

conceived in menstruis. (Az, S, Z, K.) And **حَمَلَتْ** **بِهِ** **أُمُّهُ** **سَهْوًا** *His mother conceived him in menstruis.* (JK.) — **السُّكُونُ** also signifies **السُّكُونُ** (JK, S, K) and **اللَّيْنُ** (JK, S) [app. as an inf. n., i. e. as meaning *The being still, or quiet, and gentle*; though it is immediately added in the S that the pl. is **سَهَاءٌ**; for it seems that an early transcriber of the S has omitted to insert after **اللَّيْنُ** the words **وَاللَّيْنُ وَاللَّيْنُ**: see **سَهْوٌ** below]. One says, **فَعَلَهُ سَهْوًا رَهْوًا** *He did it voluntarily, without its being asked, or demanded*; (K, TA;) and *without constraint*: (TA:) or *quietly, or calmly, without being hard, or difficult.* (TA in art. **رَهْوٌ**.) And **سَأَى إِلَيْهِ** *He looked at him, or it, with motionless eye.* (Msb, TA.) And **تَسَهَّوْهُ فِيهِ** *The eye expatiates in it*; syn. **تَتَبَسَّطَ**. (JK.) — **سَهْوَةٌ**, as denoting a quality of a camel, *The being easy to ride*; (K;) an inf. n., of which the verb is **سَهَّوْ**. (TA.) — **مَالٌ لَا يَنْسِي وَلَا يُنْسَى** [*Cattle of which the end is not to be reached.* (AA, JK, S, K.)] You say, **يُرَاحُ عَلَى بَنِي فُلَانٍ مِنَ الْمَالِ مَا لَا يَنْسِي وَلَا يُنْسَى** [*There returns from the place of pasture in the evening, or afternoon, to the sons of such a one, of cattle, what is not to be numbered for multitude*: (T, TA:) or *what is not to be computed, or computed by conjecture.* (IAar, TA.)] And **ذَهَبَتْ تَمِيمٌ فَلَا تُسَمَّى وَلَا تُنْسَى**, meaning *لا تُذَكَّرُ* [i. e. *Temeen went away, and will not be remembered, or will not be mentioned*]: a saying of El-Ahmar. (TA.)

3. **سَاهَاهُ**, inf. n. **مُسَاهَاةٌ**, i. q. **غَافَلَهُ** [app. meaning *He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent.* (TA.)] [Or] the inf. n. signifies [The acting with moderation with another; or] the abstaining from going to the utmost length in social intercourse: (S, K;) or the being easy, or facile, with another: (A, TA:) or the behaving in a good [or pleasing] manner in social intercourse: (T, TA:) or the comporting oneself with another, or others, (**مُخَالَفَةٌ**), in a good manner, in social intercourse. ('Eyn, M, TA.)] And one says, **هُوَ يُسَاهِي أَصْحَابَهُ** *He comports himself with his companions, or does so with good nature*; syn. **يُخَالَفُهُمْ**. (TA.)] And **سَاهَاهُ** means also *He mocked at him, or derided him.* (TA.)

4. **اسْهَى** *He (a man, TA) constructed what is termed a سَهْوَةٌ (K, TA) *in a بَيْتٌ* [or chamber &c.]. (TA.)*

السَّهْبَةُ [often written **السَّهْبِيُّ**] *A certain dim star, (S, K,) in [the asterism called] نَبَاتُ نَعَشِ الْكُبْرِيِّ (S, [in the K, erroneously, **الصُّغْرِيِّ**],) *by the middle star of those thus called*; (TA;) [i. e.] *a small star by that called العَنَاقِيُّ*, (which latter is the middle star [ξ] of the three in the tail of Ursa Major, Kzw,) *by looking at which persons try their powers of sight*; (Kzw, TA;) mentioned in art. **قَوود** [voce **قَائِدٌ**, q. v.]; (K;) [it is the star 80, by ξ;] also called **السَّهْبِيُّ**, which is the diminutive. (TA.) It is said in a prov., **أُرِيهَا قَمَرًا** [*I show her Es-Suhà and she**

shows me the moon]. (S, TA. [See also Freytag's Arab. Prov. vol. i. pp. 527—9.]) And one says, **أَتَى يَلْتَقِي سُهَيْلٌ وَالسَّهْبَةُ** *How can Suheyl [or Canopus] meet Es-Suhà?* for the former is southern and the latter is northern. (Har p. 276.)

سَهْوٌ [an inf. n. used as an epithet,] *Easy*; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] **سَهْوَةٌ**, applied to a mare; and applied to a she-mule as meaning *easy in pace, that does not fatigue her rider*: the epithet **سَهْوٌ**, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning *easy to ride*; and **سَهْوَةٌ** to a she-camel, (K, TA,) meaning *gentle, easy to ride*: and **سَاهٌ**, applied to a he-camel, means [likewise] *gentle in pace*; and so [the pls.] **سَوَاهٌ** applied to camels: (TA:) [and so **سَهْوَةٌ** applied to a mare; for] a certain mare was named **السَّهْوَاءُ** because of the gentleness of her pace. (TA.) Also, applied to water, *Cool, sweet, or limpid; easy of descent in the throat.* (K, TA.) And **قَوْسٌ سَهْوَةٌ** *A bow that is compliant, (K, TA,) and easy.* (TA.) And **رِيحٌ سَهْوَةٌ** *A gentle wind*: [or a quiet, gentle wind:] pl. **سَهَائٌ**: (TA:) a poet (said to be El-Hārith Ibn-'Owf, TA) says,

• تَنَاحَتِ الرِّيَّاحُ لِفَقْدِ عَمْرٍو
• وَكَانَتْ قَبْلَ مَهْلِكِهِ سَهَائًا

i. e. [*The winds blew violently for the loss of 'Amr; but they were before his death*] *quiet and gentle.* (S, TA.) One says also **أَرْضٌ سَهْوَةٌ** *Soft land, without barrenness.* (TA.) — And **السُّهْوُ** means *The moon*, in the language of the Nabathæans. (JK.)

