

with drought or barrenness [like *أَرْضُ سَنَةٍ*]. (TA.) [See also *سَنَاهَا*, in art. *سنه*.]

سَنَاءٌ inf. n. of *سَنَتَ* said of fire, (M,) and of *سَنَا* said of lightning, (TA,) and of *سَنُو*. (M.) — [Used as a simple subst.,] *High, or exalted, rank or condition.* (§, * Mṣb, K, TA.) = See also *سَنَا*.

سَنِيٌّ *High, or exalted, in rank or condition:* (§, M:) as also *سَنَانِيًّا*, applied to a man. (K, * TA.)

سَنِيَّةٌ dim. of *سَنَةٌ*, (§ and Mṣb in art. *سنه*), accord. to those who make the latter word to be originally *سَنُوَّةٌ*: (Mṣb in that art.): pl. *سَنِيَّاتٌ*. (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also *سَنَةٌ*, in art. *سنه*, in four places.

أَخَذَهُ بِسَنَائِهِ (§, K) and *بِصَنَائِهِ* (§) *He took it wholly.* (§, K.)

سَنِيٌّ: see *سَنَانِيًّا*.

سَانَ *Watering:* [and *drawing water:*] applied [as an epithet] to a man and to a camel: pl. *سَنَاةٌ*; which is applied by Lebeed to men [as meaning] *drawing water by means of سَوَانٍ* [pl. of *سَانِيَّةٌ*, q. v.]. (TA.)

سَانِيَّةٌ [a subst. from *سَانَ*, made so by the affix *ة*], *A she-camel*, (§, * M, K,) or *a camel*, (Mgh, Mṣb,) *a he-camel as well as a she-camel*, (TA,) *upon which water is drawn* (§, * M, Mgh, Mṣb, K, TA) *from a [deep] well* (Mgh, Mṣb) [by a man riding or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the well-rope being tied to the middle of the former rope, as expl. voce *ثَنَائِيَّةٌ*]; i. q. *نَاضِحَةٌ*: (§, TA:) [it seems also to signify, sometimes, a camel that carries water for irrigating seed-produce; a meaning likewise assigned to *نَاضِحٌ* and *نَاضِحَةٌ*] and a beast (*دَابَّةٌ*) that turns round about a well [raising water from it by means of the machine called *دَوْلَابٌ*]: (R, TA:) pl. *سَوَانٍ*. (§, Mgh, TA.) Hence the prov.,

سَيْرُ السَّوَانِي سَفَرٌ لَا يَنْقَطِعُ
[The course of the beasts that draw water in either of the ways described above is a journey that does not end]. (§, Mgh, TA.) — Also the *غُرْبٌ* [or large bucket with which water is drawn] together with its gear, or apparatus. (M, Mgh, K.) — And † *A cloud watering the earth.* (Mṣb.)

مَسْنِيَّةٌ and *أَرْضٌ مَسْنُوَّةٌ*: see 1, second sentence.

مَسْنَاةٌ i. q. *عَرْمٌ* [q. v.]: (§, K:) [or rather] *A dam; i. e. a thing constructed [or raised] to keep back the water of a torrent; (Mgh); a [kind of] wall built in the face of water:* (Mṣb in art. *سن*): so called because there are in it sluices, or openings for the water, according to what may be required; from *سَنَيْتُ الشَّيْءَ*, and *الْأَمْرَ*, expl. above: so in the T: (TA:) pl. *مَسْنِيَّاتٌ*. (MA.)

مَسْنُوَّةٌ, (M, TA,) or *بُئْرٌ مَسْنُوَّةٌ*, (Az, TA,) *A well* (Az, M, TA) *of which the rope is long*, (Az,

TA,) *from which one draws water only by means of the camel called سَانِيَّةٌ*. (Az, M, * TA.)

سه

سَه and *سَهٌ*: see *سَاهَتْ*, in art. *سته*, in four places.

سهب

1. *سَهَبَ* The act of taking. (JK, K.) You say, *سَهَبَ الشَّيْءَ*, aor. *سَهَبَ*, inf. n. *سَهَبٌ*, *He took the thing.* (TK.)

2. *تَسَهَّبَ* The departure of reason, or intellect: its verb [which was probably *سَهَبَ*, like *أَسَهَبَ*, q. v.,] is obsolete. (TA.)

