(Ṣ, Mgh) or *pearls;* (Mgh;) otherwise it is called سِلْكٌ: (Ṣ, Mgh:) *a string of beads or the like;* (M, Ḳ;) so called because it is hung, or suspended; (M;) *a single string thereof;* like يَكْ رَسَنْ [in Persian]; a necklace of two strings thereof being called ذَاتُ سِمْطَيْنِ: (IDrd:) or it signifies, (M,) or signifies also, (Ḳ,) *a necklace longer than the* مِخْنَقَة: (IDrd, M, Ḳ:) or [simply] *a necklace:* (Mṣb:) pl. سُمُوطٌ: (M, Ḳ:) which also signifies the *things that are suspended* (مَعَالِيقُ) *from necklaces.* (TA.) — *A thong,* or *strap, that is suspended from the horse's saddle;* (Ṣ, Ḳ;) sing. of سُمُوطٌ. (Ṣ.) — The *redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades:* (Ḳ:) pl. as above. (TA.) — *A coat of mail which the horseman hangs upon the hinder part of his horse.* (M, Ḳ.) — ‡ *A trail,* or *long and elevated tract,* (حَبْل,) of sand, (Ḳ, TA,) *regularly disposed, as though it were a necklace.* (TA.) ═ See also سُمُطٌ, in two places.

نَعْلٌ سُمُطٌ, (M, Ḳ,) and ▼ سَمِيطٌ, (Ṣ, M, Ḳ,) and ▼ أَسْمَاطٌ, (M, Ḳ,) which last is pl. of سَمِيطٌ, (TA,) *A sandal,* or *sole, that is of a single piece* [*of leather, not of two or more pieces sewed together, one upon another*], (طَاقٌ وَاحِدٌ, Ṣ, TA,) *in which is no patch:* (Ṣ, M, Ḳ:) or the last, (Ṣ,) or all, (M,) *not having a second piece sewed on to it;* (AZ, Ṣ, M;) as also ▼ سِمْطٌ. (So in the Ḳ, voce فَرْدٌ.) — [ثَوْبٌ سُمُطٌ (the latter word occurring twice in art. لجف in the TA, and there opposed to مُبَطَّنٌ, and said to be masc. and fem.,) *i. q.*] ▼ ثَوْبٌ سِمْطٌ *A garment having no lining;* [either] *a* طَيْلَسَان, or *such as is of cotton:* (ISh, Ḳ:) but one does not say كِسَاءٌ سِمْطٌ nor مِلْحَفَةٌ سِمْطٌ, because such are not [ever] lined: (ISh:) or [accord. to some] سِمْطٌ signifies a garment *that is lined below;* expl. by saying, أَوِ السِّمْطُ مِنَ الثِّيَابِ مَا ظُهِرَ مِنْ تَحْتُ, (Ḳ, TA, [in the CḲ, and in a MS. copy of the Ḳ, for ظُهِرَ, we find ظَهَرَ,]) i. e. جُعِلَ لَهُ ظَهْرٌ: (TA:) [but I think that ظَهَرَ is undoubtedly the right reading; and that سِمْطٌ means *any portion that appears of a garment worn beneath a shorter garment:*] see سَنَدٌ, last sentence. — ▼ سَرَاوِيلُ أَسْمَاطٌ *Trousers,* or *drawers, not stuffed:* (M, Ḳ:) i. e., (Ḳ,) or, as Th says, (M,) *of single cloth,* طَاقٌ وَاحِدٌ. (M, Ḳ.) — نَاقَةٌ سُمُطٌ, (Kr, M, Ḳ,) and ▼ أَسْمَاطٌ, (Ḳ,) *A she-camel without any brand,* or *mark made by a hot iron.* (Kr, M, Ḳ.) ═ سُمُطٌ is also a pl. of سِمَاطٌ [q. v.]. (Ḳ.)

