

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.)

مُسْمِع [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 مَسْمَعٌ, in the latter half of the paragraph, in four places. — † *A loop which is in the middle of the [large bucket called] عَرَبٌ, 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 مَسْمِعَانِ, (El-Aḥmar, TA,) † *The two pieces of wood that are put into the two loops of the [basket called] زَنْبِيل 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 مَسْمَعٌ مَسْمُوعٌ together; not to the former of these two words alone. (TA.) [See مَسْمُوعٌ.]

مَسْمُوعَاتٌ [Things heard]. See 4 in art. جوز.

مَسْمَعٌ is pl. of مَسْمِعٌ (Msb, K) [and of مَسْمِعٌ]. — 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.)

مَسْمِعٌ: see مَسْمَعٌ, in the latter half of the paragraph.

## سَمِع

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

## سَمِي

1. سَمِيٌّ, (S, O, L, K,) aor. ʔ, (O, L,) inf. n. سَمِيٌّ (S, O, L, K) and سَمِيٌّ, (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 سَمَائِقٌ.

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

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

سَمَائِقٌ: see سَمَائِقٌ.

سَمَائِقٌ: see سَمَائِقٌ. — The dual, سَمَائِقَانِ, signifies *The [yokes or] two pieces of wood that belong to the نِير, 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 deulap, and bound with a cord*: (Z, TA:) pl. أُسْمِيقَةٌ. (TA.) — And [its pl.] أُسْمِيقَةٌ, *Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لَبِن,) are conveyed*. (Ibn-'Abbád, O, L, K.)

سَمَائِقٌ (S, O, K) and سَمَائِقٌ (O, K,) in the Tekmileh with teshdeed, [i. e. سَمَائِقٌ] (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] قَفَافٍ 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 عِبْرَبٌ: n. un. with ʔ: (TA:) *it excites appetence; 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] سَلَّاقٌ and for ophthalmia*. (K.)

سَمَائِقٌ: see the next preceding paragraph.

عَرَبِيَّةٌ: see عَرَبِيَّةٌ, in art. عرب.

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

## سَمِقِر

سَمِقِرٌ: see art. سَمِقِر.

## سَمَك

1. سَمَكٌ, [aor. ʔ,] inf. n. سَمَكٌ, *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, *أَسْمَكُ فِي الرَّيْرِ*, *Ascend thou the stairs*. (S, TA.) [See رَمَى.] — And سَمَكَةٌ, (S, K,) aor. as above, (TA,) inf. n. سَمَكٌ, *He raised, elevated, upraised, or uplifted, it*. (S, K.) So in the phrase, *سَمَكَ اللَّهُ السَّمَاءَ* [God raised the heaven]. (S.)

سَمَكٌ *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 صَوْتَةٌ: (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 السَّكِ* [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. نُوتٌ; (K;) *a kind of aquatic creatures*: [a coll. gen. n.:] n. un. with ʔ: pl. of the former سَمَاكٌ and سَمُوكٌ. (S, TA.) شَوَى شَوَى [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*. (Mtr, 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 الحَوْتُ. (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*; (S, O, K:) the former is *a star [namely α] in Virgo, called by astrologers السَّنْبِلَةُ [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 نُوءٌ, q. v.], and rises aurorally in *تَشْرِينِ الْأَوَّلِ* [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. الرَّامِحُ, [thus called for a reason expl. in art. رَمَعَ, q. v., is the star Arcturus, and] is *not of the Mansions of the Moon*, (S, O, TA,) and has not any نُوءٌ [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 الْهَرُزْمِيُّ*: (AZ, TA in art. رَمَعَ:) [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* (وَجَلَا الْأَسَدِ): (S, O, K:\*) [for it appears, as I have before observed, (voce ذِرَاعٌ,) that the ancient Arabs, or many of them, extended the figure of Leo (as they did