They passed, or spent, their night drinking الخبر wine, or the wine. (A.) - See also , in three places. = , (S, M, Msb, K,) aor. 2; (K;) and سَمَر, (S, K, in a copy of the M سَمَر,) aor. -; inf. n. of each بُسُمَرة; (K;) and اسمار, (S, M, K,) inf. n. اسميرار; (S;) He, or it, was, or became, [tanny, brownish, dusky, or dark in complexion or colour; i. e.,] of the colour termed : سمره = (expl. below]. (S, M, Msb, K.) = سمرة see 2, first signification. \_\_ [Hence,] سهر عينه i. q. سَهُلُما, (M, K,) which signifies He put out, or blinded, (ii), his eye with a heated iron instrument: (S and Msb in art. ) or he put out, or blinded, (كَمْل) his eye with a مسهار [or nail] (Mgh, Msh, TA) of iron (TA) made hot (Mgh, Msb, TA) in fire: (Msb:) or [simply] he put out, or blinded, his eye; syn. فقاها . (K.)= . sec 2 : سَهْرَ سَهْمَهُ and = : سَهْرَ اللَّبَنَّ

2. تُسْمِيرْ , (S, M, Mgh, Msh, K,) inf. n. بستره ; (S;) and , (S, M, Mgh, &c.,) aor. + (M, Msb, K) and 2, (M, K,) inf. n. ; (M, Msb;) or the former has an intensive signification; (Msb;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S,\* M,\* Mgh, Msb, K;\*) namely, a door رَسْمِرُهُ \* (S;) and ; تُسْمِيرُ , (M, TA,) inf. n. اللَّبَنَ (K, TA,) aor. 2; (TA;) He made the milk thin with water; (S;) made it to be what is termed [q. v.]. (M, K.) بسرو, inf. n. as above, is also syn. with مُعْرَ (Ṣ, M, K) and أُرْسَلُ (M, K.) You say, سَمْر سَهُمُهُ He discharged, or shot, his arrow; (M, TA;) as also المرة (K, TA:) or the former, he discharged it, or shot it, hastily; سَيِّرْ فَقَدْ , for one says , عُرْقَلَ opposed to [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and غُرْقُلُ حَتَّى يُعْطِبُكُ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, He dismissed his female slave, or let her go free. (S and M, from a trad.) A'Obeyd says that this is the only instance in which , with , has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سمر الإبل He let the camels go, or left them: and he hastened them; syn. : ش originally with ; صُهْرَهَا \* as also وَحُهُمُهُا ; as also (TA:) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by سهر السفينة M, TA.) And أهْمَلُهَا. (M, TA.) He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

3. مسامرة, (M,) inf. n. مسامرة, (S, A,) He held a conversation, or discourse, with him by night. (S, M.) [See also 1, first sentence.]

4: see 1: \_\_ and سوير, in four places : == and see also 2.

11. اسهار: see 1, in the latter half of the paragraph. Bk. I.

Conversation, or discourse, by night; (\$, M, K;) as also مُسَامَرَةُ (S, A.\*) It is said in a trad., السَّمَرُ بَعْدُ العِشَاءِ, or, accord. to one relation, , Conversation or discourse by night is after nightfall. (TA.) And you say, إِذَ أَفْعَلُهُ السَّهُرُ I will not do it as long as men hold conversation or discourse in a night when the moon shines: (S:) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M:) or ever. (M.) [See also below. The pl., أسَهَار, is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] \_\_ ‡ Conversation, or discourse, by day. (TA.) \_ A place in which people hold conversation or discourse by night; or in which they wake, or remain awake; (M, K;) as also ", (S, M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) \_ A people's assembling and holding conversation or discourse in the dark. (TA.) \_\_ And hence, (TA,) The dark; or darkness. (As, M, K, TA.) So in the saying He swore by the darkness and the moon. (As.) \_\_ Night: (M, K:) you say, I came to him in the night. (A.) \_ A night in which there is no moon: hence the saying لَا أَفْعَلُ ذَلكَ السَّهَرَ وَالقَهَرَ I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] - The shade of the moon. (M, K.) \_ The light of the moon; moonlight; accord. to some, the primary signification; because they used to converse, or discourse, in it. طرق , The time of daybreak: you say) طرق The people were come to at daybreak. (AHn, M.) \_ See also .....

