

peculiar, or special." And hence,] السَّامَةُ signifies also †The حَاصَّة [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IATH, K, TA) of a man; (IATH, TA;) and السَّامَةُ, pl. سَمَرٌ, signifies the same; (M;) and so السَّامَةُ, like as السَّامَةُ signifies السَّامَةُ (IAar, TA:) or السَّامَةُ signifies the relations, syn. الْقَرَابَةُ; (K;) or the particular, or choice, relations: (TA:) and السَّامَةُ signifies the relations; syn. الْأَقَارِبُ; (M;) or the حَاصَّة [expl. above], (El-Umawee, S, K,) and the relations. (K.) One says, كَيْفَ السَّامَةُ وَالْعَامَّةُ [How are the people of distinction, &c., and the common people, or people in general?]. (S.) And عَرَفَهُ السَّامَةُ وَالْعَامَّةُ [The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

سَامَةٌ [fem. of سَامٌ: see the latter in several places]. = السَّامَةُ also signifies Death: (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامُ, [belonging to art. سوم] without teshdeed (M, TA) to the م, and without ة. (TA.)

أَسْرٌ A nose narrow (K, TA) and fat (TA) in the nostrils. (K, TA.)

مَسْرٌ A place of perforation, of transpiercing, or of passing through: pl. مَسَامٌ. (Msb.) [Hence,] مَسَامُ الْجَدِّ (S, K) or البَدَنُ (Msb) The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb:) الْمَسَامُ [thus] applied to the مَنَافِذُ [of the body] is a term of the physicians. (Mgh.)

سَامٌ: see سَامٌ.

مِسْرٌ One who eats what he is able to eat. (K.)

سَامٌ: أَهْلُ السَّامَةِ and السَّامَةُ.

مُسْمِرٌ, applied to a [girth such as is called] عُرَى, Having three سُوم, i. e. loops. (TA.) And also, thus applied, Adorned with سُوم, i. e. strung combs. (TA.)

مُسْمُومٌ [Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) — Also Smitten by the wind called سُوم; applied to a plant; and in like manner to a man. (TA.) See also سَامٌ.

## سمت

1. سَمَتْ [as an inf. n.] is syn. with قَصَدَ [in an intrans. sense], (S, \*Msb,) and هَدَى [in the sense of رَشَدَ], and اسْتَقَامَ: (Msb:) or نَحْوُ: (M, K:) you say, سَمَتْ, aor. ٤, (S, M, K,) and ٥, (K,) or in this case the former only, (TA,) inf. n. سَمَتْ, (M, TA,) He pursued a right course; syn. قَصَدَ: (S, TA:) or †he followed a good direction (M, K, \*TA) in the way

of religion [&c.]. (TA.) Accord. to Khálid Ibn-Dabbeh, it signifies †The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says,

سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتٍ

تَعَسُّفًا أَوْ هَكَذَا بِالسَّمْتِ

i. e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journeying without any sign of the way and without any track [for guidance], such being the meaning of تَعَسُّفًا, or thus, pursuing a right course, السَّمْتُ meaning الْقَصْدُ. (TA.) Accord. to Sh, السَّمْتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) — السَّمْتُ also signifies قَصْدُ الطَّرِيقِ [i. e. قَصْدُ الشَّيْءِ signifies The road's having a right, or direct, tendency]: (M:) or [سَمْتُ الشَّيْءِ] signifies قَصْدُ الشَّيْءِ [i. e. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمْتُ الشَّيْءِ as well as سَمْتُ نَحْوِهِ, meaning قَصْدُهُ: it is تَبَيَّنَ that (like سَمْتُ نَحْوِهِ) signifies قَصْدُهُ; not سَمْتُهُ, for سَمْتُ is always intrans.] — Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says,

لَيْسَ بِهَا رِيعٌ لِسَمْتِ السَّامِتِ

[There is not, or was not, in it, a road of any kind (see رِيعٌ) for the journeying by opinion and conjecture of him who so journeys]. (S, TA.) — And The pursuing a course, or direction, [of any kind,] and [particularly] †in religion and in worldly affairs. (TA.) You say, هُوَ يَسْمِتُ سَمْتَهُ †He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) [سَمْتُهُ is here an absolute (not an objective) complement of يَسْمِتُ; like سَيْرُهُ in the phrase هُوَ يَسِيرُ سَيْرَهُ. See also سَمْتٌ below.] — Also سَمَتْ, aor. ٤, inf. n. سَمَتْ, †He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) — And سَمَتْ لَهْمُ, aor. ٥, (Fr, K,) inf. n. سَمَتْ, (Fr, TA,) †He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2. تَسْمِيتُ The keeping to the سَمْتُ [i. e. road, &c.]. (K.) It is said in a trad., قَاتِلْتُ لَا أَدْرِي قَاتِلْتُكَ لَا أَدْرِي, meaning [And I departed, not knowing whither I should go, but] I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) — Also †The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like تَسْمِيتُهُ, inf. n. of تَسَمَّى,]

(TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمِيتَ عَلَى الطَّعَامِ †He mentioned the name of God upon, or over, the food. (TK.) — And سَمِيتَ لَهُ and عَلَيْهِ, inf. n. تَسْمِيتُ, †He prayed for what was good for him; prayed for a blessing upon him; as also سَمِيتَ. (L and TA in art. سَمِيتَ, q. v.) In a trad. respecting eating, it is said, سَمُوا اللَّهَ, meaning †[Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. دَنُو and سَمُو,) and,] when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) — التَّسْمِيتُ also signifies, (M, K,) or تَسْمِيتُ الْعَاطِسِ, (S, Msb,) †The praying for the sneezer; (M, Msb, K;) saying, هَذَاكَ اللَّهُ إِلَى السَّمْتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, اللَّهُ يَرْحَمُكَ اللَّهُ [May God have mercy on thee]: (Th, S, M:) or التَّسْمِيتُ signifies the saying بَارَكَ اللَّهُ فِيكَ [May God bless thee]: (ISh, TA:) it is with س and with ش: (S, M, Msb:) one says سَمِيتُهُ, (T, M, Msb,) i. e. سَمِيتُ الْعَاطِسِ, meaning He prayed for the sneezer, [saying as above,] (A,) and سَمِيتُهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَّمْتُ signifying الْقَصْدُ, (S, M, Msb,) and الْمَحَجَّةُ, and الْإِسْقَامَةُ, (Msb,) and الْهَدْيُ, (S,) or الطَّرِيقُ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الْحَمْدُ لِلَّهِ [Praise be to God]; and he who prays for him (الَّذِي يُسْمِتُهُ) [or يُسْمِتُهُ], يَرْحَمُكَ اللَّهُ; and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

3. سَامَتُهُ, inf. n. مُسَامَتُهُ, He, or it, faced, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)

5. تَسْمِيتُ لَهُ, (As, S, A, TA,) [and] تَسْمِيتُهُ, (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصَدَهُ, (S, M,) or تَعَدَّدَهُ, and نَحْوُهُ. (As, A, TA.)

سَمْتٌ inf. n. of 1 [q. v.]. (M, TA.) — Also A road, or way; syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَحَجَّةٌ, (Th, S,) and نَحْوُ: (A:) [pl. سَمُوتٌ.] One says, اَلْزَمْ هَذَا السَّمْتَ Keep thou to this road, or way. (TA.) — And [hence,] †The way, or course, that one pursues in his religion and his worldly affairs: (TA:) †a way, mode, or manner, of acting or conduct or the like: (S, TA:) †the mode, or manner, [of life,] syn. هَيْئَةٌ, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in