

ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bd in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.:) from سَامَهُ خَسَفًا [expl. by what here follows]. (Ksh and Bd ibid.) You say, خَسَفَ سَمْتَهُ خَسَفًا I brought upon him خَسَفَ [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bd ubi suprâ]: or I endeavoured to induce him to incur it (أَرَدْتَهُ عَلَيْهِ): (S:) [see also خَسَفَ: and سَمْتَهُ خَطَّةٌ خَسَفَ; expl. in art. خَطَ:] and سَمِرَ الخَسَفَ He was constrained to incur, or to do, what is termed الخَسَفَ [meaning abasement or ignominy, or that which was difficult]: (TA:) and سَمْتَهُ لَأَلَّ I abased him. (Msb.) = سَامَهُ, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M,* TA.) = See also 4.

2. سَوْمَ الخَيْلِ, (S, K,) or الإِبِلِ, (M,) [inf n. تَسْوِمٌ] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.]) — [Hence,] سَوْمُهُ means سَوْمُهُ خَلَاهُ, (AZ, S, M, K,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov., عَبْدٌ وَسَوْمٌ A slave, and he has been left to do as he pleases. (TA.) — And سَوْمْتُ فَلَانًا فِي مَالِي I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S: and in like manner فِي مَالِهِ سَوْمُهُ is expl. in the M and K.) And سَوْمْتُهُ أَمْرِي I made him to have the ordering and deciding of my affair, or case, to do what he would; like سَوْمْتُهُ أَمْرِي. (TA in art. سَوْف.) — And سَوْمَ عَلَى القَوْمِ He urged his horses [خَيْلُهُ being understood] against the people, or party, and made havoc among them. (S, K.) — And تَسْوِمٌ signifies also The making a horse to sweat well. (KL.) — See also 1, in the last quarter of the paragraph. = And سَوْمَ الفَرَسِ, (M, K,) inf. n. تَسْوِمٌ, (K,) He put a mark upon the horse: (M, K:) he marked the horse with a piece of silk (بَحْدِيدَةٍ [perhaps a mistranscription for بَحْدِيدَةٍ i. e. with an iron such as is used for branding]), or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

3. سَوْمْتُهُ (S, Msb) بالسَّلْعَةِ (MA) [and فِي السَّلْعَةِ agreeably with what here follows and with an ex. in art. بَكَرَ, inf. n. سَوَامٌ (S, Msb) and مَسَاوَمَةٌ, (TA,) [I bargained, or chaffered, with him, or] I contended with him in bargaining, or chaffering, for the commodity, or article of merchandise, (MA, Msb,* TA,) and in deciding the price: (TA:) and تَسَاوَمْنَا (S, Msb, TA*) فِي السَّلْعَةِ (TA) [and بالسَّلْعَةِ agreeably with what here precedes] We bargained, or chaffered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Msb.) See also 1, in three places.

4. اسَامَ الماشية, (S, Mgh, Msb,) or الإِبِلِ, (M, K,) inf. n. إِسَامَةٌ, (Mgh,) He pastured the cattle,

or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Msb:) and [in like manner] الإِبِلِ سَمْتٌ I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فِيهِ تَسْوِمُونَ, (S) Upon which ye pasture your beasts. (Jel.) — [And accord. to Freytag, اسَامَ occurs in the Deewán of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] — اسَامَ إِلَيْهِ بِبَصْرِهِ He cast his eye, or eyes, at him, or it. (K.) = See also سَامَةٌ.

5. تَسْوِمٌ He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسْوِمُوا فَإِنَّ المَلَائِكَةَ سَوْمُوا فَإِنَّ المَلَائِكَةَ قَدْ تَسْوِمْتُمْ سَوْمْتُمْ, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

8. أَرْضٌ تُسَامَرُ فِيهَا الإِبِلُ (M,) or مُسْتَامَةٌ (M,) (TA,) means A land in which the camels pasture by themselves where they please (تَسْوِمُوا فِيهَا): (M:) or a land into which they go away [to pasture]. (TA.) [See also مَسَامَرٌ = اسَامَ السَّلْعَةِ &c.: see 1, in ten places.

