

of IAqar; meaning [Verily before me is an affair, or event,] with which I cannot vie. (M.) A poet cited by Th says,

- * بَاتَ ابْنُ أَدْمَاءَ يُسَامِي الْأَنْدَرَا
* سَامَى طَعَامَ الْحَيِّ حَتَّى نَوْرَا

and he says that سَامَى means اَرْتَفَعَ, and صَعَدَ; but [it seems that the verse should be rendered, *Ibn-Admā passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity:* for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,

- * فَارْفَعْ يَدَيْكَ تُرْسَامِ الْحَنْجَرَا

[And raise thy hands, then endeavour to reach the windpipe]; explaining سَامِ الْحَنْجَرَا as meaning raise thy hands to his حَنْق [or throat, properly, fauces]. (M.)

4. اسماه He raised, upraised, uplifted, up-reared, exalted, or elevated, him, or it; as also سَمَا [lit. he rose, &c., with him, or it]. (M, K.) — اَسْمَيْتُهُ مِنْ بَلَدٍ I made him to go up, or away, from a town, or country. (TA.) — اسمانا, (TA,) or اسْمَانَا, (M,) He, or it, incited us to hunt, or chase: so says Th. (M, TA.) — Also He looked at, or towards, his, or its سَمَاة [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, TA.) — And اسْمَى He (a man) took the direction of, (S,) or came to, (M,) El-Semáneh (السَمَاة, S, M) a certain water in the desert (الْبَادِيَة, M) or a place between El-Koofeh and Syria, (K,) a well-known desert. (TA.) — See also 2.

5. تَسَمَّى [expl. by Golius, first, as meaning *Altus fuit, eminent;* like سَمَا; but for this he names no authority, and I find none for it. —] He named himself. (KL.) — تَسَمَّى بَزِيدٍ He was named Zeyd: (S, * M, * Mšb, K, *) تَسَمَّى بِكَذَا means *Such a thing became his name:* it is quasi-pass. of سَمَاهُ and اسْمَاهُ. (TA.) — And تَسَمَّى بِبَنِي فَلَانٍ, (M,) or بِالْقَوْمِ, (K,) and اِتَّبَعَهُم, (M, K,) He asserted his relationship to the sons of such a one [by the assumption of a name of relationship to them], or to the people. (M, K.)

6: see 1, first sentence. — تَسَامَوْا عَلَى الْخَيْلِ They mounted upon the horses. (TA.) — And تَسَامَوْا They vied, competed, or contended for superiority, [in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,)] one with another. (S, K.) — And تَسَامَوْا signifies also *They called one another by their names.* (TA.)

8. اسْتَمَى He (a hunter, or sportsman, الصَّاعِدُ in the CK being a mistranscription for الصَّائِدُ,) attired himself with the socks, or stockings, called مِسْمَاة, (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunt-

ing of gazelles, in the time of heat. (M.) And (M, in the K “or”) اسْتَمَاهُ He asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K, *) i. e. for the hunting of gazelles at midday. (TA.) And اسْتَمَى, (M, CK,) or اسْتَمَى الطَّبَاءُ, (so in some copies of the K and in the TA,) He sought, or pursued, the gazelles in their caves, or hiding-places, (فِي غَيْرَانِهَا, M, and so in copies of the K, by the غَيْرَانِ being meant the كُنُس, M,) or in what was not their time, or season, (فِي غَيْرِ اَنْهَا,) thus in some copies of the K,) at the auroral rising of Canopus (سَهَيْل [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, K:) so says IAqar. (M.) [Freytag says, on the authority of scholia to the Deewán of Jerceer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] — And He hunted, or chased, wild animals. (M.) — See also 1, latter part, in two places. — And see 4. — اسْتَمَيْتُهُ also signifies *I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs.* (K.) — And اسْتَمَاهُ He chose it, took it in preference, or selected it. (IAqar, L voce اقْتَرَحَ.) — And IAqar mentions the saying, الْبَكْرَةَ مِنَ الْاِبِلِ تُسْتَمَى بَعْدَ اَرْبَعِ عَشْرَةَ لَيْلَةً اَوْ بَعْدَ اِحْدَى وَعِشْرِينَ, as meaning [The youthful she-camel] is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]: but Th disallows this, and says that the word is تُسْتَمَى, from التَّمِيَّةُ, which means “the period by the end of which one knows whether or not the she-camel is pregnant.” (M.)