سِمَاطٌ *A rank* of people: (M, Ḳ:) or *a side,* or *lateral part* or *portion:* (Mṣb:) *each of the two sides,* or *lateral portions,* of men, and of palm-trees. (Ṣ, Mṣb.) You say, قَامَ بَيْنَ السِّمَاطَيْنِ *He stood between the two ranks.* (TA.) And قَامَ القَوْمُ حَوْلَهُ سِمَاطَيْنِ *The people stood around him in two ranks.* (TA.) And هُمْ عَلَى سِمَاطٍ وَاحِدٍ *They are according to one order.* (Ḳ.) And مَشَى بَيْنَ السِّمَاطَيْنِ *He walked between the two sides.* (Ṣ, Mṣb.) And خُذُوا سِمَاطَيِ الطَّرِيِّ *Take ye the two sides of the fresh,* or *moist.* (TA.) And اِجْعَلِ الأَمْرَ سِمَاطًا وَاحِدًا *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.) — The *part* of a valley *which is between the upper extremity and the lower:* (M, Ḳ:) pl. سُمُطٌ. (Ḳ.) — سِمَاطُ الطَّعَامِ *The thing upon which food is spread:* (Ḳ:) pronounced by the vulgar سُمَاط: [and applied by them to *such as is long, prepared for a large company of people:*] pl. أَسْمِطَةٌ [a pl. of pauc.] and سِمَاطَاتٌ. (TA.)

سَمِيطٌ and ▼ مَسْمُوطٌ, applied to a kid, (Ṣ, M, Mṣb, Ḳ,) and to a lamb, (M,) *Of which the hair,* (Mṣb,) or *wool,* (Ḳ,) *has been removed,* (Mṣb, Ḳ,) or *cleansed of its hair* [or *wool*], (Ṣ,) *by means of hot water;* (Ṣ, Mṣb, Ḳ;) in order to its being roasted: (Ṣ:) or *of which the* [*hair* or] *wool has been plucked off from it, after its having been put into hot water:* (M:) or the former, *plucked of its* [*hair* or] *wool, and then roasted with its skin:* (Lth:) and a *roasted* sheep or goat: the former word of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) ═ See also سَمِيطٌ, and its pl. أَسْمَاطٌ, voce سُمُطٌ; the pl. in three places.

سَامِطٌ *Boiling* water, *that scalds* (يَسْمُطُ) *a thing.* (TA.) ═ *Hanging a thing by a rope behind him;* from السُّمُوطُ [pl. of السِّمْطُ]. (TA.)

مَسْمُوطٌ: see سَمِيطٌ.

