

reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rāghib:) or *hear thou without being made to hear speech which thou wouldest 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. (Mujāhid, K.)*

**مُسْمِعٌ** [act. part. n. of 4, q. v.] — [Hence,] **مُسْمِعةٌ** *A female singer. (S, K.)* [See an ex. of the pl. in a verse cited voce **نَارِبٌ**.] — 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 **مُسْمِعٌ**, 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-Mufradāt, TA:) or the part of the [leathern water-bag called] **مَزَادَة** which is the place of the loop: or what goes beyond, or through, the hole of the loop. (TA.) — Also, (K,) or **مُسْمِيعَانِ**, (El-Aḥmar, TA,) † *The two pieces of wood that are put into the two loops of the [basket called] **زُبَيْلٌ** 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 **مُسْمِعٌ مُوجِرٌ** together; not to the former of these two words alone. (TA.)* [See **مُسْمِعٌ**.]

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

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

**مُسْمِعٌ**: see **مُسْمِعٌ**, in the latter half of the paragraph.

### سمع

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

### سبق

1. **سَبَقَ**, (S, O, L, K,) aor. ʔ, (O, L,) inf. n. **سَبَقٌ** (S, O, L, K) and **سَبَقٌ**, (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 **سَمَاتٌ**.*

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

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

**سَمَاتٌ**: see **سَمَاتٌ**.

**سَمَاتٌ**: see **سَمَاتٌ**. = The dual, **سَمَاتَانِ**, 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 deap, and bound with a cord: (Z, TA:) pl. **أَسِيقَةٌ**. (TA.) — And [its pl.,] **أَسِيقَةٌ**, *Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لَبَنٌ,) are conveyed. (Ibn-'Abbād, O, L, K.)**

**سَمَاتٌ** (S, O, K) and **سَمُوقٌ**, (O, K,) in the Tekmileh with tesheed, [i. e. **سَمُوقٌ**,] (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] **قَفَافٌ** and of the mountains, acid, consisting of bunches of small berries, which are cooked; (AHn, TA;) not known to AHn 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 **عَرَبٌ**: n. un. with ʔ: (TA:) it excites appetite; 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] **سَلَقٌ** and for ophthalmia. (K.)*

**سَمُوقٌ**: see the next preceding paragraph.

**قَدْرٌ سَمَاتِيَّةٌ**: see **عَرَبِيَّةٌ**, in art. **عرب**.

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

### سمر

**مُسَمَّرٌ**: see art. **سمر**.

### سك

1. **سَكَ**, [aor. ʔ,] inf. n. **سَمُوكٌ**, *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, **أَسَمَكَ فِي الرَّيْرِ**, *Ascend thou the stairs. (S, TA.)* [See **رَنَمٌ**.] = And **سَمَكَ**, (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 **صَبْوَةٌ**: (Ham 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 السَّكِّ** [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. **سُوتٌ**; (K;) a kind of aquatic creatures: [a coll. gen. n.:] n. un. with ʔ: pl. of the former **سَمَاكٌ** and **سَمُوكٌ**. (S, TA.)* **شَوَى** **فِي الْحَرِيقِ سَمَكَةً** [He broiled his fish in the fire of a burning house] is a post-classical prov. of the people of Baghdād, 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 Har 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 **الْحَوْتُ**. (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 **السَّبِيلَةُ** [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 **نَوْءٌ**, q. v.], and rises aurorally in **تَشْرِينَ 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 **الْأَعَزَلُ** because it has no star [near] before it, like the **أَعَزَلُ** 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. **رَمَح**, q. v., is the star Arcturus, and] is not of the Mansions of the Moon, (S, O, TA,) and has not any **نَوْءٌ** [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 الْهَرَزَمِيُّ**: (AZ, TA in art. **رَمَح**;) [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 (**رَجُلَا الْأَسَدِ**): (S, O, K:\*) [for it appears, as I have before observed, (voce **دِرَاعٌ**), that the ancient Arabs, or many of them, extended the figure of Leo (as they did*