

M, K,) and **سِمَة** (M, K) and **سِمِي**, also written **سِمَا**, (S, M, K, TA, but omitted in some copies of the K,) and **سِمَاء** and **سِمِيَاء**, (S, M, K,) the last mentioned by Aq, (TA,) [and it occurs with tenween by poetic license, being properly like **كُتِبَ**, a rare form, q. v.,] *A mark, sign, token, or badge, by which a thing is known*, (S, M, K,) or *by which the good is known from the bad*: (TA:) accord. to J, (TA,) the **سُومَة** is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb **تَسَوَّمَ** [q. v.]: (S:) and accord. to IAr the **سِمَة** is a mark upon the wool of sheep; and its pl. is **سِمَر**: [see also **سِمَة**, in art. **وسم**]: accord. to IDrd, one says, **عَلَيْهِ سِمِي**, meaning *Upon him, or it, is a good mark* &c.; and it is from **وَسَمْتُ**, aor. **أَسَمَر**; being originally **وَسَمِي**; the **و** being transposed, and changed into **ي** because of the kesreh before it: (TA:) this form occurs in the Kṣur [xlvi. 20], where it is said, **سِمَاهُمْ فِي وَجُوهِهِمْ** [Their mark is upon their faces; and in several other places thereof]. (S.)

سِمَة: see **سُومَر**, in five places: — and see also **سُومَة**, in two places. [For the meanings “pactus” and “pastum missus,” assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

سِمِي, also written **سِمَا**: see **سُومَة**, in two places.

سِمَاء: see **سُومَة**.

سِمِيَاء: see **سُومَة**. — [In the present day it is applied to *Natural magic*: from the Pers. **سِمِيَا**.]

سَوَامَر: see **سَائِر**. — Also *Two small hollows* (**نُفْرَتَان**) beneath the eye of the horse. (K.) — [And accord. to Freytag, it occurs in the Deewān el-Hudhaleeyeen in a sense which he explains by “*Malum*” (an evil, &c.).]

سَوَامَر [The offering a commodity for sale, &c.: see 1. — Also] *A certain bird*. (K.)

سَوَا: see art. **سوی**.

سَائِر [Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:)] *going away at random, or roving, wherever he will*. (TA.) And [particularly], (S,) as also **سَوَامَر** (Aq, S, M, K) and **سَائِمَة**, (Aq, S, M, Mgh, Mṣb, K,) Cattle, (مَال, S, TA, or مَاشِيَة, Mgh, Mṣb,) or camels, (Aq, M, K, TA,) and sheep or goats, (TA,) *pasturing* (S, M, Mgh, Mṣb, K, TA) *by themselves* (Mṣb) *where they please*; (TA;) or *sent forth to pasture, and not fed with fodder among the family [to whom they belong]*; (Aq, Mgh, TA;) or *pasturing where they will*: (TA:) the pl. of **سَائِر** and of **سَائِمَة** is **سَوَائِر**: (S:) the pass. part. n. **سَامَر** is not used. (Mṣb.) It is said in a trad., **فِي سَائِمَةِ الْغَنَمِ زَكَاةٌ** [In the case

of pasturing sheep or goats, there is a poor-rate]. (TA.) And in another trad., **السَّائِمَةُ جَبَار**, i. e. *The beast (دَابَّة) that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted*. (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejšáhee said to those who had emigrated to his country, **أَمْكُتُوا قَاتِمَرِ سَوَامَرِ بَارِضِي**, i. e. [Tarry ye, and ye will be] *secure [in my land]*: IArh says that thus it is explained: and **سَوَامَر** is [said to be] an Abyssinian word: it is related also with **فَت-ه** to the **س**: and some say that **سَوَامَر** is pl. of **سَائِر** [like as **شُؤْد** is said to be of **شَاهِد**]; i. e., *ye shall rove (تَسُومُونَ) in my country like the sheep, or goats, pasturing where they please (كَالْغَنَمِ السَّائِمَةِ)*, no one opposing you: (TA:) or, as some relate the trad., it is **شُؤْمَر**. (TA in art. **شمر**.)

سَامَر *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing*: like **أَرْضٌ مُسَامَرَة**. — Freytag explains it as meaning *A place of passage*: — and *A quick passage*: from the Decwān el-Hudhaleeyeen.]

مَسَامَة *A wide and thick piece of wood at the bottom of the قَاعِدَتَان [or two side-posts] of the door*. (K.) — And *A staff in the fore part of the [women's camel-vehicle called] هَوْدَج*. (K.)