A certain kind of tree, (M, K,) well known; (K;) i.q. die [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Msb;) or [a species] of the طُلْح, (Ṣ,) of the kind called عضاه, (Mgh, Mṣb,) having small leaves, short thorns, and a yellow fruit ( برمة ) which men eat: there is no kind of sois better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed حُبِلَة [q. v.]: (TA in art. حبل ) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. exxiii. and 176:)] n. un. سهرة: (M, Mgh, Msb, K:) [in the S, is said to be pl. of is سَمْرَة but it is a coll. gen. n. :] the pl. of مُمْوَاتٌ, a pl. of pauc., of which the dim. is أَسُهُو (Ş.) It is said in a prov., أَسُهُو الْ Sharj would resemble Sharj if شُرْجًا لُوْ أَنَّ أُسَيْمِرًا ا a few gum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) يَا أُصْحَابَ السَّهُوة [O people of the gumacacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

[A tawny, or brownish, colour, of various

certain colour, (S, Msb,) well known, (Msb,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term is more common, and accord. to IAar it is in water also; (M;) in men, the same as وَرُقَة [in camels]; (IAar, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white : (IAth :) from signifying the "shade of the moon." (TA.)

. السَّامِرَةُ see : السَّهَرَةُ

ابل سَهْرِيَّة (Camels that eat the tree called إبل سَهْرِيَّة (AḤn, M, Ķ.)

The [demon called] مُول (Ṣgh, Ķ.)

Thin milk: (S:) milk containing much water: (Th, M, K:) or [diluted] milk of which water composes two thirds: n. un. with 5, signifying some thereof. (M.) \_ [See also a tropical usage of this word in a prov. cited voce ربض] = [In the present day it is also applied to A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the juncus spinosus of Forskål, (Flora Acgypt. Arab., p. 75,) who writes its Arabic name "sammar;" the juncus acutus \$ of Linn.]

, applied to a she-camel, (K, TA,) Swift: (K:) or generous, excellent, or strong and light, and swift. (TA.)

i.q. أمسامر ; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.) You say, مُسَامِرُهُ \* and أَنَا سَمِيرُهُ [ I am his partner &c.]. (A.) \_\_ Afterwards used unrestrictedly [as signifying † A partner in conversation, or discourse, at any time]. (TA.) - [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] \_\_\_ ابن سهير \_\_\_ The night in which is no moon: [contr. of إِبْنُ ثَمِيرِ]: a poet uses the phrase مَا أَسْهَرَ الْهُ ٱبْنُ سَمِير, meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M. [See also another explanation of this phrase in what follows.]) سبير is also syn. with دهر [as meaning Unlimited time, or time nithout end]; (Lh, Ṣ, M, Ķ;) as also بُمُونُ , (Fr, M, Ķ,) whence the saying فُلَانُ عِنْدَ فُلَانٍ السَّمَرُ Such a one is with, or at the abode of, such a one ever, or always. (M.) Hence, or because people hold conversation, or discourse, in them, (Ṣ,) ابنا سمير means The night and the day. (S, M, K.) You say, أَبُنَا سَعِيرٍ \* أَبْنَا سَعِيرٍ \* أَبْنِيلًا سَعِيرٍ \* أَبْنِيلًا سَعِيرٍ \* أَبْنَا سَعِيرٍ \* أَبْنَا سَعِيرٍ \* أَبْنَا سَعِيرٍ \* أَبْنِيلًا سَعِيرًا \* أَبْنِيلًا سَعِيرًا \* أَبْنِيلًا لَعْلِيلًا لَعْلِيلًا لَعْلًا لَعْلًا لَعْلًا لَعْلًا لِعْلِيلًا لِعْلِيلًا لَعْلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لَعْلًا لِعْلًا لَعْلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لَعْلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لِعْلِيلًا لِع رُمَّا سَمَرٌ ۗ السَّمِيرُ M,) and رُمَّا سَمَرٌ ۗ ٱبْنُ سَمِيرٍ (M,) and رُمَّا سَمَرٌ ۗ ٱبْنُ سَمِيرٍ مَا أَسْمَرُ ۗ ٱبْنُ h, and أَسْمَرُ ۗ ٱبْنَا سَمِيرٍ (M, K,) and مَا أَسْمَرُ ۗ ٱبْنَا سَمِيرٍ (Lh, M, K,) and رُمَّا أَسْمَرُ ۗ السَّمِيرُ [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And إِذَا اللَّيَالِي اللَّيَالِي shades, like the various hues of wheat; (see إِنْسُورَة) (S, M) [I will not do it] to the end of the nights. duskiness; darkness of complexion or colour;] a (M.) ابنا جالس وسعير الله is expl. by AHeyth, in