

epithet: thus,] **رَجُلٌ سَمِيعٌ** means **يَسْمَعُ** [A man who makes others to hear of him]: or one says, **هَذَا أَمْرٌ ذُو سَمِيعٍ**, and **ذُو سَمَاعٍ**, [This is a man of fame, or notoriety], (K,) whether good or bad. (Lh, TA.) — Also A certain mongrel beast of prey, (S,) the offspring of the wolf, begotten from the hyena: (S, Mgh, Msh, K:) fem. with **ة**: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., **أَسْمَعُ مِنَ السَّمْعِ الْأَزَلِيِّ** [More quick of hearing than the سمع that is lean in the buttocks and thighs; or than the light, or active, سمع]: and sometimes they said **سَمِيعٌ مِنَ السَّمْعِ** [more quick of hearing than a سمع]. (S.)

سَمِعةٌ A single hearing, or hearkening, or listening. (K.) — **سَمِعةٌ أُذُنِي فَلَانًا يَقُولُ ذَلِكَ**: see **سَمِعَ**. — See also **سَمِعةٌ** = **أُذُنٌ سَمِعةٌ**: see **سَامِعٌ**.

سَمِعةٌ is syn. with **تَسْمِيعٌ**, like as **سُخْرَةٌ** is with **تُسْخِيرٌ**. (TA.) You say, **فَعَلَهُ رِثَاءً وَسَمِعةً** He did it [to make men to see it and hear of it, or] in order that men might see it and hear of it. (S.) And **سَمِعةً** and **سَمِعةً**, and **مَا فَعَلَهُ رِثَاءً وَلَا سَمِعةً**, He did it not making it notorious so as to make [men] to see and to hear [it]. (K.) And **فَعَلْتُهُ** and **تَسْمِيعَتَكَ**, I did it in order that thou mightest hear it. (AZ, K.) [See also **سَمِعَ**, where similar phrases are mentioned and explained.] — **السَمِعةُ**, also, signifies *What is heard, of fame, or report, &c.*: (Hār p. 34:) and [particularly] good report. (Id. p. 196.)

سَمِعةٌ A mode, or manner, of hearing, hearkening, or listening. (K.) You say, **سَمِيعَتُهُ سَمِعةً** [I heard it with a good manner of hearing]. (TA.) — **سَمِعةٌ أُذُنِي فَلَانًا يَقُولُ ذَلِكَ**: see **سَمِعَ**.

سَامِعٌ: see **سَمِعةٌ** = **أُذُنٌ سَمِعةٌ**: see **سَمِعةٌ**.

سَامِعٌ: see **أُذُنٌ سَمِعةٌ**.

سَمِعةٌ نَظَرَتُهُ, and **سَمِعةٌ نَظَرَتُهُ**, (S, K,) the former accord. to AZ, the latter accord. to El-Aḥmar, (S,) and **سَمِعةٌ نَظَرَتُهُ**, (K,) or the second and third are without teshdeed, and mentioned by Yaḥqoob also, (TA in art. **نَظَر**, [but this, I think, is a mistake,]) applied to a woman, *Who listens, or hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it, or opines it*: (S, K, [the latter in art. **نَظَر**,]) and TA:) and one also applies to her the epithet **سَمِعةٌ**, meaning *who listens, or hearkens, and does so much, or habitually*. (K.)

سَمِيعٌ (of the measure **فَعْلَعُلٌ**, S) *Small in the head*, (S, K,) and *in the body*; for **الْحَنِيَّةُ** in the K is a mistranscription for **وَالْحَنِيَّةُ**: (TA:)

cunning, or very cunning: (K, TA:) *light of flesh, quick in work, wicked, and clever*: (TA:) or [simply] *light and quick*: and applied as an epithet to a wolf. (K.) — Also A woman that *grins and frowns in thy face when thou enterest, and wails after thee when thou goest forth*. (K, TA.) — And A tall and slender man: (K, TA:) fem. in this sense with **ة**. (TA.) — And A *wicked, deceitful, or crafty, devil*. (TA.)

سَمَاعٍ [an imperative verbal n.] *Hear thou*: (S, K:) like **دَرَاكِ** and **مَنَاعٍ**, meaning **أُدْرِكْ** and **أَمْنَعِ**. (S.)

سَمَاعٍ: see its syn. **سَمِعَ**; first sentence. — Also syn. with **سَمِيعٌ**, as in three exs. expl. above; see **سَمِعَ**, in the middle portion of the paragraph. — Also [an inf. n. used in the sense of a pass. part. n., meaning *What has been heard, or heard of*:] a thing that one has heard of, and that has become current, and talked of. (TA.) [Hence, used in lexicology and grammar as meaning *What has been received by hearsay*; i. e. *what is established by received usage*: as in the phrase, **شَأْنٌ مَقْصُورٌ عَلَى السَّمَاعِ** restricted to what has been received by hearsay; &c.: and in the phrase **شَأْنٌ فِي السَّمَاعِ** deviating from the constant course of speech with respect to what has been received by hearsay; &c.; which virtually means *deviating from what is established by received usage*: “what has been received by hearsay” always meaning “what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times.”] — [Also *What is heard, or being heard, of discourse, or narration, and of matters of science*. See an ex. voce **مُرْدٌ**, in art. **رَدٌ**.] — And [hence,] *Singing, or song*; and any [musical performance whether vocal or instrumental or both combined, or any other] pleasant sound in which the ears take delight: as in the saying, **بَاتَ فِي لَبْوٍ وَسَمَاعٍ** [He passed the night in the enjoyment of diversion and singing, &c.]. (TA.) [See an ex. in a verse cited voce **مُشَارٌ**, in art. **شُور**.] — See also **سَمِعَ**, in three places.

