

ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bđ in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.): from سَامَهُ حَسَفًا [expl. by what here follows]. (Ksh and Bđ ibid.) You say, سَامَهُ سَمْتَهُ I brought upon him حَسَفًا [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bđ ubi suprâ]: or I endeavoured to induce him to incur it (أَرَدْتُهُ عَلَيْهِ): (S:) [see also حَسَفَ: and سَمْتَهُ حَسَفَةً; expl. in art. حَسَفَ:] and سَمِرَ الحَسَفَ He was constrained to incur, or to do, what is termed الحَسَفَ [meaning abasement or ignominy, or that which was difficult]: (TA:) and سَمْتَهُ ذَلًّا I abased him. (Mgh.) = سَامَهُ, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M,* TA.) = See also 4.

2. سَوْمَ النَخِيلِ, (S, K,) or الإِبِلِ, (M,) [inf. n. تَسْوِمٌ] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.]) — [Hence,] سَوْمٌ means سَوْمُهُ, (AZ, S, M, K,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.] Whence the prov., عَبْدٌ وَسَوْمٌ A slave, and he has been left to do as he pleases. (TA.) — And سَوْمْتُ فَلَانًا فِي مَالِي I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S: and in like manner سَوْمُهُ فِي مَالِهِ is expl. in the M and K.) And سَوْمْتُهُ أَمْرِي I made him to have the ordering and deciding of my affair, or case, to do what he would; like سَوْمْتُهُ أَمْرِي. (TA in art. سَوْمٌ.) — And سَوْمَ عَلَى القَوْمِ He urged his horses [حَيْثُ being understood] against the people, or party, and made havoc among them. (S, K.) — And تَسْوِيمٌ signifies also The making a horse to sweat well. (KL.) — See also 1, in the last quarter of the paragraph. — And سَوْمَ الفَرَسِ, (M, K,) inf. n. تَسْوِيمٌ, (K,) He put a mark upon the horse: (M, K:) he marked the horse with a piece of silk [بحديدية] [perhaps a mistranscription for بِحَدِيدَةٍ i. e. with an iron such as is used for branding], or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

3. بِالسَّلْعَةِ (S, Mgh) سَاوَمْتُهُ (MA) [and فِي السَّلْعَةِ agreeably with what here follows and with an ex. in art. بَكَر], inf. n. سَوَامٌ (S, Mgh) and مَسَاوَمَةٌ, (TA,) [I bargained, or chattered, with him, or] I contended with him in bargaining, or chattering, for the commodity, or article of merchandise, (MA, Mgh,* TA,) and in deciding the price: (TA:) and تَسَاوَمْنَا (S, Mgh, TA*) فِي السَّلْعَةِ (TA) [and بِالسَّلْعَةِ agreeably with what here precedes] We bargained, or chattered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Mgh.) See also 1, in three places.

4. اسَامَ الهَاشِيَةَ, (S, Mgh, Mghb,) or الإِبِلِ, (M, K,) inf. n. إِسَامَةٌ, (Mgh,) He pastured the cattle,

or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Mgh:) and [in like manner] الإِبِلِ سَمْتٌ I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فِيهِ تَسْمِيُونَ (S) Upon which ye pasture your beasts. (Jel.) — [And accord. to Freytag, اسَامَ occurs in the Deewân of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] — اسَامَ إِلَيْهِ بَصْرَهُ He cast his eye, or eyes, at him, or it. (K.) = See also سَامَةٌ.

5. تَسْوِمٌ He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسْوِمُوا فَإِنَّ المَلَائِكَةَ سَمُّوا فَإِنَّ المَلَائِكَةَ قَدْ تَسْوِمْتُمْ سَمُّوا, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

8. أَرْضٌ تَسْتَامُ فِيهَا الإِبِلُ (M,) or مُسْتَامَةٌ (M,) (TA,) means A land in which the camels pasture by themselves where they please (تَسْوِمُ فِيهَا): (M:) or a land into which they go away [to pasture]. (TA.) [See also مَسَامٌ.] = استَامَ السَّلْعَةَ &c.: see 1, in ten places.

