

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 سَنَحَ الرَّأْيِ [expl. above]: but the reading commonly known is سَحَاءَ [q. v.]. (IAth, TA.)

سَنِحٌ: see سَانِحٌ. = 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. سُنْحٌ. (TA.) — And [Ornaments such as are termed] حَلْيٌ. (O, K.)

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

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

سَانِحٌ (S, A, Mṣb, K, &c.) and سَنِحٌ (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 (Aboo-'Amr Esh-Sheybānee, IF, A, L, Mṣb) towards the direction of his left hand; turning towards him its left side, which is that termed الإِنْسِي: contr. of بَارِحٌ [q. v.]: (Aboo-'Amr Esh-Sheybānee, L:) the pl. [of the former] is سَوَانِحٌ and سَانِحَاتٌ and [of either] سُنْحٌ: 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 سَانِحٌ as a good omen, and the بَارِحٌ as an evil omen; (Aboo-'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: (Aboo-'Amr Esh-Sheybānee, L:) the people of Nejd hold the سَانِحٌ to be a good omen; but sometimes a Nejde adopts the [contr.] opinion of the Hijāzee. (IB, TA.) It is said in a prov., بَرِحَ مِنَ الْبَارِحِ [expl. in art. برح]. (S, K.) — [It is said in Ḥar p. 671 that السَانِحٌ also signifies المَطِيرُ الْمُتَقَالُ بِالطَّيُورِ, as though meaning *The person auguring, or who augurs, evil or good, from birds*: but I think that the right reading is المَطِيرُ بِهِ وَالمُتَقَالُ بِهِ مِنَ الطَّيُورِ, i. e. what is regarded as an evil omen and as a good omen, of birds.]

سنح

1. سَنَحَتْ أُسْنَانُهُ. (JK, A, TA.) [aor. ٢,] inf. n. سَنَحَ, (A,) His teeth became eroded at the roots. (JK, A, TA.) — And سَنَحَ, said of a man, He

had his teeth eroded at the roots. (A, TA.) — And said of the mouth, It lost the roots (أَسْنَاخٌ) of its teeth. (Mṣb.) — Also, (JK,) inf. n. as above, (K,) i. q. تَغْيِيرٌ [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 زَنَحَ, (S, K,*) or from سَنَخَ الأَسْنَانَ, and therefore tropical; as also تَسَنَخَ; (A;) its odour became bad. (S, TA.) And سَنَخَ مِنَ الطَّعَامِ He ate much food; syn. أَكْثَرَ. (L, K.) = سَنَخَ, aor. ٢, inf. n. سُنُوخٌ. (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 العِلْمِ (S, L, Mṣb,) aor. ٢, (L,) or ٢, (Mṣb,) inf. n. سُنُوخٌ. (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. تَسَنِيخٌ 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.

سَنَخٌ The أصل [i. e. origin, source, root, foundation, &c.] (JK, S, Mṣb, K) of anything: (JK, Mṣb, TA:) as also سِنِحٌ: (L:) pl. [of pauc.] سُنُوخٌ (L, Mṣb) and [of mult.] سُنُوخٌ. (L.) One says, رَجَعَ فُلَانٌ إِلَى سِنِحِ الكَرَمِ [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 سِنِحِهِ الخَبِيثِ [which seems to mean, *to his bad original state*]. (L.) And it is said in a trad., أَصْلُ الجِهَادِ وَسِنِحُهُ [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 (مَنْبِتٌ) [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-Insán;") [i. e.] the أَصْنَاخُ of the teeth, (S,) or of the central incisors, (Mṣb,) are the roots thereof (أَصْوُلُهَا). (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.) — أُسْنَاخُ 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 نُجُومُ الأَحْدُ* he mean the أُصُولُ [a term applied to the seven, or

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

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

سَنَخَةٌ and سَنَاخَةٌ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says سَنَخَةٌ لَهُ بَيْتٌ (S, TA) and سَنَاخَةٌ (TA) or سَنَاخَةٌ (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 Aboo-Kebeer says,

* فَاتَيْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاخَةٍ *
(so in three copies of the S,) or

* فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاخَةٍ *
(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.)

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

سَنَاخَةٌ or سَنَاخَةٌ: see سَنَخَةٌ, in five places.

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

أَسْنَخٌ, 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. سَنَدٌ إِلَيْهِ. (S, M, Mṣb, K,) aor. ٢, (S, M, Mṣb,) inf. n. سَنَدٌ; (S, M, Mṣb, K;) and سَنَدٌ, aor. ٢; (Mṣb;) and اسْتَدَّ, [which is the most common,] (S, M, Mṣb, K,) and تَسَانَدٌ, (S, M, A, K,) and اسْتَدَّ; (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.) — سَنَدٌ فِي الجَبَلِ, (M, K,) aor. ٢, inf. n. سَنَدٌ, (M,) He ascended the mountain; as also اسْتَدَّ. (M, K.) And [hence,] إِلَى فُلَانٍ † اسْتَدَّ † I ascended to such a one. (A.) — And سَنَدٌ فِي الخَمْسِينَ, (M, and so in some copies of the K,) or لِلخَمْسِينَ, (so in other copies of the K,) † He approached, or drew near to, [the age of] fifty: (K, TA:) [likewise] سَنَدٌ فِي الجَبَلِ. (M, TA.)* — سَنَدٌ ذَنْبُ النَّاقَةِ, (K,) or اسْتَدَّ, (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. سَنَدٌ, inf. n. تَسْنِيدٌ, He set up [pieces of] wood [as stays, or props,] against a wall. (K, L.)