(S, Mgh) or pearls; (Mgh;) otherwise it is called : (S, Mgh:) a string of beads or the like; (M, K;) so called because it is hung, or suspended; (M;) a single string thereof; like يَكُ [in Persian]; a necklace of two strings thereof being called : ذَاتُ سَمْطَيْن (IDrd :) or it signifies, (M,) or signifies also, (K,) a necklace longer than the aiis: (IDrd, M, K:) or [simply] a nechlace: (Msb:) pl. bow: (M, K:) which also signifies the things that are suspended (معاليق) from necklaces. (TA.) _ A thong, or strap, that is suspended from the horse's saddle; (S, K;) sing. of bow. (S.) - The redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades: (K:) pl. as above. (TA.) _ A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K.) _ ! A trail, or long and elevated tract, (مَبل) of sand, (K, TA,) regularly disposed, as though it were a necklace. (TA.) = See also in two places.

(S, M, K,) مميط الم (S, M, K,) and اسماط *, (M, K,) which last is pl. of (TA,) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces served together, one upon another], (طَاقَ وَاحدُ, S, TA,) in which is no patch : (S, M, K :) or the last, (S,) twice in art. in the TA, and there opposed to مُبَطَّنٌ, and said to be masc. and fem.,) i. q.] مَبَطَّنٌ A garment having no lining; [either] a طَيْلُسَان, or such as is of cotton: (ISh, K:) but one does not say ham أَسُمُ nor ham مُلْحَفَةً سِمُط nor مُلْحَفَةً because such are not [ever] lined: (ISh:) or [accord. to some] is signifies a garment that is lined below; expl. by saying, مِنَ الثِّيَابِ مَا ظُيِّرَ مِنْ تَحْتُ , (K, TA, [in the CK, and in a MS. copy of the K, for ظُهُر , we find أَلْهُر ,]) i. e. is ظَهُو (TA:) [but I think that : جُعِلَ لَهُ ظَهُو undoubtedly the right reading; and that means any portion that appears of a garment worn beneath a shorter garment :] see مند, last sentence. _ + أَسْهَاطُ * Trousers, or drawers, not stuffed: (M, K:) i. c., (K,) or, as Th says, (M,) of single cloth, عُلَقُ وَاحِدُ (M, K.) مُنْ عُنْهُ (Kr, M, K,) and السَّمَاطُ اللهِ (K,) A she camel without any brand, or mark made by a hot is also a pl. of سَهَاطُ is also a pl. of [q. v.]. (K.)

A rank of people : (M, K:) or a side, or lateral part or portion: (Msb:) each of the two sides, or lateral portions, of men, and of palmtrees. (S, Msb.) You say, قَامَ بَيْنَ السَّهَاطَين He stood between the two ranks. (TA.) And The people stood around قَامَ القُوْمُ حَوْلَهُ سِمَاطَيْنِ him in two ranks. (TA.) And bin in two ranks. They are according to one order. (K.) And مَشَى بَيْنَ السَّمَاطَيْن He malked between the

the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. _.) _ The part of a The thing upon which food is spread: (K:) pronounced by the vulgar : [and applied by them to such as is long, prepared for a large company of people :] pl. مُشْطَعُة [a pl. of pauc.] and سَهَاطَاتُ. (TA.)

and and , applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, K,) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K;) in order to its being roasted: (S:) or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M:) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat : the former word of the measure فعيل in the sense of the measure مُفْعُولُ. (TA.) = See also ميط, and its pl. أُسْمَاط , voce مُسْمَا ; the pl. in three places.

Boiling water, that scalds (پُسْهُطُ) a thing. (TA.) = Hanging a thing by a rope behind him; from bedind [pl. of [Limbel]]. (TA.)

