, aor. ʔ; (Mṣb;) and اسْتَدَ, [which is the most common,] (S, M, Mṣb, K,) and تَسَانَدَ (S, M, A, K,) and اسْتَدَ (M, TA;) signify the same; (S, M, Mṣb, K,\*) i. e. *He (a man, S, Mṣb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it*; syn. اعْتَمَدَ; (TK;) [or اعْتَمَدَ عَلَيْهِ;] namely, a thing, (S, M, Mṣb,) or a wall, (A, Mṣb,) &c. (Mṣb.) — سَنَدَ فِي الْجَبَلِ (M, K,) aor. ʔ, inf. n. سَنُودَ, (M,) *He ascended the mountain*; as also اسْتَدَ (M, K.) And [hence,] إِلَى فَلَانٍ سَنَدْتُ † I ascended to such a one. (A.) — And سَنَدَ فِي الْخَمْسِينَ (M, and so in some copies of the K,) † *He approached, or drew near to, [the age of] fifty*: (K, TA:) [likewise] from سَنَدَ فِي الْجَبَلِ (M, TA,\*) — سَنَدَ ذَنْبُ النَّاقَةِ (K,) or اسْتَدَ, (so in the O,) *The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left.* (O, K.)

2. تَسَنَّدَ, inf. n. تَسْنِيدٌ, *He set up [pieces of] wood [as stays, or props,] against a wall.* (KL.)