سَامَةٌ Death: (IAqr, S, M, Mgh:) and سَامَةٌ [as its n. un.] a death: (IAqr, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [Death come upon you, instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mo-hammad] used to reply, وَعَلَيْكُمْ; accord. to the generality of the relaters, وَعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Aisheh that she used to say to them, عَلَيْكُمْ السَّامُ وَالذَّامُ وَاللَّعْنَةُ, as mentioned in art. سَامٌ: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمْ السَّامُ الدَّامُ, meaning الموت الدائم. (TA in art. دَوْمٌ: see دائِرَةٌ in that art.) = Also A kind of tree, of which are made the masts (أُدُقَالُ [pl. of دَقْلٌ]) of ships: (K, M, TA:) accord. to Sh, (TA,) the [tree called] حَيْزِرَان. (K, TA. [And accord. to some copies of the K, سَامَةٌ also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, وَالسَّامَةُ has been erroneously substituted in the copies above referred to for السَّاقَةُ, which, by reason of what precedes it, means that سَامَةٌ also signifies the same as سَاقَةٌ; and if the former reading were right, the context in the K would imply that السَامَةُ is also the name of a son of Noah, which is incorrect; the name of that son being only سَامٌ.] = Also A [hollow, or cavity, in the ground, such as is called] نُقْرَةٌ, in which

water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written يَنْقَعُ in the CK and in my MS. copy of the K, I read يَنْقَعُ.] = Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ: (M, K:) the former signifies Veins of gold: and the latter, a single vein thereof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to Aq and IAqr: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, K:) En-Nâbighah El-Jaadee, (M,) or Edh-Dhubyanee, (TA,) uses السَامَ as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'eed says that silver is called in Pers. سِيمَر, and in Ar. سَامَر: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S.)

• لَوْ أَنَّكَ تَلَقَى حَنْظَلًا فَوْقَ بَيْضِنَا •
• تَدْحَرَجُ عَنْ ذِي سَامِهِ المِتْقَارِبِ •

(S, M,) [i. e. If thou threvest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَوْ أَنَّكَ is for لَوْ أَنَّكَ: and] the • in سَامِهِ relates to the بَيْضُ [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S,* M.)

سَوْمٌ [is originally an inf. n.: see 1, passim: = and is also used as a subst. signifying The price of any commodity, or article of merchandise; like سَوْمَةٌ and سَوْمَةٌ]. You say, سَأَلْتُهُ سَوْمَهَا, and ذَكَرَ لِي سَوْمَهَا, referring to a سَلْعَةٌ [or commodity]: see 1, in the former half of the paragraph. And سَمْتِكَ بَعِيرِكَ سَمِيَّةٌ حَسَنَةٌ, and إِنَّهُ لَغَالِي السَّمِيَّةِ (S, M, K) and السَّمِيَّةِ, meaning السَّوْمِ [i. e. Verily it is dear in price]. (M, K.) = سَوْمَةٌ and سَوْمَةٌ are both substs. from سَامٌ as used in the phrase سَامِنِي بِسَلْعَتِهِ [and the like]; (TA;) sym. with قِيمَةٌ. (Har p. 435 in explanation of the former.)

سَامَةٌ [as n. un. of سَامٌ: see the latter, first sentence, and last but one. = Also] حَفْرٌ, (M, and so in copies of the K,) or حَفْرَةٌ, (K) accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (رَكِيَّةٌ): its pl. is سَمِيرٌ [originally سَوْمٌ]: and you say, إِسَامَهَا, (M, K, TA,) inf. n. إِسَامَةٌ, meaning He dug it [i. e. the سَامَةُ]. (TA.) = Also i. q. سَاقَةٌ [q. v.], (K,) accord. to the TA, [as mentioned above, see سَامٌ,] on the authority of IAqr. (TA.)

سَوْمَةٌ: see سَوْمٌ, in three places. = Also, (S,