

peculiar, or special." And hence,] السامة signi-  
fies also †The خاصة [or distinguished people, or  
people of distinction; and the particular, pecu-  
liar, or special, friends, intimates, familiars, or  
the like] (S, M, IATH, K, TA) of a man; (IATH,  
TA); and †السمة, pl. سُمَّر, signifies the same;  
(M); and so †السمة, like as المعمة signifies  
العامة: (IAar, TA:) or †السمة signifies the re-  
lations, syn. القرابة; (K); or the particular,  
or choice, relations: (TA:) and †السمة  
signifies the relations; syn. الاقارب; (M); or the  
خاصة [expl. above], (El-Umawee, S, K,) and the  
relations. (K.) One says, كيف السامة والعامة,  
†[How are the people of distinction, &c., and  
the common people, or people in general?]. (S.)  
And السامة والسامة †[The people in general,  
or the vulgar, and the people of distinction, &c.,  
knew it, or him]. (TA.)

سامة [fem. of سَامَر: see the latter in several  
places]. = السامة 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 السامر, [belonging to art. سوم,] without  
teshdeed (M, TA) to the م, and without ة. (TA.)

أسمر A nose narrow (K, TA) and fut (TA) in  
the nostrils. (K, TA.)

مسر A place of perforation, of transpiercing,  
or of passing through: pl. مَسَامِر. (Msb.) [Hence,]  
مسامير الجسد (S, K) or البدن (Msb) The per-  
forations [or pores] of the body (S, Msb, K)  
through which the sweat and the exhalation of  
the interior thereof pass forth: (Msb:) المسامر  
[thus] applied to the منافذ [of the body] is a term  
of the physicians. (Mgh.)

سمر see سَامَر.

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

سامة and السمة: see سَامَر.

مسمر, applied to a [girth such as is called]  
عُرَى, Having three سوم, i. e. loops. (عُرَى)  
[attached to it]. (TA.) And also, thus applied,  
Adorned with سوم, i. e. strung conries. (TA.)

مسموم [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  
سوم; applied to a plant; and in like manner to  
a man. (TA.) See سَامَر.

سمت

1. سَمِت [as an inf. n.] is syn. with قَصَد [in an  
intrans. sense], (S, \*Msb,) and هَدَى [in the sense  
of رَشَاد], and اسْتِقَامَة: (Msb:) or نَحْو:  
(M, K:) you say, سَمِت, aor. ٤, (S, M, K,) and  
-, (K,) or in this case the former only,  
(TA,) inf. n. سَمِت, (M, TA,) He pursued a  
right course; syn. قَصَد: (S, TA:) or †he fol-  
lowed 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] Keys, says,

سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتِ

تَعَسَّفًا أَوْ هَكَذَا بِالسَّمِتِ

i. e. [Thou shalt traverse (addressing a woman),  
or, more probably, ye shall traverse (addressing  
camels or other beasts), a land without a descrip-  
tion], 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, السَّمِت meaning القَصْد. (TA.)  
Accord. to Sh, السَّمِت signifies The seeking,  
searching, or inquiring, for, or after, the right  
way or direction. (TA.) — السَّمِت also signifies  
The road's having a right, or direct, tendency: (M:)  
or [السَّمِتِ] 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, سَمِتَ الشَّيْءِ  
as well as سَمِتَ نَحْوَهُ, meaning قَصَدَهُ: it is  
تَسَمَّتَهُ that (like سَمِتَ نَحْوَهُ) signifies قَصَدَهُ; not  
سَمَّتَهُ, for سَمِتَ is always intrans.] — Also The  
journeying (S, M, K) upon the road (M, K)  
[guided only] by opinion (S, M, K) and con-  
jecture: (S:) or, as some say, the journeying by  
conjecture and opinion, not upon a [known] road.  
(TA.) A poet says,

لَيْسَ بِهَا رِيحٌ لِسَمِتِ السَّمِتِ

[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 يَسْمِتُ سَمْتَهُ  
†He pursues his [another's] way, or course, doing  
as he [the latter] does. (TA.) [سَمْتَهُ is here an  
absolute (not an objective) complement of يَسْمِتُ;  
like سَيْرُهُ in the phrase هُوَ يَسِيرُ سَيْرَهُ. See also  
سَمِتٌ below.] — Also سَمِتَ, aor. ٤, inf. n. سَمِتَ,  
†He (a man) was, or became, grave, staid,  
steady, sedate, or calm. (Msb.) — And سَمِتَ لِهَرٍ,  
aor. ٤, (Fr, K,) inf. n. سَمِتَ, (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. تَسَمِيَتِ The heeping to the سَمِت [i. e. road,  
&c.]. (K.) It is said in a trad., قَانَطَلْتُ لَا أَدْرِي  
فَانَطَلْتُ لَا أَدْرِي, meaning [And I de-  
parted, not knowing whither I should go, but] I  
hept 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, سَمِتَ عَلَيَّ  
الطَّعَامِ †He mentioned the name of God upon,  
or over, the food. (TK.) — And سَمِتَ لَهُ and  
عَلَيْهِ, inf. n. تَسْمِيَتِ, †He prayed for what was  
good for him; prayed for a blessing upon him;  
as also سَمِتَ. (L and TA in art. سَمِت, q. v.)

In a trad. respecting eating, it is said, سَمُوا اللَّهَ  
سَمُوا اللَّهَ, 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.) — التَسْمِيَتُ also  
signifies, (M, K,) or تَسْمِيَتُ العَاطِسِ, (S, Msb,)  
†The praying for the sneezer; (M, Msb, K;) saying,  
هَذَاكَ اللَّهُ إِلَى السَّمِتِ [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 التَسْمِيَتُ signifies the saying بَارَكَ  
اللَّهُ فِيكَ [May God bless thee]: (Ish, TA:) it is  
with س and with ش: (S, M, Msb:) one says  
سَمِتَهُ, (T, M, Msb,) i. e. سَمِتَ العَاطِسِ, meaning  
He prayed for the sneezer, [saying as above,]  
(A,) and سَمِتَهُ: (T, M, Msb:) Th says that the  
former is preferred, (S,) or is the original, (Msb,)  
being from السَمِتُ signifying القَصْد, (S, M, Msb,) and  
المَحَجَّة, and الإِسْقَامَة, (Msb,) and الهُدَى,  
(S,) or الطَّرِيقُ; (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 يَسْمِتُهُ)  
[or يَسْمِتُهُ], يَرْحَمُكَ اللَّهُ, and let him [i. e. the  
sneezer] say [in reply], يَهْدِيكَمُ اللَّهُ وَيُصَلِّحُ بَالِكُمْ  
[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. تَسَمَّتَهُ, (As, S, A, TA,) [and] تَسَمَّتَ لَهُ,  
(M,) He directed himself, or his course, or aim,  
to, or towards, him, or it; syn. قَصَدَهُ, (S, M,) or  
قَصَدَ نَحْوَهُ, and تَعَمَّدَهُ. (As, A, TA.)

سَمِت 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.  
سَمَوْتٌ.] One says, كَبُرَ لِي هَذَا السَّمِتُ 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