## سمع

1. سَمِعَهُ, (Ṣ, Mṣb, Ḳ,*) aor. ـَ, (Ḳ,) inf. n. سَمْعٌ (Ṣ, Mṣb, Ḳ) and سِمْعٌ, or this latter is a simple subst., (Lḥ, Ḳ,) and سَمَاعٌ, (Ṣ, Ḳ,) or this last [also] is a simple subst., (Mṣb,) and سَمَاعَةٌ and سَمَاعِيَةٌ (Ḳ) and مَسْمَعٌ, (TA,) [*He heard it,* (namely, a thing, as in the Ṣ,) or ‡ *him;*] and ▼ تَسَمَّعَ, (Mṣb, Ḳ,) also written and pronounced اِسَّمَعَ; (Ḳ, TA;) and ▼ استمع; (Mṣb;) are syn. with سَمِعَ (Mṣb, Ḳ) as trans. by itself; (Mṣb;) and ▼ استسمع [also] is syn. with سَمِعَ [as trans. by itself]: (Ḥam p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or ▼ استمع denotes what is intentional, signifying only *he gave ear, hearkened,* or *listened:* but سَمِعَ, [as also ▼ تسمّع and ▼ استسمع,] what is unintentional, as well as what is intentional. (Mṣb.) You say, سَمِعَ الشَّىْءَ [*He heard* or *listened to, the thing*]. (Ṣ.) And ▼ تسمّع الصَّوْتَ [*He listened to,* or *heard, the sound*]. (TA.) [And سَمِعْتُ لَهُ صَوْتًا *I heard him,* or *it, utter,* or *produce, a sound;* lit. *I heard a sound attributable to him,* or *it.* And سَمِعَهُ مِنْهُ *He heard it from him.* And سَمِعَهُ عَنْهُ *He heard it as related from him; he heard it on his authority.* And سَمِعَهُ يَقُولُ كَذَا *He heard him say such a thing.*] And سَمِعَ بِهِ [*He heard of it;* for سَمِعَ التَّكَلُّمَ بِهِ, or the like]. (Ḳur xii. 31 and xxviii. 36 and xxxviii. 6, Ṣ, Ḳ, TA.) [When trans. by means of لِ alone, or إِلَى, it denotes what is intentional.] You say, سَمِعْتُ لَهُ, (Ṣ, Mṣb, TA,) and إِلَيْهِ, (Ṣ, TA,) meaning *I gave ear, hearkened,* or *listened, to him,* or *it;* (Ṣ, Mṣb,* TA;) and ▼ تسمّعت له, (Mṣb,) or اليه, and اِسَّمَعْتُ, (Ṣ, TA,) signify the same; (Ṣ, Mṣb, TA;) and so ▼ استمعت له, (Ṣ, Mṣb, Ḳ,) and اليه. (Ḳ.) It is said in the Ḳur [xxxvii. 8], accord. to different readings, لَا يَسَّمَّعُونَ إِلَى المَلَإِ الأَعْلَى, and ▼ لَا يَسْمَعُونَ, *They shall not listen* [*to the archangels*]: (Ṣ:) or the former has this signification, *they shall not listen to the angels* (Bḍ, Jel) *in heaven,* (Jel,) or *the exalted angels:* (Bḍ:) and ▼ the latter, *they shall not seek,* or *endeavour, to listen* &c. (Bḍ.) And in the same [xvii. 50], ▼ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ [*We are cognizant of that on account of which they hearken when they hearken to thee*]; به meaning بِسَبَبِهِ, (Bḍ, Jel,) and لِأَجْلِهِ, (Bḍ,) alluding to scoffing, or derision. (Bḍ, Jel.) [For various usages of سَمْعٌ and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] — It also signifies *He understood it;* (TA;) *he understood its meaning;* i. e., the meaning of a person's speech. (Mṣb.) You say, لَمْ تَسْمَعْ مَا قُلْتُ لَكَ *Thou didst not understand what I said to thee.* (TA.) And such is the most obvious meaning of the verb in the saying, إِنْ كَانَ يَسْمَعُ الخَطِيبَ [*If he understand the words of the preacher*]; for this is the proper meaning in this case: but it may be rendered tropically, ‡ *if he hear the voice of the preacher.* (Mṣb.) — Also *He knew it:* as in the saying, سَمِعَ اللّٰهُ قَوْلَكَ [*God knew thy saying*]. (Mṣb.) — Also † *He accepted it;* namely, evidence, and praise: or, said of the latter, † *he recompensed it by acceptance:* (Mṣb:) ‡ *he paid regard to it, and answered it;* namely, prayer: ‡ *he answered,* or *assented to,* or *complied with, it;* namely, a person's speech. (TA.) The saying سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ means *May God accept the praise of him who praiseth Him:* or, accord. to IAmb, *may God recompense by acceptance the praise of him who praiseth Him:* (Mṣb:) or *may God answer the prayer of him who praiseth Him.* (TA, as on the authority of IAmb.) — Also † *He obeyed him:* as in the saying in the Ḳur [xxxvi. 24], إِنِّى آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ † [*Verily I believe in your Lord, and do ye obey me*]. (TA.) — Lth says that the phrase سَمِعَتْ أُذُنِى زَيْدًا يَفْعَلُ كَذَا وَكَذَا means † *My eye saw Zeyd doing such and such things:* but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سمعت اذنى as meaning *my eye saw:* it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. تَسْمِيعٌ [inf. n of سمّع, as also تَسْمِعَةٌ, q. v. infrà, voce سُمْعَةٌ,] is *syn. with* ▼ إِسْمَاعٌ [The *making* one *to hear*]. (Ḳ.) You say, سمّعهُ الصَّوْتَ and ▼ اسمعهُ [*He made him to hear the sound*]. (Ṣ.) And سمّعهُ الحَدِيثَ (TA) and ▼ اسمعهُ (Ṣ, TA) [*He made him to hear the narra-*