سَمِيعٌ: see **سَامِعٌ**, in two places.

سَمِيعٌ: see **سَامِعٌ**, in six places. — It is also syn. with **مُسْمِيعٌ** [Making to hear; &c.]. (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-ān, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, **سَمِيعٌ** may be syn. with **سَامِعٌ** or **مُسْمِيعٌ**; but it is mostly syn. with **سَامِعٌ**, like as **عَلِيمٌ** is with **عَالِمٌ**, and **قَدِيرٌ** with **قَادِرٌ**. (TA.) — Also [Made to hear; or] told; applied to a man. (Msh.) — **أَمْرُ السَّمِيعِ**: see **سَمِعَ** = **سَمِيعَانِ** Two long pieces of wood [fixed] in the yoke with which the bull is yoked for ploughing the land. (Lth, TA.)

سَمَاعَةٌ an inf. n. of **سَمِعَ**. (K.) — And i. q. **سَمِعَ**, whence a phrase expl. above: see **سَمِعَ**.

[**سَمَاعِيٌّ**, in lexicology and grammar, applied to a word &c., means *Relating, or belonging, to what has been received by hearsay*; i. e., *to what is established by received usage*. See **سَمَاعٍ**.]

سَمِيعٌ Light, active, or agile: and applied as an epithet to a **غُولٌ**. (K.)

سَمَاعٌ One who hearkens, or listens, much to what is said, and utters it. (TA.) [Its primary signification is simply *One who hears, hearkens, or listens, much, or habitually*: and it signifies also *quick of hearing*.] See also **سَامِعٌ**. — A spy, who searches for information, and brings it. (TA.) — † Obedient. (TA.)

سَامِعٌ and **سَمِيعٌ** are syn.; [signifying *Hearing*; and *hearkening, or listening*;] (Az, S, Msh, K;) like **عَالِمٌ** and **عَلِيمٌ**, and **قَادِرٌ** and **قَدِيرٌ**. (Az, TA.) [The latter has also an intensive signification; and hence,] **السَّمِيعُ**, applied to God, signifies *He whose hearing comprehends everything; who hears everything*. (TA.) And [hence, also,] this same epithet is applied to *The lion that hears the faint sound (K, TA) of man and of the prey (TA) from afar*. (K, TA.) You say also, **أُذُنٌ سَامِعةٌ**, and **سَمِيعَةٌ**, and **سَمِيعٌ**, and **سَمَاعَةٌ**, and **سَمِعةٌ**, and **سَمِعةٌ**, and **سَمِعةٌ**, and **سَمِعةٌ**: [the first signifying *A hearing, or a hearkening or listening, ear*: and the last two, and app. all but the first, *an ear that hears, or hearkens or listens, much; or that is quick of hearing*:] the pl. of the last is **سَمِيعٌ**. (K.)

سَامِعةٌ fem. of **سَامِعٌ** [q. v.]. — [It is also used as an epithet in which the quality of a subst. is predominant]: see **سَمِعَ**, in the latter half of the paragraph.

أَسْمَعُ [More, and most, quick of hearing]: see **سَمِعَ**; last sentence.

تَسْمِعةٌ [an inf. n. of 2]: see **سَمِعةٌ**.

مَسْمِيعٌ A place whence [and where] one hears, or hearkens, or listens. (IDrd, K.) You say, **هُوَ مَتَى بِمَرَأَى وَمَسْمِيعٍ** He is where I see him and hear his speech; (IDrd, K;) and in like manner, **مَرَأَى وَمَسْمِيعًا**; (TA;) and **هُوَ مَتَى مَرَأَى وَمَسْمِيعٍ** (M and K in art. **رَأَى**, q. v.) and sometimes they said **مَرَى**. (TA.) And **مَنْظَرٌ وَمَسْمِيعٌ** Such a one is in a state in which he likes to be looked at and listened to. (T, A, TA, in art. **نَظَر**.) — See also **سَمِعَ**, in the latter half of the paragraph, in two places. — It is also an inf. n. of **سَمِعَ**. (TA.)

وَأَسْمَعُ غَيْرَ مُسْمِيعٍ [pass. part. n. of 4, q. v.]. — **مُسْمِيعٌ**, in the Kur [iv. 48], means [And hear thou without being made to hear; i. e.] *mayest thou not be made to hear*: (Ibn-'Arafah, K:) or *mayest thou not hear*, (Akh, S, Bd, Jel,) by