10. اسْتَمَى فَلَانًا [or اسْتَمَى فَلَانًا, the word فلانا having app. been inadvertently omitted by a copyist,] He asked, or demanded, his [or such a one's] name. (TA.)

سَمْرٌ and سُرٌّ and سَرٌّ: see اسْمَرٌ, in three places, near the beginning of the paragraph; and in four places near the end of the same.

سَمَا: see سَمَاءٌ: — and see also اسْمَرٌ, near the beginning of the paragraph.

سَمَا and سَمَا: see اسْمَرٌ, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

سَمَاءٌ The higher, or upper, or highest, or uppermost, part of anything: [in this sense] masc. (M.) — [In its predominant acceptation,] a word of well-known meaning; (K, TA;) i. e. (TA) [The sky, or heaven;] the canopy of the earth: (M, Mšb, TA:) in this sense (M, Mšb) masc. and fem.; (IAmb, S, M, Mšb, K, *) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Mšb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of سَمَاءَةٌ: (TA:) or it is as

though it were pl. of سَمَاةٌ, [or rather its coll. gen. n.] like سَحَابٌ سَحَابٌ is of سَحَابَةٌ: (Mšb, TA:) Er-Rághib says that the سَمَاءُ as opposed to the اَرْضُ is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur.ii. 27 [where it is shown to apply to seven heavens]; and that it is like نَحْلٌ and شَجَرٌ and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is اَسْمِيَّةٌ [a pl. of pauc.] (S, M, K) and سَمِيٌّ, (M, K,) the latter [originally سَمُوِيُّ] of the measure فَعُولٌ, and both [also] pls. of سَمَاءٌ in another sense, mentioned in what follows, (TA,) and سَمَوَاتٌ or سَمَوَاتٌ, (S, M, Mšb, K,) and accord. to the K, [in which all of these are mentioned as though pls. of سَمَاءٌ in all its senses,] سَمَا, [in the CK سَمَا,] but in the M سَمَاءٌ [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سَمَاءَةٌ or سَمَاةٌ; (TA;) and a poet assigns to سَمَا the anomalous pl. سَمَاءِ, by his saying,

- * سَمَاءُ الْاِلٰهِ فَوْقَ سَبْعِ سَمَائِيَا

[The heaven of God, above seven heavens]: (S, M:) the dim. is سَمِيَّةٌ. (Ham p. 452.) — And Any canopy, or covering over-head, of a person. (S, Mšb, * TA.) — And hence, (S, TA,) The ceiling, or roof, (S, Mšb, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense masc.; (Mšb, TA;) and سَمَاةٌ also has this meaning. (S.) — And The رِوَاقُ, (M, K,) i. e. the شَقَّةُ [or oblong piece of cloth] that is beneath the upper, or uppermost, شَقَّةُ, (M,) of a بَيْت [or tent]; (M, K:) in which sense it is fem., and sometimes masc.; (M:) as also سَمَاةٌ; (M, K;) [and so, app., سَمَائَةٌ; for] one says, اَصْلَحَ سَمَائَتَهُ, with kesr, [He repaired his سَمَائَةٌ] meaning, his سَمَاة. (TA.) — And The clouds; (Zj, K;) because of their height: (Zj, TA:) or a cloud. (Mšb.) — And Rain; (S, M, Mšb, K;) because it comes forth from the سَمَاءُ [i. e. sky or clouds]: (TA:) or a good rain (مَطْرَةٌ جَيِّدَةٌ): (K, TA:) or a new rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the “clouds” &c.]: (Er-Rághib, TA:) [but] one says, مَا زَلْنَا نَطَأُ السَّمَاءَ حَتَّى اُتِنَّاكُمْ [We ceased not to tread upon the rain until we came to you]: (S, TA:) applied to rain, it is masc., and fem. also because of its connexion with the سَمَاءُ that canopies the earth; (M;) or it is fem., as meaning سَحَابَةٌ: (Mšb:) the pl. [of mult.] is سَمِيٌّ (S, M, Mšb, TA) and [of pauc.] اَسْمِيَّةٌ. (S, TA.) بَنُو مَاءِ السَّمَاءِ is an appellation of The Arabs; [signifying the sons of the water of the heaven;] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by مَاءِ السَّمَاءِ is meant Zemzem, which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) — [Hence, app., as