

peculiar, or special." And hence,] السَّامَةُ signifies also †The *خاصة* [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IATH, K, TA) of a man; (IATH, TA;) and †السَّامَةُ, pl. سَمَرٌ, signifies the same; (M;) and so †السَّامَةُ, like as السَّامَةُ signifies the relations, syn. القَرَابَةُ; (K;) or the particular, or choice, relations: (TA:) and †السَّامَةُ signifies the relations; syn. الأَقَارِبُ; (M;) or the خاصة [expl. above], (El-Umawee, S, K,) and the relations. (K.) One says, *كَيْفَ السَّامَةُ وَالْعَامَةُ* †[How are the people of distinction, &c., and the common people, or people in general?]. (S.) And *عَرَفَهُ الْعَامَةُ وَالسَّامَةُ* †[The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

سَامَةٌ [fem. of سَامَرٌ: see the latter in several places]. — السَّامَةُ also signifies *Death*: (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامَرُ, [belonging to art. سَوْمَرُ] without teshdeed (M, TA) to the م, and without ة. (TA.)

أَسْمَرٌ A nose narrow (K, TA) and fat (TA) in the nostrils. (K, TA.)

مَسْرٌ A place of perforation, of transpiercing, or of passing through: pl. مَسَامِرٌ. (Msb.) [Hence,] مَسَامِرُ الْجَسَدِ (S, K) or مَسَامِرُ الْبَدَنِ (Msb) The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb:) المَسَامِرُ [thus] applied to the مَنَافِذِ [of the body] is a term of the physicians. (Mgh.)

سَامَرٌ: see مَسْرٌ.

مَسْرٌ One who eats what he is able to eat. (K.)

أَهْلُ السَّامَةِ and السَّامَةُ: see سَامَرٌ.

مَسْمُورٌ, applied to a [girth such as is called] عَوْرِي, Having three سَمُورٌ, i. e. loops (عَوْرِي) [attached to it]. (TA.) And also, thus applied, Adorned with سَمُورٌ, i. e. strung comries. (TA.)

مَسْمُورٌ [Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) — Also Smitten by the wind called سَمُورٌ; applied to a plant; and in like manner to a man. (TA.) See also سَامَرٌ.

سَمَت

1. سَمَتٌ [as an inf. n.] is syn. with قَصْدٌ [in an intrans. sense], (S, Msb,) and هَدَى [in the sense of رَشَادٌ], and حَسُنَ نَحْوٌ: (Msb:) or حَسُنَ نَحْوٌ: (M, K:) you say, سَمَتَ, aor. ٤, (S, M, K,) and ٤, (K,) or in this case the former only, (TA,) inf. n. سَمَتٌ, (M, TA,) He pursued a right course; syn. قَصْدٌ: (S, TA:) or †he followed a good direction (M, K, TA\*) in the way

of religion [&c.]. (TA.) Accord. to Khálid Ibn-Dabbeh, it signifies †The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Kays, says,

سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتِ

تَعَسَّفًا أَوْ هَكَذَا بِالسَّمَتِ

i. e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journeying without any sign of the way and without any track [for guidance], such being the meaning of تَعَسَّفًا, or thus, pursuing a right course, السَّمَتُ meaning القَصْدُ. (TA.) Accord. to Sh, السَّمَتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) — السَّمَتُ also signifies قَصْدُ الطَّرِيقِ [i. e. السَّمَتُ الطَّرِيقِ signifies The road's having a right, or direct, tendency]: (M:) or [السَّمَتُ الشَّيْءِ] signifies قَصْدُ الشَّيْءِ [i. e. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمَتَ الشَّيْءِ as well as سَمَتَ نَحْوَهُ, meaning قَصْدَهُ: it is تَسَمَّتَهُ that (like سَمَتَ نَحْوَهُ) signifies قَصْدَهُ; not تَسَمَّتَهُ, for سَمَتٌ is always intrans.] — Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says,

