

سَلَا aor. o. *To be careless about a thing.* سَلَوَى for سَلَوَى (2nd declension) generic noun, Quails.

سَم aor. o. *To poison, penetrate.* سَم n.a. A hole; سَم The eye of a needle; this name is given in the East to the small doorway for foot passengers at the side of a large gateway; see S. Matthew chap. xix. v. 24. سَموم fem. generic noun, *The Simoom*; a pestilential scorching wind, which it is said shall penetrate into the bodies of the damned; it was from the fire of this wind that the Jinn or dæmons were created, see 15 v. 27.

سَمَد To stand in astonishment, to idle. سَامِد part. act. One who passes his time in vanities.

سَمَر aor. o. *To pass the night in conversation.*

سَامِر part. act. One who converses by night.

سَامِرِي or السَامِرِي The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.

سَمِع aor. a. *To hear (with acc.); hear of (with ب); to hearken, listen, hearken to (with ل);* 36 v. 24, "ثُمَّ نَسْمَعُونَ for نَسْمَعُونَ" D. S. Gr. T. 1, p. 459. سَمِع n.a. The act of hearing, hearing. سَمِيع One who hears. سَمَاع One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322. اَسْمِع IV. *To make to hear (with double acc.);* at 19 v. 39 اَسْمِع بِهِم is by some understood as a verb of admiration, "How sharp shall be their hearing," viz. that of the Infidels; D. S. Gr. T. 2, p. 585; according to another interpretation اَسْمِع is here the imperative of the iv. f. "Do thou cause them to hear;" the same remark applies to 18 v. 25, where however the expression, if understood in the imperative, must be taken as ironical, "Do thou cause

(God) to hear." مُسْمِع part. act. One who makes to hear. مُسْمِع part. pass. One who is made to hear; وَاسْمِعْ غَيْرَ مُسْمِعٍ 4 v. 48, "And hear without being made to (hear or) understand;" out of numerous explanations of this passage none seem quite satisfactory; possibly the words being used by Jews to annoy Mohammad conveyed a *double entendre*. — اِئْتِنِي or اِسْمِع V. *To listen to (with اِئْتِنِي),* D. S. Gr. T. 1, p. 220. اِسْمِع VIII. *To hear, listen, hearken to (with ل or اِئْتِنِي); to over hear.* مُسْتَمِع part. act. One who hears or listens.

سَمَك To raise on high. سَمَك A roof, or the highest part of the interior of a building.

سَمِن aor. a. *To be fat.* سَمِين Plur. سَمَان Fat.— اَسْمِن IV. *To fatten.*

سَمَا aor. o. *To be lofty.* سَمَاء comm. gend., Plur. سَمَوَاتِ Heaven, of which the Korân says there are seven, vide 2 v. 27. اَسْمَاء Plur. اِسْم A name; when following another word اِسْم is always written with the وَصْلَة thus اِسْم; In the formula بِسْمِ اللّٰهِ, when commencing a sentence, and not following a verb, the ا is omitted on account of its frequent use, in all other instances it is retained; thus when at 11 v. 43 we find بِسْمِ in the middle of a sentence, we know that there is an ellipse of the word فَاتْلِلْنِ; see De Sacy's *Anthologie Grammaticale Arabe*, p. 112. سَمِي A name-sake. — سَمَى II. *To name, call by name.* تَسْمِيَة n.a. The act of naming, an appellation. مُسَمًّى for مُسَمًّى D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.

سَن aor. o. *To form.* سَن fem. A tooth. سَنَة sometimes spelt سَنَت, D. S. Gr. T. 1, p. 276, note;