الْخَيْلُ الْمُسَوَّمَة means *The pastured horses*: (S, Mṣb, TA:) or *the horses sent forth with their riders upon them*: (AZ, Az, Mṣb, TA:) or it means, (TA,) or means also, (S, Mṣb,) *the marked horses*; (S, Mṣb, TA;) *marked by a colour differing from the rest of the colour; or by branding*: (TA:) or *the horses of goodly make*. (Ham p. 62, and TA. [See the Kṣur iii. 12.]) —

مُسَوِّمِينَ, in the Kṣur [iii. 121], may mean, accord. to Akh, either *Marked [by the colours, or the like, of their horses, so as to be distinguished from others]*, or *sent forth*; and is thus with **ي** and **ن** [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.) — And **حِجَارَةٌ مِنْ طِينٍ مُسَوَّمَةٍ عِنْدَ رَبِّكَ**, (S, M, K,*) in the Kṣur [li. 33 and 34], (S, M,) means [Stones of baked clay] *having upon them the semblance of seals [impressed in the presence of thy Lord]*, (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or *marked* (Zj, M, Bḍ, K, Jel) *with whiteness and redness*, (Zj, M, K,) as is related on the authority of El-Ḥasan, (Zj, M,) or *with a mark whereby it shall be known that they are not of the stones of this world (M, K) but of the things wherewith God inflicts punishment*, (M,) or [each] *with the name of him upon whom it is to be cast*: (Jel:) or *sent forth*: (Bḍ, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)

مُسَامَة, applied to a land (أَرْض): see 8.

سون

5. **تَسُون**: see 1 in art. **سول**, last sentence.

سوی

1. **سَوَى**, aor. **يَسْوِي**: see 3, in two places. — [Accord. to Golius, **سَوَى**, inf. n. **سَوِي**, signifies *He intended, or proposed to himself*: this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation **قصد کردن** and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of **قَصَدَ** assigned to **سَوَى** followed by **إِنِ**; but in none to **سَوَى**.]

2. **سَوَاه**, (S, M, &c.,) inf. n. **تَسْوِيَة**, (K,) *He made it equal, equable, uniform, even, level, flat, plane or plain*; (S, M, MA, Mṣb, K;) or *equal in respect of elevation or of depression*; (Er-Rághib, TA;) [and *straight, right, direct, or rightly directed*; (see its quasi-pass. 8;)] and **سَوَاه** signifies the same; (M, K;) namely, a place, (Mṣb, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., **فَأَمَرَ بِالْخَرْبِ فُسَوِّتَ** [And he gave orders respecting the ruins, and they were levelled]. (TA in art. **خرب**.) And in another trad., **سَوَّيْنَا عَلَى رُقِيَّةَ**, meaning *We buried Ru-keiyeh, and made the earth of the grave even, or level, over her*. (Mgh.) [Hence also,] **سَوِّتَ** **عَلَيْهِ الْأَرْضُ**: see 8. And hence the saying in the Kṣur [iv. 45], **لَوْ تَسَوَّى بِهِمُ الْأَرْضُ**, (TA,) i. e. *That they were buried, and that the ground were made level over them*; (S, Bḍ;) **ب** being here syn. with **عَلَى**: (TA in art. **ب**;) or the meaning is, *that they became like the dust of the earth*; (M, Jel;) thus expl. by Th; (M;) or *that they had not been created, and that they and the earth were alike*. (Bḍ.) [Hence also,] **بَلَى قَادِرِينَ** **عَلَى أَنْ تَسَوَّى بَنَانَهُ**, in the same [lxxv. 4], is said to mean [Yea: we are able] *to make his hand like the foot of the camel, without fingers: or to make his fingers uniform, of one measure or size*: (TA:) or the meaning is, *we are able to put together the bones of his fingers [consistently] as they were*. (Bḍ, Jel.) And **يَسَوَّى بَيْنَ** **الْأَصْدَقَيْنِ**, in the Kṣur [xviii. 95], means **سَوَى** **بَيْنَهُمَا** [i. e. *Until, when he had made the space between the two sides of the mountains even, or level, by filling it up*]. (TA.) — [Also *He made it uniform, equal, or consimilar, with another thing*.] One says, **سَوَّيْتُهُ بِهِ**, (M, K,) inf. n. as above; (K;) and **سَوَّيْتُهُ بِهِ**, (M, TA, TK,) and **أَسَوَّيْتُهُ بِهِ**; *I made it uniform, or equal, with it; or like it*: (M, K, TA:) and **سَوَّيْتُ** **هَذَا بِذَاكَ** *I raised this so as to make it equal in measure, or quantity, or amount, with that*. (TA.) And **سَوَّيْتُ بَيْنَهُمَا**, and **سَوَّيْتُ** **بَيْنَهُمَا**, (S, M, K,) *I made them uniform, or equal, each with the other; or like each other*. (M, K, TA.) — [And *He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned*