

being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Şakhr the brother of El-Khansà, (M,) was named السَّيَّادُ. (M, K.) — [Hence, likewise, as being likened to rain, † *Bounty*.] One says, أَصَابَنِي بِرَشْحَةٍ مِنْ سَمَائِهِ † [He gave me a gift from his store of bounty]. (A in art. رشح.) — Also † *Herbage*; because produced by the rain, which is thus called. (TA.) — And The back of a horse; (S, M, K,) because of its height: coupled with [its opposite] أَرْضٌ [q. v.]. (S, TA.) — And of a sandal, [in like manner opposed to أَرْضٌ,] The upper part [of the sole, i. e. the upper surface thereof], upon which the foot is placed. (M.) — See also سَمَاوَةٌ.

سَمَاوَةٌ: see سَمَاوَةٌ.

سَمِيٌّ: see سَامِرٌ, in two places. — [Also] A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excellence; i. q. مُسَامِرٌ, (S, TA,) and مُطَاوِلٌ: (TA:) thus the word, in the accus. case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.) — A like, or an equal: (S, M, K, TA:) and this meaning the word, in the accus. case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.) — A namesake of another. (S, M, K, TA.) — The fem. is سَمِيَّةٌ. (M, TA.)

سَمِيٌّ dim. of سَمِيٌّ, q. v.

سَمِيَّةٌ dim. of سَمَاءٌ, q. v.

سَمَوِيٌّ and سَمَوِيٌّ: see سَمَوِيٌّ.

سَمَاوَةٌ: see سَمَاءٌ, in three places. — Also The form, or figure, seen from a distance, (S, M, K, TA,) [or] such as is high, or elevated, (TA,) of anything; (S, M, K, TA;) and the aspect thereof: pl. [or rather coll. gen. n.] سَمَاوَاتٌ and سَمَاوَاتٌ; the latter mentioned by Ks. (M, TA.) El-'Ajjáj says,

سَمَاوَةُ الْهَيْلَالِ حَتَّى أَحْقَوْقَفَا

[The form, &c., of the moon when near the change, until it became curved]. (S.)

سَمَائِيَّةٌ: see سَمَاءٌ, in the middle of the paragraph.

سَمَائِيٌّ and سَمَوِيٌّ [Of, or relating to, the sky or heaven; heavenly; celestial;] rel. ns. from سَمَاءٌ. (M, K, TA.)

سَامِرٌ [High, or lofty; as also سَمِيٌّ: pl. of the former سَمَائِيَّةٌ; applied to women as pl. of سَمَائِيَّةٌ, whence the phrase سَمَائِيَّةٌ الْقُرُومِ السَّمَائِيَّةُ in a verse cited voce بضع; and to irrational animals, as in an instance here following]. One says الْقُرُومِ السَّمَائِيَّةُ The stallions [meaning the stallion-camels high in their heads, or] raising their heads high. (S, TA.) And سَامِيَّاتٌ, [pl. of سَامِيَّةٌ,] applied to camels, That raise, or raise high, their eyes and their heads. (Ham p. 791.) And رَدَدْتُ مِنْ سَامِيٍّ رَدَدْتُ

طَرَفَهُ [app. an elliptical phrase, نَخَوْتَهُ (which is expressed in the explanation) or a similar word being understood; i. e. † I repelled the pride, or haughtiness, of him who was lofty in look;] meaning I contracted to him [or to the lofty in look] his soul, and annulled his pride, or haughtiness. (S, TA.) And سَمِيٌّ الْإِنْفُ [lit. High-nosed] means † disdainful, or scornful. (T and K in art. انف.) — [Also act. part. n. of 1 in all its senses. — And hence,] سَمِيَّةٌ, (S, M, K,) of which it is the sing., (M,) signifies Hunters (S, M, K) going forth to the chase: (K:) an epithet in which the quality of a subst. predominates: or, as some say, hunters in the day-time, peculiarly: or hunters wearing the socks, or stockings, called سَمِيَّةٌ. (M.)

