

الخمير † They passed, or spent, their night drinking wine, or the wine. (A.) — See also سَمِير, in three places. = سَمَر, (S, M, Mṣb, K,) aor. 2; (K;) and سَمِر, (S, K, in a copy of the M سَمَر) aor. 2; inf. n. of each سَمَرَة; (K;) and اسماير, (S, M, K,) inf. n. اسماير; (S;) He, or it, was, or became, [tawny, brownish, dusky, or dark in complexion or colour; i. e.,] of the colour termed سَمَرَة [expl. below]. (S, M, Mṣb, K.) = سَمَرَة: see 2, first signification. — [Hence,] سَمَر عَيْنَهُ i. q. سَمَلَهَا, (M, K,) which signifies He put out, or blinded, (فَقَأَ) his eye with a heated iron instrument: (S and Mṣb in art. سَمَل:) or he put out, or blinded, (كَحَلَ) his eye with a سَمَار [or nail] (Mgh, Mṣb, TA) of iron (TA) made hot (Mgh, Mṣb, TA) in fire: (Mṣb:) or [simply] he put out, or blinded, his eye; syn. فَعَّأَهَا. (K.) = سَمَر اللَّبْنِ: see 2.

2. تَسْمِير, (S, M, Mgh, Mṣb, K,) inf. n. تَسْمِير; (S;) and سَمَرَهُ, (S, M, Mgh, &c.) aor. 2 (M, Mṣb, K) and سَمَر, (M, K,) inf. n. سَمَر; (M, Mṣb;) or the former has an intensive signification; (Mṣb;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S, \* M, \* Mgh, Mṣb, K; \*) namely, a door [ &c.]. (Mgh, Mṣb.) [See also سَمَر = سَمَر اللَّبْنِ, (M, TA,) inf. n. تَسْمِير; (S;) and سَمَرَهُ, (K, TA,) aor. 2; (TA;) He made the milk thin with water; (S;) made it to be what is termed سَمَار [q. v.]. (M, K.) = سَمَر, inf. n. as above, is also syn. with سَمِر (S, M, K) and أَرْسَلَ. (M, K.) You say, سَمِر سَهْمَهُ He discharged, or shot, his arrow; (M, TA;) as also سَمَرَهُ: (K, TA;) or the former, he discharged it, or shot it, hastily; (K;) opposed to خَرَقَلَ; for one says, سَمِرَ فَعْدَهُ [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and خَرَقَلَ حَتَّى يَخْطِيكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, سَمِرَ جَارِيَتَهُ He dismissed his female slave, or let her go free. (S and M, from a trad.) A'Obeid says that this is the only instance in which سَمِر, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمِرَ الْإِبِلَ He let the camels go, or left them: and he hastened them; syn. كَمَسَهَا; as also أَسَمَرَهَا; originally with ش: (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 day; syn. أَهْمَلَهَا. (M, TA.) And سَمِرَ السَّفِينَةَ He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

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

4: see 1: — and سَمِير, in four places: — and see also 2.

11. اسماير: see 1, in the latter half of the paragraph.

سَمَر Conversation, or discourse, by night; (S, M, K;) as also مَسَامِرَة. (S, A. \*) It is said in a trad., السَمَرُ بَعْدَ الْعِشَاءِ, or, accord. to one relation, السَمَرُ, Conversation or discourse by night is after nightfall. (TA.) And you say, لَا أَفْعَلُهُ السَمَرُ وَالْقَمَرُ 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., اسماير, 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 سامير; (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 حَلَفَ بِالسَمَرِ وَالْقَمَرِ He swore by the darkness and the moon. (As.) — Night: (M, K;) you say, أَتَيْتُهُ سَمَرًا I came to him in the night. (A.) — A night in which there is no moon: hence the saying لَا أَفْعَلُ ذَلِكَ السَمَرِ وَالْقَمَرِ 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. (TA.) — The time of daybreak: you say, طَرِقَ الْقَوْمُ السَمَرُ The people were come to at daybreak. (AHn, M.) — See also سَمِير.

سَمَر A certain kind of tree, (M, K,) well known; (K;) i. q. طَلْح [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Mṣb;) or [a species] of the طَلْح, (S,) of the kind called عَضَاهُ, (Mgh, Mṣb,) having small leaves, short thorns, and a yellow fruit (بَرْمَة) which men eat: there is no kind of عَضَاهُ better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed حَبْلَة [q. v.]: (TA in art. حبل:) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمَرَة: (M, Mgh, Mṣb, K:) [in the S, سَمَر is said to be pl. of سَمَرَة: but it is a coll. gen. n.:] the pl. of سَمَرَة is سَمَرَات, and أُسَمِر, a pl. of pauc., of which the dim. is أُسَمِير. (S.) It is said in a prov., شَرَجٌ شَرَجٌ أَشْبَهَ شَرَجٍ [Sharj would resemble Sharj if 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 أَصْحَابَ السَمَرَةِ [O people of the gum-acacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

سَمَرَة [A tawny, or brownish, colour, of various shades, like the various hues of wheat; (see أُسَمِر;) duskiness; darkness of complexion or colour;] a

certain colour, (S, Mṣb,) well known, (Mṣb,) 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 أُدْمَة is more common, and accord. to IAar it is in water also; (M;) in men, the same as وَرْقَة [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 سَمَر signifying the "shade of the moon." (TA.)

السَمَرَة: see السَامِرَة.

إِبِلٌ سَمَرِيَّةٌ Camels that eat the tree called سَمَر. (AHn, M, K.)

السَمَرَة The [demon called] غُول. (Sgh, K.)

سَمَار Thin milk: (S;) milk containing much water: (Th, M, K;) or [diluted] milk of which water composes two thirds: n. un. with ة, signifying some thereof. (M.) — [See also a tropical usage of this word in a prov. cited voce رِيض.] = [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 Aegypt. Arab., p. 75,) who writes its Arabic name "sammar;" the juncus acutus β of Linn.]

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

سَمِير i. q. مَسَامِير; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.) You say, أَنَا سَمِيرُهُ and أَنَا مَسَامِيرُهُ [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.] — The night in which is no moon: [contr. of تَمِير:] a poet uses the phrase مَا أَسَمِرُ أَبْنُ سَمِيرٍ, 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.] — سَمِير is also syn. with دَهْرٌ [as meaning Unlimited time, or time without end]; (Lh, S, M, K;) as also سَمِير, (Fr, M, K,) whence the saying فُلَانٌ عِنْدَ فُلَانِ السَمِيرِ 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, (S,) إِنْنَا سَمِيرٌ means The night and the day. (S, M, K.) You say, لَا أَتِيكَ السَمِيرُ, لَا أَفْعَلُهُ مَا سَمَرُ, and لَا أَتِيكَ سَمِيرًا, (S, K,) and لَا أَتِيكَ السَمِيرُ, (M,) and مَا سَمَرُ السَمِيرِ, and مَا سَمَرُ أَبْنِ سَمِيرٍ, (M, K,) and مَا أَسَمِرُ أَبْنُ سَمِيرٍ, and مَا أَسَمِرُ أَبْنُ سَمِيرٍ, (M, K,) and مَا أَسَمِرُ السَمِيرِ, (Lh, M, K,) and مَا أَسَمِرُ السَمِيرِ, (K,) i. e. [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 لَا أَفْعَلُهُ سَمِيرَ اللَّيَالِي [I will not do it] to the end of the nights. (M.) — إِنْنَا جَالِسٌ وَسَمِيرٌ is expl. by AHeyth, in