

gaming-arrow]; the primary meaning of the word being the missile **سَهْر**; (Mgh;) or the primary meaning is the **قِدَح** with which one casts, or draws, lots in the game called **الْحَيْسِر**: (IAth, TA:) pl. **سَهَام** (K) [and **أَسْهَر**, as above]. See a verse cited voce **رَقِيب**. — Then applied to *The thing won by him whose arrow is successful* [in the game above mentioned]. (IAth, TA.) — And then (IAth, TA) applied also to *A lot, share, or portion*, (S, IAth, Mgh, Mṣb, K, TA,) *whatever it be*; (IAth, TA;) as also **سَهْمَةٌ**: (S, Mṣb, K:) pl. of the former **سَهْمَان** (S, Mgh, Mṣb, K) and **سَهَام** [both pls. of mult.] and **أَسْهَر** [pl. of pauc.] (Mgh, Mṣb, TA) and [quasi-pl. n.] **سَهْمَةٌ**, (M, K, TA,) this last like **أُخُوَّة**. (TA.) It is said in a trad., **كَانَ لَهُ سَهْرٌ مِنَ الْغَنِيمَةِ شَيْدٌ أَوْ غَابٌ** [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.) And one says, **سَهْمَةٌ فَلَانٍ مِنْ هَذَا كَذَا** *The share of such a one, of this, is such a thing*: and it may be from **السَّهَامُ** meaning the arrows (**قِدَاح**) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) — **سَهْرُ السَّفِينَةِ** [The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S and K in art. **دَقَل**): [in like manner] called in Pers. **تَبَرِ كِثْبَتِي**. (PṢ in that art.) — **سَهْرُ الْبَيْتِ** *The beam (جَانِزٌ) of the house or chamber*; (S, K;) [similarly] called in Pers. **تَبَرِ**. (S voce **جَانِزٌ**, q. v.) — **سَهْرٌ** also signifies *The measure of six cubits* [as used] in men's sales and purchases in their measurements of land. (K.) — And *A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the entrance and closes it*. (K, TA.) [The word in this sense is also mentioned in the K as written with **ش**.]

سَهْرٌ, thus, with two dammehs, [The fine filmy substance termed gossamer,] with the article **ال**, **سَهْرٌ** *غَزَلٌ عَيْنِ الشَّمْسِ [lit. the spun-thread of the rays of the sun]: (IAṣr, K:) and **سَهَامٌ** [signifies the same], with the article **ال** **سَهَامٌ** *مُخَاطٌ الشَّيْطَانِ [q. v., lit. the snivel of the devil]. (K.) — And *Overpowering heat*. (IAṣr, K.) — Also [a pl. of which the sing. is not mentioned, signifying] *Intelligent, knowing, or skilful or judicious, working men*; (K, TA;) and so with **ش**. (TA.)**

سَهْمَةٌ: see **سَهْرٌ**, in the latter half of the paragraph, in three places. — Also *Relationship*. (S, K.) Whence **ذُو السَّهْمَةِ** [A relation]. (S, TA.)

سَهَامٌ *The heat of the [wind called] سَهْرٌ*; (S, K;) and the *burning, or vehement, heat of summer*; (K;) and the *clouds of dust thereof*: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) — See also **سَهْرٌ**. — And see what next follows.

سَهَامٌ (S, K) and **سَهَامٌ** (K, and only thus in some copies of the K,) the former mentioned by

several authors, (TA,) *Leanness, or lankness in the belly, and an altered state* (S, K, TA) *of the colour, and dryness of the lips*. (TA.) — And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] *A certain disease incident to camels*. (El-Umawee, S, K.)

سَهْوٌ, with fet-h [to the **س**, by Freytag erroneously written **سَهْوٌ**, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], *The flying eagle*: (K:) the epithet “flying” being here used only as an explicative. (TA.)

سَهْوٌ an inf. n. of **ل**. (S, &c.) — Also *A frowning of the face by reason of anxiety*. (S, K, TA) **سَهْوٌ** (TA. [In the CK, **السَّهْوُ** and **السَّهْوُ** are erroneously put for **السَّهْوُ** and **السَّهْوُ**: in the TA, **السَّهْوُ** is expressly said to be with damm, in this case, and the meaning is shown by two verses there cited.]

سَهَامٌ *A maker of arrows*. (MA.)

