

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

**سَنْيَحٌ**: see **سَانِخٌ**. — Also *Pearls*; or *large pearls*; syn. در: (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. سَنْيَحٌ. (TA.) — And [*Ornaments such as are termed*] (O, K.) حُلَّى.

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

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

سَانِحٌ (S, A, Mṣb, K, &c.) and سَيْنِحٌ (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-Sheybánee, IF, A, L, Mṣb) *towards the direction of his left hand*; *turning towards him its left side*, which is that termed **الإِنْسُى**: *contr. of بَارِجٍ* [q. v.]: (Aboo'Amr Esh-Sheybánee, L:) the pl. [of the former] is سَانِحَاتٌ and [of either] سَانِحٌ: 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 بَارِج as an evil omen; (Aboo'Amr Esh-Sheybánee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. بُوْحٌ) but some of them hold the reverse of this: (Aboo'Amr Esh-Sheybánee, L:) the people of Nejd hold the سَانِح to be a good omen; but sometimes a Nejdee adopts the [contr.] opinion of the Hijázees. (IB, TA,) It is said in a prov., **[بَرِح]** [expl. in art. السَّانِح] مَنْ لِي بِالسَّانِح بَعْدَ الْبَارِج (S, K.) — [It is said in Har p. 671 that السَّانِح also signifies المُتَطَهِّر المُتَفَال بالطَّيُور, as though meaning *The person auguring, or who augurs, evil or good, from birds*: but I think that the right reading is المُتَطَهِّر بِهِ وَالْمُتَفَال بِهِ مِنَ الطَّيُور, i. e. *what is regarded as an evil omen and as a good omen, of birds.*]

سندھ



*had his teeth eroded at the roots.* (A, TA.) —  
And said of the mouth, *It lost the roots* (أَسْنَانُهُ)  
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 زَنْخَنَةٌ, (S, K,\* ) or from  
سنَنٌ الْأَسْنَانِ, and therefore tropical; as also  
تَسْنَخَ; (A;) its odour became bad. (S,\* TA.)  
And سَنَخَ مِنَ الطَّعَامِ *He ate much food;* syn.  
أَكْثَرَ (L, K.) = سَنَخَ, aor. ـَ, inf. n. سُنْوَخَ (L,  
K,) *He, or it, was, or became, firm, steady,*  
*steadfast, stable, fixed, fast, settled, or estab-*  
*lished;* syn. دَسَنَخَ (L, K.\* ) So in the phrase  
سَنَخَ فِي الْعِلْمِ (S, L, Mṣb,) aor. ـَ, (L,) or ـِ,  
(Mṣb,) inf. n. سُنْوَخَ, (S, L, Mṣb,) [*He was, or*  
*became, firmly rooted or established, in knowl-*  
*dge, or science;*] and this means also *he attained*  
*to eminence therein.* (L.)

2. تَسْيِنْخُ The seeking, desiring, or demanding, a thing. (K.) You say, سَيْنَخَ مِمْهُ الْتَّسْيِنْخُ He sought, desired, or demanded, from him the thing. (TK.)

**5:** see 1.

The أَصْل [i. e. origin, source, root, foundation, &c.,] (JK, S, Msb, K) of anything: (JK, Msb, TA:) as also سِنْخٌ: (L:) pl. [of pauc.] مُسْنَخٌ (L, Msb) and [of mult.] مُسْنَاخٌ (L.) One says, رَجَعَ فُلَانٌ إِلَى سِنْخٍ 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 سِنْخِهِ الْخَيْبَثِ [which seems to mean, to his bad original state]. (L.) And it is said in a trad., وَسِنْخُهُ أَصْلُ الْجِهَادِ [the place of growth i. e. the rībatātūl-Allāhī فِي سَبِيلِ اللهِ 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 (مَنْيَتٌ) [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 "Khalk̄ el-Insān;") [i. e.] the أَسْنَاخُ of the teeth, (S,) or of the central incisors, (Msb,) are the roots thereto (أَصْوَابُ). (S, Msb.)

— 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.) — أَسْنَانُ 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 أَصْوَل [a term applied to the seven, or

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

طَعَامٌ سَنْخٌ [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.)—And بَلْدٌ سَنْخٌ + 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 بَيْتُ لَهُ سَنَاحَةٌ (S, TA) and بَيْتٌ لَهُ سَنَاحَةٌ (TA) or بَيْتٌ 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 Aboo-Kebeer says,

\* فَأَتَيْتُ بَيْتًا غَيْرَ بَيْتٍ سَنَاخَةٌ \*  
 (so in three copies of the S.) or  
 \* فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتٍ سَنَاخَةٌ \*  
 (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.)

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

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

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

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1. سَنَدَ إِلَيْهِ, (S, M, Msb, K,) aor. <sup>كَ</sup>, (S, M, Msb,) inf. n. سُنُودٌ; (S, M, Msb, K;) and سَنَدَ, aor. <sup>كَ</sup>; (Msb;) and استَنَدَ <sup>كَ</sup>, [which is the most common,] (S, M, Msb, K,) and تَسَانَدَ <sup>كَ</sup>, (S, M, A, K,) and اسْتَنَدَ <sup>كَ</sup>; (M, TA;) signify the same; (S, M, \*Ms<sup>b</sup>, K\*) i. e. *He* (a man, S, Ms<sup>b</sup>, [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, Msb,) or a wall, (A, Ms<sup>b</sup>,) &c. مس<sup>b</sup>.) سَنَدَ فِي الْجَبَلِ — سَنَدَ فِي الْجَبَلِ — (M, K,) aor. <sup>كَ</sup>, inf. n. سَنَدَتْ <sup>كَ</sup> إِلَى فَلَانٍ (M, K.) And [hence,] اسْتَنَدَ <sup>كَ</sup> إِلَى فَلَانٍ (M, K.) And I ascended to such a one. (A.) — And سَنَدَ فِي الْجَبَلِ — سَنَدَ فِي الْجَبَلِ — (M, and so in some copies of the K,) لِلْحَمْسِينَ (so in other copies of the K,) <sup>كَ</sup>; *He approached, or drew near to, [the age of] fifty:* ك, TA:) سَنَدَ فِي الْجَبَلِ — (M, K, TA:) [likewise] from سَنَدَ ذَنْبَ النَّاقَةِ — (K,) or سَنَدَ ذَنْبَ النَّاقَةِ — (so in the O,) *The tail of the she-camel tossed about, and dashed her croup, or rump, on the right and left.* O, K.)

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