

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 سَنَح [expl. above]: but the reading commonly known is سَحَا [q. v.]. (IAth, TA.)

سَنِخ: see سَانَح. — 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. سَنَخ. (TA.) — And [Ornaments such as are termed] حُلَى (O, K.)

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

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

سَانَح (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 الْإِنْسَى: contr. of بَارِح [q. v.]:* (Abou-Amr Esh-Sheybānee, L:) the pl. [of the former] is سَوَانِع and سَانَحَات and [of either] سَنَخ: 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 سَانَح 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. بَرَح:) but some of them hold the reverse of this: (Abou-Amr Esh-Sheybānee, L:) the people of Nejd hold the سَانَح to be a good omen; but sometimes a Nejdite adopts the [contr.] opinion of the Hijāzee. (IB, TA.) It is said in a prov., بَرَحٌ مَنْ لِي بِالسَّانِحِ بَعْدَ الْبَارِحِ [expl. in art. بَرَح]. (S, K.) — [It is said in Har p. 671 that السَّانِح also signifies المتطير المتفال 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 والمتفال به من الطيور, i. e. *what is regarded as an evil omen and as a good omen, of birds*.]

سَنَح

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

had his teeth eroded at the roots. (A, TA.) — And said of the mouth, *It lost the roots* (أَشْنَاهُ) of its teeth. (Mṣb.) — Also, (JK,) inf. n. as above, (K,) i. q. تَغَيَّرَ [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 زَنَح, (S, K,*) or from سَنَخِ الْأَشْنَانِ, 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. ʿ, inf. n. سَنُوخ, (L, K,) *He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established*; syn. رَسَخ. (L, K,*) So in the phrase سَنَخَ فِي الْعِلْمِ, (S, L, Mṣb,) aor. ʿ, (L,) or ʿ, (Mṣb,) inf. n. سَنُوخ, (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. تَسَنِيخُ 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 سَنَخَ: (L:) pl. [of pauc.] سَنُوخ (L, Mṣb) and [of mult.] سَنُوخ. (L.) One says, رَجَعَ فَلَانٌ إِلَى سَنَخِ الْكَوْمِ [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 سَنَخِهِ 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 *sochet*] 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.) — أَشْنَاخُ 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 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 that they are called only أَشْنَاخُ النُّجُومِ [q. v.]. (L, TA.)]

طَعَامُ سَنَخٍ † [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) — And بَلَدٌ سَنَخٌ † 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 Abou-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.)

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

سَنَاخَةٌ or سَنَاخَةٌ: see سَنَخَةٌ, in five places.

بَيْتٌ سَنَخَةٌ means [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* (سَنَخ): but no authority for this is named by him.]

سند

1. سَنَدَ إِلَيْهِ (S, M, Mṣb, K,) aor. ʿ, (S, M, Mṣb,) inf. n. سَنَدُ; (S, M, Mṣb, K;) and سَنَدَ, aor. ʿ; (Mṣb;) and اسْتَدَّ, [which is the most common,] (S, M, Mṣb, K,) and تَسَدَّدَ (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.) — سَنَدَ فِي الْجَبَلِ (M, K,) aor. ʿ, inf. n. سَنَدُ, (M,) *He ascended the mountain*; as also اسْتَدَّ (M, K.) And [hence,] إِلَى فَلَانٍ † I ascended to such a one. (A.) — And سَنَدَ فِي الْخَمْسِينَ (M, and so in some copies of the K,) or لِلْخَمْسِينَ, (so in other copies of the K,) † *He approached, or drew near to, [the age of] fifty*: (K, TA:) [likewise] from الْجَبَلِ سَنَدَ (M, TA,*) — سَنَدَ 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. سَنَدَ, inf. n. تَسْنِيدٌ, *He set up [pieces of] wood [as stays, or props,] against a wall*. (KL.)