سَاهِرُ الْوَجْهِ, applied to a man, *Altered in face*. (TA.) The saying of 'Antarah,

• وَالخَيْلُ سَاهِمَةٌ الْوُجُوهُ كَأَنَّهَا •
• تُسْقَى فَوَارِسَهَا نَعِيجَ الْحَنْظَلِ •

is expl. by Th as meaning *And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were* [as though they, i. e. the riders thereof, were given to drink infusion of colocynth]. (TA.) [But] **سَاهِرُ الْوَجْهِ**, is applied as an epithet to a horse as meaning *Urged, or made, to perform a distressing act of running*: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) — [The fem.] **سَاهِمَةٌ**, applied to a she-camel, means *Lean, or lank in the belly*: (S, K: [see also **مَسْهُورٌ**]:) and [its pl.] **سَوَاهِرٌ**, applied to camels, *altered by journeying*. (S.)

مَسْهُورٌ *A horse half-blooded, got by a stallion of generous race out of a mare not of such race*; syn. **هَجِينٌ**: (K:) to [the rider of] such is given less than the **سَهْرٌ** [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallion-camel as well as to a horse.] A poet says,

• بَنِي يَثْرِبِي حَصَّنُوا أَيْنِقَاتِكُمْ •
• وَأَفْرَأَسَكُمْ مِنْ ضَرْبِ أَحْمَرَ مَسْهُورِ •

[Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but half-blooded]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) — You say also, **رَجُلٌ مَسْهُورٌ الْجَسِيرِ**, *A man whose body is wasting away in consequence of love*: (K:) and in like manner, **مَسْهُورٌ الْعَقْلِ**

[whose reason is departing]: mentioned by Lh: (TA:) and so **مَسْهُورٌ**, in both cases: (TA voce **مَسْهُوبٌ**, q. v.): the **ر** being a substitute for **ب**. (TA in the present art.) — And **مَسْهُورٌ**, (K, TA,) or **مَسْهُورٌ**, (CK,) [both app. correct,] from **أَسْهَر**, is like **مَسْهُوبٌ** [q. v.], (K, TA,) or **مَسْهُوبٌ**, (CK,) from **أَسْهَبَ**, in measure and in meaning; (K, TA;) meaning *Loquacious, or profuse in speech*: the **ر**, accord. to Yaḳkoob, being [in this case also] a substitute for **ب**. (TA.)

مَسْهُورٌ: see the next preceding paragraph, in two places.

مَسْهُورٌ A [garment of the kind called] **بُرْدٌ** marked with stripes, or lines, (S, K, TA,) like **سَهَامٌ** [i. e. arrows]. (TA.) — See also the following paragraph.

مَسْهُورٌ, applied to a man, *Lean, or lank in the belly*: [see also **سَاهِرٌ**]: or *affected with what is termed سَهَامٌ* [app. **سَهَامٌ**, and meaning the heat of the wind called **سَهْرٌ**]. (TA.) — And, applied to a camel, *Smitten with the disease termed سَهَامٌ*: and so **مَسْهُورٌ** applied to camels. (S, K.)

سهو

1. **يَسْهُو**, (S, Mṣb,) or **فِيهِ**, (K,) aor. **يَسْهُو**, inf. n. **سَهْوٌ** (S, Mṣb, K) and **سَهْوٌ**, (M, K,) *He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it*; (S, Mṣb;) namely, a thing; syn. **غَفَلَ عَنْهُ**: (S, Mṣb:) or *he forgot it, or neglected it, (نَسِيَهِ) and was, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (غَفَلَ عَنْهُ) his mind adverting to another thing or affair or case*; (K, TA;) thus expl. in the M and T; so that **السَّهْوُ** and **الغَفْلَةُ** and **التَّسْيَانُ** are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, **السَّهْوُ** is a slight **غَفْلَةٌ** [or unmindfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas **التَّسْيَانُ** denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Mṣb it is said that a distinction is made between **السَّاهِي** and **التَّاسِي** by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, **سَهَا فِي الشَّيْءِ** means *he neglected, or omitted, the thing unknowingly*; and **سَهَا عَنْهُ**, *he neglected, or omitted, it knowingly*: or, as some say, **السَّهْوُ** is the doing wrong from unmindfulness (**عَنْ غَفْلَةٍ**); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some displeasing action proceeds from him unintentionally, which is punishable. (TA.) One says, **سَهَا فِي الصَّلَاةِ**, and **عَنْهَا**, i. q. **غَفَلَ** [He was, or became, unmindful in prayer, and of it]. (TA.) — [Hence, app., as implying an unexpected event,] **سَهَاتٌ سَهْوًا** *She (a woman, S)*