. سَمِيطُ see مُسَمُّوطُ

سمع

1. (Ṣ, Mab, K,*) aor. -, (K,) inf. n. (S, Msb, K) and سمع, or this latter is a simple subst., (Lh, K,) and , (S, K,) or this last [also] is a simple subst., (Msb,) and and and مُسْمَعُ (K) and مُسْمَعُ (TA,) [He heard it, (namely, a thing, as in the S,) or thim;] and السَّعِ (Mṣb, K̩,) also written and pronounced (Mṣb, K̄,) and السَّعِ (Mṣb;) are syn. with (Mṣb, K̄) as trans. by itself; (Mṣb;) and السَّعِ (also] is syn. with مِعْ [as trans. by itself]: (Ham p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or استمع denotes what is intentional, signifying only he gave ear, hearhened, or listened: but سُعِع , [as also تسمّع and أسيّع and السّعة,] what is unintentional, as well as what is intentional. (Msb.) You say, سَمِعَ الشَّى [He heard or listened to, the thing]. (Ş.) And تسمّع الصُّوتَ [He listened to, or heard, the sound]. (TA.) [And I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it. And an as He heard it from him. And ais as ... He heard it as related from him; he heard it on his authority. And asam He heard him say such a thing.] And and الصوت [He heard of it; for سَمِعَ التَّكَلَّمُ به and الصوت and المعد [He heard of it; for سَمِعُ التَّكَلُمُ به [He heard of it; for سَمْعُ السَّدِيثُ المُديثُ المُديثُ المُديثُ المُديثُ (Kur xii. 31 and xxviii. 36 and sound]. (Ṣ.) And سَمْعُهُ السَّدِيثُ (TA) and

Take ye the two sides of the fresh, or moist. of علا alone, or إلى it denotes what is intentional.] (TA.) And أَجْعُلُ الأَمْرُ سَمَاطًا وَاحِدًا (Ṣ, Mṣb, TA,) and إليه (Ṣ, Migh, TA,) and اجْعُلُ الأَمْرُ سَمَاطًا وَاحِدًا (Ṣ, TA,) meaning I gave ear, hearkened, or listened, to him, or it; (Ṣ, Mṣb, • TA;) and الله (Mṣb,) or it, (Ṣ, TA,) signify the same; (S, Msb, TA;) and so علا استبعت اله (S, Msb, K,) and اليه. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, y They رُل يَسْمَعُونَ † and ريسْمَعُونَ إِلَى الْمَلاُ الأَعْلَى shall not listen [to the archangels]: (S:) or the former has this signification, they shall not listen to the angels (Bd, Jel) in heaven, (Jel,) or the exalted angels: (Bd:) and the latter, they shall not seek, or endeavour, to listen &c. (Bd.) And نَدْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ * (xvii. 50], تُدُنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ * We are cognizant of that on] به إِذْ يَسْتَمَعُونَ إِلَيْكَ account of which they hearken when they hearken to thee]; مب meaning به , (Bd, Jel,) and به إلم الم (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] __ It also signifies He understood it; (TA;) he understood its meaning; i. e., the meaning of a person's speech. (Msb.) You say, كُرُ تُسْمَعُ مَا قُلْتُ لَكَ Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, إِنْ كَانَ يَسْمَعُ الخَطِيبِ [If he understand the words of the preacher]; for this is the proper meaning in this case; but it may be rendered tropically, 1 if he hear the voice of the preacher. (Msb.) __ Also He knew it: as in the saying, مَعْ اللهُ قُوْلَكُ [God knew thy saying]. (Msb.) __ Also † He accepted it; namely, evidence, and praise: or, said of the latter, + he recompensed it by acceptance: (Msb:) the paid regard to it, and answered it; namely, prayer: the answered, or assented to, or complied with, it; namely, a person's speech. (TA.) The saying means May God accept the سَمِعَ ٱللهُ لَمِنْ حَمِدُهُ praise of him who praiseth Him: or, accord. to IAmb, may God recompense by acceptance the praise of him who praiseth Him: (Msb:) or may God answer the prayer of him who praiseth Him. (TA, as on the authority of IAmb.) __ Also † He obeyed him: as in the saying in the Kur [xxxvi. 24], إِنِّى آمَنْتُ بِرَبِّكُمْ فَٱسْمِعُونِ †[Verily I believe in your Lord, and do ye obey me]. سَبِعَتُ أَذُني Lth says that the phrase سَبِعَتُ أَذُني means + My eye saro Zeyd زَيْدًا يَفْعَلُ كُذَا وَكُذَا doing such and such things: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سهعت الأنى as meaning my eye saw: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. تُسْمِعة [inf. n of عسم, as also تُسْمِعة, q. v. infrà, voce إِسْمَاعُ is syn. with السُعَة [The making one to hear]. (K.) You say, and الصوت [He made him to hear the two sides. (S, Msb.) And منوا سماطى الطري (S, TA) [He made him to hear the narra-