سَامَةٌ Death: (IAqr, S, M, Mgh:) and سَامَةٌ [as its n. un.] a death: (IAqr, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [Death come upon you, instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mo-hammad] used to reply, وَعَلَيْكُمْ; accord. to the generality of the relaters, وَعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Aishah that she used to say to them, عَلَيْكُمْ السَّامُ وَالذَّامُ وَاللَّعْنَةُ, as mentioned in art. سَامَرٌ: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمْ السَّامُ الدَّامُ, meaning المَوْتُ الدَّائِمُ. (TA in art. دَوْمَرٌ: see دَائِمٌ in that art.) = Also A kind of tree, of which are made the masts (أَدْقَالُ [pl. of دَقْلٌ] of ships: (Kr, M, TA:) accord. to Sh, (TA,) the [tree called] خَيْرَزَان. (K, TA. [And accord. to some copies of the K, سَامَةٌ also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, وَالسَّامَةُ has been erroneously substituted in the copies above referred to for وَالسَّاقَةُ, which, by reason of what precedes it, means that سَامَةٌ also signifies the same as سَاقَةٌ; and if the former reading were right, the context in the K would imply that السَامَةُ is also the name of a son of Noah, which is incorrect; the name of that son being only سَامَرُ.]) = Also A [hollow, or cavity, in the ground, such as is called] نُقْرَةٌ, in which

water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written يَنْقَعُ in the CK and in my MS. copy of the K, I read يَنْقَعُ.] = Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ: (M, K:) the former signifies Veins of gold: and the latter, a single vein the roof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to Aq and IAqr: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, K:) En-Nábigah El-Ja'dce, (M,) or Edh-Dhubyánce, (TA,) uses السَامَرُ as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'ed says that silver is called in Pers. سِيمَرُ, and in Ar. سَامَرٌ: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S.)

لَوْ أَنَّكَ تَلَقَى حَنْظَلًا فَوْقَ بَيْضَانَا *
تَدْرَجُ عَنْ ذِي سَامِهِ المِتْقَابِ *

(S, M,) [i. e. If thou throwest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَوْ أَنَّكَ is for لَوْ أَنَّكَ: and] the و in سَامِهِ relates to the بَيْضَانَا [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S,* M.)

سَوْمٌ [is originally an inf. n.: see 1, passim: = and is also used as a subst. signifying The price of any commodity, or article of merchandise; like سَوْمَةٌ and سِيمَةٌ. You say, سَأَلْتُهُ سَوْمَهَا, and دَكَرَ لِي سَوْمَهَا, referring to a سِلْعَةٌ [or commodity]: see 1, in the former half of the paragraph. And سَمْتَكَ بِعَيْرِكَ سِيمَةٌ حَسَنَةٌ, and اسْتَامَرُ فِيهِ سِيمَةٌ غَالِيَةٌ: see again 1, in the latter half of the paragraph. And إِنَّهُ لَغَالِي السِّيَمَةِ (S, M, K) and السُّومَةُ, meaning السُّومَرُ [i. e. Verily it is dear in price]. (M, K.) = سَوْمَةٌ and سِيمَةٌ are both subst. from سَامَرٌ as used in the phrase سَامِنِي سَامِنِي الرَّجُلِ [and the like]; (TA;) syn. with قِيَمَةٌ. (Har p. 435 in explanation of the former.)

سَامَةٌ [as n. un. of سَامَرٌ: see the latter, first sentence, and last but one. = Also] حَفْرٌ, (M, and so in copies of the K,) or حُفْرَةٌ, (K accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (عَلَى رَكِيَّةٍ): its pl. is سِيمَرٌ [originally سَوْمَرٌ]: and you say, إِسَامَهَا (M, K, TA,) inf. n. إِسَامَةٌ, meaning He dug it [i. e. the سَامَةُ]. (TA.) = Also i. q. سَاقَةٌ [q. v.], (K, accord. to the TA, [as mentioned above, see سَامَرُ,]) on the authority of IAqr. (TA.)

سَوْمَةٌ: see سَوْمَرٌ, in three places. = Also, (S, 186 *