

reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or *hear thou without being made to hear speech which thou wouldst approve: or not being made to hear what is disliked*; accord. to which explanation, it is said hypocritically: or *hear thou speech which thou wilt not be made [really] to hear*; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or *hear thou without having thine invitation assented to*: (Bd:) or *without having what thou sayest accepted*. (Mujáhid, K.)

مُسْمِعٌ [act. part. n. of 4, q. v.] — [Hence,] **مُسْمِعَةٌ** *A female singer*. (S, K.) [See an ex. of the pl. in a verse cited voce **شَارِبٌ**.] — And hence, (TA in art. **زمر**.) the former is applied to † *A shackle*. (K, and TA in art. **زمر**.)

مُسْمِعٌ *An instrument of hearing*. (TA.) — See **سَمْعٌ**, in the latter half of the paragraph, in four places. — † *A loop which is in the middle of the [large bucket called] غَرَبٌ, and into which is put a rope in order that the bucket may be even*; (S, K;) so called as being likened to an ear: (El-Mufradát, TA:) or the *part of the [leathern water-bag called] مَزَادَةٌ which is the place of the loop: or what goes beyond, or through, the hole of the loop*. (TA.) — Also, (K,) or **مُسْمِعَانِ**, (El-Aḥmar, TA,) † *The two pieces of wood that are put into the two loops of the [basket called] زَبِيلٌ when earth is taken forth with it from a well*. (El-Aḥmar, K, TA.) — And the latter, (i. e. the dual,) *A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement*. (TA.)

مُسْمِعٌ † *Shackled*: the explanation in the K, *shackled and collared*, applies to **مُسْمِعٌ مُسَوِّجٌ** together; not to the former of these two words alone. (TA.) [See **مُسْمِعٌ**.]

مُسْمِعَاتٌ [Things heard]. See 4 in art. **جوز**.

مَسَامِعٌ is pl. of **مُسْمِعٌ** (Mṣb, K) [and of **مُسْمِعٌ**]. — As a pl. without a sing., it is applied to *All the holes of a human being; such as are [the holes of] the eyes, and such as the nostrils, and the anus*. (TA.)

مُسْمِعٌ: see **سَمْعٌ**, in the latter half of the paragraph.

سمع

السَّامِعَانِ *The two sides of the mouth, beneath the two extremities of the mustache, on the right and left*; a dial. var. of **الصَّامِعَانِ** [q. v.]. (IDrd, K.)

سبق

1. **سَبَقٌ**, (S, O, L, K,) aor. ², (O, L,) inf. n. **سَبَقٌ** (S, O, L, K) and **سَبِقٌ**, (L,) *It was, or became, high, or tall*: (S, O, L, K:) or *tall in the highest degree*: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palm-tree. (L.) — See also **سَبَقٌ**.

سَبِقٌ *Tall*; applied to a man. (Kr, TA.) [See also **سَامِقٌ**.]

سَبِقٌ *Pure; sheer; unmixed*. (S, O, K.) You say **كَدِبٌ سَبِقٌ** *A sheer, unmixed, lie*; (S, O;) and **حُبٌّ سَبِقٌ** *pure, unmixed, love*; meaning *such as have overtopped* (سَبِقًا) *every lie and love*. (O.)

سَبِقٌ: see **سَبِقٌ**.

سَبِقٌ: see **سَامِقٌ**. — The dual, **سَبِقَانِ**, signifies *The [yokes or] two pieces of wood that belong to the نِيرِ, surrounding the necks of the two bulls, (S, Z, O, K,) like the neck-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord*: (Z, TA:) pl. **أَسْبِقَةٌ**. (TA.) — And [its pl.] **أَسْبِقَةٌ**, *Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لِينِ,) are conveyed*. (Ibn-'Abbád, O, L, K.)

سَبِقٌ (S, O, K) and **سَبِقٌ** (O, K,) in the Tekmileh with tesheed, [i. e. **سَبِقٌ**] (TA,) [*Sumach; the rhus coriaria of Linn.; or its berry*]: *a certain fruit, (K,) well known*; (S, K;) *a certain acid thing, with which one cooks*; (O;) *the fruit of certain trees of the [high grounds termed] قَفَافٌ and of the mountains, acid, consisting of bunches of small berries, which are cooked*; (AḤn, TA;) *not known to AḤn as growing in any part of the land of the Arabs except in Syria*; and he says that it is intensely red: in the T, said to be the acid berry called **عَبْرَبٌ**: n. un. with **ة**: (TA:) *it excites appetite; stops chronic diarrhoea; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] سَلَاقٌ and for ophthalmia*. (K.)