أَسْمَرٌ, (S, M, M, K,) with the conjunctive ا, [i. e. written أَسْمَرٌ,] but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kesr [when the ا is disjunctive], (Lh, M, TA,) and أَسْمَرٌ, (S, M, K,) of the dial. of Benoo-'Amr-Ibn-Temeem and of Kudá'ah, (M, TA,) mentioned by IAar, (TA,) and سَمِرٌ and سَمِرٌ (S, M, K) and سَمِرٌ, (K,) and سَمِيٌّ (M, K) and سَمِيٌّ and سَمِيٌّ, (K,) [The name of a thing; i. e.] a sign [such as may be uttered or written] conveying knowledge of a thing; syn. عَلَامَةٌ: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K:) [or a substantive in the proper sense of this term, i. e. a real substantive; and a substance in a tropical sense of this term, i. e. an ideal substantive:] as expl. by El-Munáwee, in the "Tawkeef," the اسمر is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed اسمر عين; and if denoting what does not subsist by itself, [i. e. an accident or attribute,] whether existent, as العلم [i. e. knowledge], or non-existent, as الجهل [i. e. ignorance], it is termed اسمر معنى: (TA:) the pl. is أَسْمَاءٌ [a pl. of pauc.] and أَسْمَاوَاتٌ, (S, M, K,) the latter said by Lh to be a pl. of اسمر, but it is rather a pl. of أَسْمَاءٌ, for otherwise there is no way of accounting for it, (M,) and أَسَامِرٌ (S, M, K) and أَسَامِيٌّ (M, K) are [likewise] pls. of أَسْمَاءٌ: (K, TA:) the word اسمر [i. e. اسمر or اسمر] is derived from سَمَوْتُ, (S, TA,) or from السَمُو, (M, K, Er-Rághib, TA,) because the اسمر is a means of raising into notice the thing denoted thereby, and making it known: (S, Er-Rághib, TA:) it is of the measure افْعُ [or افْعُ, accord. to different dialects], the last radical, و, being wanting in it, (S, M, K, TA,) and the hemzeh [or rather ا] being prefixed by way of compensation for it, accord. to a general rule; (M, K, TA;) for it is originally سَمُو (S, M, K, Er-Rághib, TA) or سَمُو, (S, M, K, TA,) its pl. being أَسْمَاءٌ, and its dim. being سَمِيٌّ [originally سَمِيٌّ]: (S, M, K, Er-Rághib, TA:) some of the Koofees hold that it is from الوَسْمَرُ, meaning العَلَامَةُ, the و, which is the primal radical, being

rejected, and the hemzeh [or ا] being substituted for it, so that its measure is اَعْلُ [or اَعْلُ]; but this is a weak opinion, for, were it so, the dim. would be وَسَمِيرٌ and the pl. would be أَوْسَامِرٌ. (M, K, TA.) One says, اسْمِرْ هَذَا كَذَا [The name of this is thus, or such a word]; and if you will you may say, اسْمِرْ هَذَا كَذَا; and in like manner, سَمِهْ and سَمِهْ: Lh says that اسْمِهْ فَلَانٌ [His name is Such a one] is the [common] phrase of the Arabs; and he mentions اسْمِهْ فَلَانٌ as heard from [the tribe of] Benoo-'Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kudá'ah, the saying,

بِاسْمِ الَّذِي فِي كُلِّ سُورَةٍ سَمِهْ

[In the name of Him whose name is in every chapter of the Kur-an], and سَمِهْ as heard from others, not of Kudá'ah. (M.) سَمِرٌ عَلَى اسْمِ اللَّهِ is an elliptical phrase [for سَمِرٌ عَلَى ذِكْرِ اسْمِ اللَّهِ Journey thou relying upon the mention of the name of God]. (I, J, M in art. دل: see دليل.) — [Hence,] اسمر signifies also † Fame, renown, report, or reputation, of a person: (TA:) and so سَمِيٌّ, in relation to good, (K, TA,) not to evil; mentioned by Az. (TA.) One says, ذَهَبَ اسْمُهُ فِي النَّاسِ, i. e. His fame &c. [went, or spread, among mankind, or the people]. (TA.)

اسْمِيٌّ [Of, or relating to, a name or noun or substantive;] rel. n. from اسمر; as also سَمَوِيٌّ and سَمَوِيٌّ. (S, TA.) [Hence,] جَمَلَةٌ اسْمِيَّةٌ A nominal proposition or phrase; as distinguished from فِعْلِيَّةٌ, or verbal.]

اسْمِيَّةٌ The quality of a name or noun or substantive.]

سَمِيَّةٌ The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.)

هُوَ مِنْ مَسْمِيٍّ [Named]. — [Hence,] one says, هُوَ مِنْ مَسْمِيٍّ قَوْمِهِ, meaning † He is of the best of his people or party. (TA.)

سَمِيرٌ: see سَمِيٌّ.

سن

1. سَنَةٌ, (M, L, K,) [aor. 2,] inf. n. سَنٌ, (M,) He (a man, M, L) bit him (another man, M, L) with his أُسْنَانٌ [or teeth]. (M, L, K: but in the K, with the أُسْنَانُ.) [Hence, app.,] سَنَّتِ الْأَرْضُ The herbage of the land was eaten. (L, K.) — And, (M, L, in the K "or,") aor. and inf. n. as above, (M, L,) He broke his (a man's, M, L) أُسْنَانٌ [or teeth]. (M, L, K.) — سَنَّتِ الْبَدَنَةَ: and سَنَّتِ اللَّهَ: see 4. — Also, (accord. to the M and L, but accord. to the K "or,") aor. and inf. n. as above, (M, L,) He pierced him, or thrust him, with the سِنَانٌ [or spear-head]. (M, L, K.) And سَنَّتَهُ بِالرُّمُوحِ He pierced him, or thrust him, with the spear. (L.) — And He fixed, or mounted, upon it (i. e. the spear) the سِنَانٌ [or iron head];