لَيْسَ بِهَا رِيحٌ لِسَمَتِ السَّامِتِ

[There is not, or was not, in it, a road of any kind (see رِيحٌ) for the journeying by opinion and conjecture of him who so journeys]. (S, TA.) — And The pursuing a course, or direction, [of any kind,] and [particularly] †in religion and in worldly affairs. (TA.) You say, هُوَ يَسْمَتُ سَمَتَهُ †He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) [سَمَتَهُ is here an absolute (not an objective) complement of يَسْمَتُ; like سَيْرُهُ in the phrase هُوَ يَسِيرُ سَيْرَهُ. See also سَمَتٌ below.] — Also سَمَتَ, aor. ٤, inf. n. سَمَتٌ, †He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) — And سَمَتَ لِهَرٍ, aor. ٤, (Fr, K,) inf. n. سَمَتٌ, (Fr, TA,) †He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2. تَسَمَّتَ The keeping to the سَمَتُ [i. e. road, &c.]. (K.) It is said in a trad., قَانَطَلْتُ لَا أَدْرِي قَانَطَلْتُ لَا أَدْرِي أَيْنَ أَذْهَبُ إِلَّا أَنِّي أَسْمَتُ meaning [And I departed, not knowing whither I should go, but] I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) — Also †The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like تَسْمِيَةٌ, inf. n. of تَسَمَّى]

(TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمَتَ عَلَيَّ الطَّعَامُ †He mentioned the name of God upon, or over, the food. (TK.) — And سَمَتَ لَهُ and عَلَيْهِ, inf. n. تَسَمَّتَ, †He prayed for what was good for him; prayed for a blessing upon him; as also سَمَتَ. (L and TA in art. سَمَتَ, q. v.)

In a trad. respecting eating, it is said, سَمُوا اللَّهَ وَدَثُوا وَسَيَتُوا, meaning †[Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. دَنُو and سَمُو,) and,] when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) — التَّسْمِيَةُ also signifies, (M, K,) تَسْمِيَةُ الْعَاطِسِ (S, Msb,) †The praying for the sneezer; (M, Msb, K;) saying, هَذَاكَ اللَّهُ إِلَى السَّمَتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, اللَّهُ يَرْحَمُكَ اللَّهُ [May God have mercy on thee]: (Th, S, M:) or التَّسْمِيَةُ signifies the saying بَارَكَ اللَّهُ فِيكَ [May God bless thee]: (Ish, TA:) it is with س and with ش: (S, M, Msb:) one says سَمَتَهُ, (T, M, Msb,) i. e. سَمَتَ الْعَاطِسِ, meaning He prayed for the sneezer, [saying as above,] (A,) and سَمَتَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَّمَتُ signifying القَصْدُ (S, M, Msb,) and الهَدَى, and الإِسْتِقَامَةَ (Msb,) and المَحَجَّةَ, (S,) or الطَّرِيقَ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الْحَمْدُ لِلَّهِ [Praise be to God]; and he who prays for him (الَّذِي يُسَمِّتُهُ) [or يُسَمِّتُهُ], يَرْحَمُكَ اللَّهُ; and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمْ اللَّهُ وَيُصَلِّحُ بِأَكْمَرٍ [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

3. سَامَتَهُ, inf. n. مُسَامَتَةٌ, He, or it, faced, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)

5. تَسَمَّتَ لَهُ, (As, S, A, TA,) [and] تَسَمَّتَ لَهُ, (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصْدَهُ, (S, M,) or تَعَمَّدَهُ, and قَصْدَ نَحْوَهُ. (As, A, TA.)

سَمَتٌ inf. n. of 1 [q. v.]. (M, TA.) — Also A road, or way; syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَحَجَّةٌ, (Th, S,) and نَحْوٌ: (A:) [pl. سَمُوتٌ.] One says, اذْرَهُ هَذَا السَّمَتِ Keep thou to this road, or way. (TA.) — And [hence,] †The way, or course, that one pursues in his religion and his worldly affairs: (TA:) †a way, mode, or manner, of acting or conduct or the like: (S, TA:) †the mode, or manner, [of life,] syn. هَيْئَةٌ, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in