سَهْوٌ: see **سَهْوَةٌ**.

سَهْوَةٌ *An instance, or a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (Msb.) — **سَهْوَةٌ** *A rock, or great mass of stone, (K,) in the dial. of Teiyi, who call nothing else by this name*: so in the M: or, accord. to the T, in that dial., the rock, or great mass of stone, upon which the waterer [app. of camels] stands: (TA:) or a rock, or great mass of stone, standing up, not having any foundation [app. meaning not partly imbedded] in the ground: and in the dial. of Teiyi, a single stone, great or small. (JK.) — **بَيْتٌ** [app. here meaning booth, or the like,] *which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves.* (TA.) **صُقَّةٌ** [or kind of roofed vestibule, or the like, or a covering for shade and shelter], (K, TA,) *between two houses*: (TA:) or a thing like the **صُقَّةُ**, which is before, or in the front of, houses: (As, JK, S;) or [in some copies of the K “and”] *a kind of closet (مُخَدَعٌ) between two chambers, (K, TA,) in which the waterers of the camels shelter themselves*: or, as some say, *a small wall which is built between the two [opposite main] walls of the chamber, the roof being placed over the whole; what is in the middle [or main part] of the chamber being [called] a سَهْوَةٌ*; [see **عَرَسٌ**]; and what is within it, [app.

behind,] *a مُخَدَعٌ*: (TA:) or the like of a **رَفٌّ** and **طَاقٌ**, [app. meaning a kind of arched construction with a flat top which forms a shelf, against a wall; or simply a shelf, or ledge projecting from a wall, (see **رَفٌّ** and **طَاقٌ**)] in which, or upon which, a thing is placed: (ISd, K:) or a small **بَيْتٌ** [or chamber], (S, K,) *descending into the earth, having its roof elevated above the ground, (S,) resembling a small خَزَانَةٌ* [or closet, or store-room], (S, K,) *in which are [deposited] the household-goods, or furniture and utensils*; thus as heard by A'Obeyd from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) *four sticks, or pieces of wood, (JK, K,) or three, (K,) which are placed cross-wise, one upon another, and upon which is then put anything of the household-goods, or furniture and utensils*: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) i. q. **كُنْدُوحٌ**, (K,) which means *a small closet or store-room*: (TA:) and i. q. **رُوشَنٌ** and **كُوَّةٌ** [i. e. *a window, or mural aperture*]: and a [kind of curtained canopy, or the like, such as is called] **حَجَلَةٌ**: and a curtain, or screen, before the court, or yard, of a house, (K, TA,) and sometimes, *surrounding the house, like a wall*: (TA:) its pl. (in all of these senses, K, TA) is **سَهَائٌ** (JK, K, TA) and **سَهَوَاتٌ**. (JK.)

سَهْوَةٌ: see **سَهْوٌ**: — and see also what here follows.

سَهْوَةٌ, (IAar, JK, S, TA,) like **سَهْوَةٌ** and **سَهْوَةٌ**, all with kesr, on the authority of IAar, but in the K **سَهْوَةٌ**, (TA,) *A [portion, or short portion, such as is termed] سَاعَةٌ*, of the night; (S, K, TA;) and (S, TA) *the first part thereof*: (JK, S, TA:) or it may be like **سَهْوَانٌ**, [which is app. in this case with tenween, and] which seems to mean *a period in which people are unmindful of the places, or ways, in which things are, or should be, sought by them*; or **سَهْوَانٌ** may be from **سَاهِيَةٌ**, expl. below: and **السَّهْبِيُّ** signifies the same as **سَهْوٌ** and **سَهْوَةٌ** [and **سَهْوَةٌ** and **سَهْوَةٌ**]. (Ham p. 708.) One says, **لَقِيتُهُ بَعْدَ سَهْوَةٍ مِّنَ اللَّيْلِ** i. e. [*I met him after a portion, or short portion, of the night*; or] *after the first part of the night had passed.* (JK.)

سَهْوَانٌ: see **سَاهٍ**: — and see also **سَهْوَةٌ**.

السَّهْبِيُّ dim. of **السَّهْبَةُ**, q. v.

سَاهٌ *Unmindful, forgetful, neglectful, heedless, or inadvertent*; (JK, S, Msb, K;) as also **سَهْوَانٌ**; (S, K;) whence the prov.,

• إِنَّ الْمَوْصِينَ بَنُو سَهْوَانٍ
(S) i. e. *Only the unmindful [lit. the sons of the unmindful] are such as require to be enjoined*: (S, Meyd:) or, as some say, *by بنو سَهْوَانٍ are meant all mankind*; because all become unmindful: but the most correct explanation is, that those who are enjoined to do a thing are subject to unmindfulness: it is applied to him who is unmindful of pursuing that which he is commanded to do: and **سَهْوَانٌ** may be syn. with [the inf. n.] **سَهْوٌ**; or it may be an epithet, syn. with **سَاهٌ**, and is applied to Adam, because he forgot his cove-