سَبِقٌ: see the next preceding paragraph.

قَدْرٌ سَبَاقِيَةٌ: see **عَرَبِيَّةٌ**, in art. **عرب**.

سَامِقٌ and **سَبِقٌ** *High, or tall*; applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also **سَبِقٌ**.]

سقر

مُسَقَّرٌ: see art. **سقر**.

سك

1. **سَكٌّ**, [aor. ²,] inf. n. **سَكٌّ**, *It (a thing) rose, or became high or elevated or lofty*. (S, K.) — And, aor. and inf. n. as above, *He ascended*. (TA.) One says, **أَسَكُّ فِي الرَّيْرِ** *Ascend thou the stairs*. (S, TA.) [See **رَيْرٌ**.] — And **سَكَّهُ**, (S, K,) aor. as above, (TA,) inf. n. **سَكٌّ**, *He raised, elevated, upraised, or uplifted, it*. (S, K.) So in the phrase, **سَكَّ اللَّهُ السَّمَاءَ** [*God raised the heaven*]. (S.)

سَكٌّ *The roof of a house, or chamber*: (S, Mgh, *K:*) or the *interior uppermost part* [i. e. the ceiling] of a house, or chamber; the exterior

uppermost part thereof being called **صَهْوَةٌ**; (Ḥam p. 725:) or [the height] *from the top to the bottom of a house or chamber*. (K.) [And hence, *The canopy of the heaven or sky: or] the measure of the height of the heaven from the earth: or the thickness thereof, upwards*. (Bd in lxxix. 28.) And *The stature, or height in a standing posture, of anything*: (K:) thus expl. by Lth: one says **بَعِيرٌ طَوِيلُ السَّكِّ** [*A camel tall of stature*]. (TA.) [In the present day, it signifies *The extent of anything from top to bottom; its height, depth, and thickness*: and is vulgarly pronounced **سَمَكٌ**.]

سَمَكٌ *Fish*; syn. **حَوْثٌ**; (K;) *a kind of aquatic creatures*: [a coll. gen. n.:] n. un. with **ة**: pl. of the former **سَمَاكٌ** and **سَمُوكٌ**. (S, TA.) **شَوَى** **فِي الْحَرِيقِ سَمَكَهُ** [*He broiled his fish in the fire of a burning house*] is a post-classical prov. of the people of Baghdád, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; originating from the fact that the thief used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, *I came to broil a fish*. (Mṣr, in Ḥar pp. 481-2.) — **السَّمَكَةُ** [is a name of † *The constellation Pisces; also called السَّمَكَانِ*]; *a certain sign of the Zodiac*; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called **الْحَوْثُ**. (TA.)

سَمَاكٌ *A thing with which a thing is raised, elevated, upraised, or uplifted*; (K, TA;) *whether a wall or a roof*: (TA:) pl. **سَمَاكٌ**. (K.) — **السَّمَاكَانِ** is the name of *Two bright stars*; **السَّمَاكُ الْأَعَزَلُ** and **السَّمَاكُ الرَّامِعُ**: (S, O, K:) the former is *a star [namely α] in Virgo, called by astrologers السُّنْبُلَةُ [or Spica Virginis]*; (Kzw;) and is *one of the Mansions of the Moon*, (S, O, and Kzw in his descr. of the Mansions of the Moon,) *the Fourteenth thereof*; (Kzw ibid. ;) it is *one of the أَنْوَاءُ* [pl. of **نَوْءٌ**, q. v.], and *rises aurorally in تشرين الأوَّلُ [October, O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month]*; it is called **الاعزل** because it has no star [near] before it, like the **اعزل** that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter **سَمَاكٌ**, i. e. **الرَّامِعُ**, [thus called for a reason expl. in art. **رمع**, q. v., is the star Arcturus, and] is *not of the Mansions of the Moon*, (S, O, TA,) and has not any **نَوْءٌ** [here meaning *supposed influence in bringing rain &c.*]; it is *towards the north; the former being towards the south*; (TA;) and is also called **السَّمَاكُ الْهَرَزْمِيُّ**: (AZ, TA in art. **رمع**;) [it is erroneously said that] *the سَمَاكَانِ are in the sign of Libra*: (TA:) and it is said that *they are the two hind legs of Leo* (**رِجْلَا الْأَسَدِ**) (S, O, K:*) [for it appears, as I have before observed, (voce **فِرَاعٌ**), that the ancient Arabs, or many of them, extended the figure of Leo (as they did