4. *اسهَبَ* *He went far, or to a great or an extraordinary length, in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, أَسَهَبَتْ شَهْرًا They went far for a month; and in eating and drinking; as in another trad.: (TA:) it is from سَهَبٌ, signifying "a plain and far-extending land;" as though meaning He traversed a plain and far-extending tract of land; like as one says أَهْبَلٌ and أَحْزَنٌ. (Har p. 572.) He (a horse) ran with wide steps, and preceded, or outstripped. (§, TA. [See also سَهَبٌ, below.]) And [hence,] He was, or became, loquacious, or profuse of speech; (IAḡr, §, K;) like *اسهر*; (K* and TA in art. *سهر*;) [and] so *اسهب في المنطق*: (JK:) or *he doted; or was disordered in his intellect; but when a man makes many mistakes in his speech, you say of him أَفْنَدَ*: (Aḡ, TA:) or *he doted much, or often; or was much, or often, disordered in his intellect*: (AO, TA:) [and it seems from an explanation of the part. n. *سَهَبٌ* that it probably signifies also *he was eloquent, or profuse of correct speech:*] or *he was very greedy, and (in some copies of the K "or") covetous, so as to refrain from nothing*: (K, TA:) and you say also *اسهب كلامه He prolonged, or was prolix in, his speech: and في كلامه إسهابٌ In his speech is prolixity. (A, TA.) Also He (a man) gave much, or largely; and so استهب*: (Lth, K:) [or, in this sense,] you say, *اسهب في العطاء*. (A.) — *اسهبوا They reached sand, in digging [a well], and water came not forth*: (§:) or *they dug, and came upon sand or a current of air*: (K:) or *they dug, and came upon a current of air, and the water disappointed them of its coming*: (Az, TA:) or *they dug without attaining any good*: (K:) or *اسهب signifies he dug until he reached sand: and, accord. to Th, he dug a well and reached water. (TA.) — اسهبوا العائبة They left the beast alone, or by itself, (K, TA,) to pasture [where it would]. (TA.) = اسهب الشاة Her young one sucked, (K,) or licked, (TA,) the ewe, or she-goat. (K.) = أسهب He (a man, §) lost his reason, (§, K, TA,) as some say, (TA,) from the bite of a serpent, (§, K, TA,) or the sting of a scorpion: (TA:) or his colour became altered in consequence of love or fright or disease: (K:) or, accord. to AHāt, اسهب, [so in the TA, in which it seems to be implied that**

أسهب, not *أسهب*, is meant,] inf. n. *إسهابٌ*, signifies *he (a man bitten by a serpent, or stung by a scorpion,) lost his reason and lived.* (TA. [See also the part. n., *مُسَهَّبٌ*, below.]) *إسهابُ اللب* [in which the former word is probably the inf. n. of *أسهب*, not of *أسهب*,] means *The mind's being confounded, or perplexed, by [love of] a woman.* (JK.)

8: see 4, in the middle of the paragraph.

فَلَاةٌ *A desert, or waterless desert; syn. سَهَبٌ*: (§, K:) pl. *سَهَبٌ*. (TA.) [See also *سَهَبٌ* = *A horse wide of step in running*, (§, K, TA,) and (TA) *vehement therein*, (JK, K, * TA,) *slow to sweat*; (JK, TA;) and *مُسَهَّبٌ* and *مُسَهَّبٌ*, (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) — *بُئْرٌ مَسَهَّبَةٌ* *A deep well*; (§, A, O, K;) as also *بُئْرٌ مَسَهَّبَةٌ*: (§, * O:) or the former, *a deep well* (JK, TA) *from which sand comes forth* (JK) or *from which wind, or a current of air, comes forth*: (TA:) and † the latter, *a well of which the coarse sand baffles one so that he cannot reach the water [in digging it]*; (K;) or *a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it*; (Sh, TA;) or *a well of which the bottom and the water are not reached*; (Ks, TA;) or *a well that is dug until one reaches the water upon which is the earth.* (Az, TA. [See 4.]) = *A portion of time; as in the saying, مَضَى سَهَبٌ مِنَ اللَّيْلِ [A portion of the night passed]. (TA.)*

سَهَبٌ *A plain and smooth, or plain and smooth and soft, tract of land*: pl. *سَهَبٌ*: (K:) or the pl. signifies *plain and far-extending tracts of land*: (JK, A, TA:) or *wide land* [or lands (for the sing. is expl. in the TA in one place as signifying a wide land)]: (AA, TA:) or *سَهَبٌ الفلاة* signifies, (K,) or signifies also, (JK,) *tracts, or regions, of the فلاة* [i. e. desert, or waterless desert,] in which there is no way. (JK, K.) [See an ex. in a verse cited in art. *رقل*, conj. 4: and see also *سَهَبٌ*, above, first sentence.]

مُسَهَّبٌ, with fet-h to the *ه*, [contr. to rule, being of the measure *مَفْعَلٌ* in the sense of the measure *مَفْعَلٌ*,] *Going far, or to a great or an extraordinary length, in a thing: and prolonging.* (TA.) — See also *سَهَبٌ*: and its fem., with *ة*, see in two places in the same paragraph. — Also *Long, or tall*: (JK:) applied [in the latter sense] as an epithet to a man: and *طَوِيلٌ مُسَهَّبٌ* *excessively tall.* (A.) — Also, and *مُسَهَّبٌ*, (K,) both said to have been mentioned by ISk, (TA,) or the former, but not † the latter, (AZ, IAḡr, IKt, Zbd, §, TA,) though the former is extr. [with respect to rule], (§, TA,) *Loquacious, or profuse of speech*: (AZ, IAḡr, ISk, IKt, Zbd, §, K, TA:) or, accord. to Aboo-'Alee El-Baghdadee, as is stated by IB, the former signifies *profuse and erroneous in speech*: and the † latter, *eloquent, or profuse and correct in speech*: and in like manner says El-Aalam, adding that † the latter is shown to have this meaning by its being