

M, K,) and **سِيمَة** (M, K) and **سِيمِي**, also written **سِيمَا** (S, M, K, TA, but omitted in some copies of the K,) and **سِيمَاء** and **سِيمِيَاء** (S, M, K,) the last mentioned by Aṣ, (TA,) [and it occurs with tenween by poetic license, being properly like **كَبْرِيَاء**, 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 سَوْمَة 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 IAgr the **سِيمَة** is a mark upon the wool of sheep; and its pl. is **سِيمَر**: [see also **سِمَة**, in art. **وَسَمِي**]: accord. to IDrd, one says, **عَلَيْهِ سِيمِي**, meaning *Upon him, or it, is a good mark &c.*; and it is from **وَسَمَت**, 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 **Ḳur** [xlvi. 29], where it is said, **سِيمَاهُمْ فِي وُجُوهِهِمْ** [Their mark is upon their faces; and in several other places thereof]. (S.)*

**سِيمَة**: see **سَوْمَر**, in five places: — and see also **سَوْمَة**, 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.]

**سِيمِي**, also written **سِيمَا**: see **سَوْمَة**, in two places.

**سِيمَاء**: see **سَوْمَة**.

**سِيمِيَاء**: see **سَوْمَة**. — [In the present day it is applied to *Natural magic*: from the Pers. **سِيمِيَا**.]

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

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

**سِيمَا**: see art. **سَوِي**.

**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 **سَوْمَر** (Aṣ, S, M, K) and **سَائِمَة** (Aṣ, S, M, Mgh, Mṣb, K,) Cattle, (مَال, S, TA, or مَاشِيَة, Mgh, Mṣb,) or camels, (Aṣ, 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];* (Aṣ, Mgh, TA;) or *pasturing in the deserts, left to go and pasture where they will:* (TA:) the pl. of **سَائِر** and of **سَائِمَة** is **سَوَائِر**: (S:) the pass. part. n. **مَسَامَر** 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 جَبَارٌ**, 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 Nejashee said to those who had emigrated to his country, **أَمَكْتُوَا قَاتِمُرَ سَيُومَرِ بَارِضِي**, i. e. [Tarry ye, and ye will be] *secure [in my land]:* IAth says that thus it is explained: and **سَيُومَر** is [said to be] an Abyssinian word: it is related also with **فَت-ه** to the **س**: and some say that **سَيُومَر** is pl. of **سَائِر** [like as **شُهُودٌ** is said to be of **شَاهِدٌ**]; 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 **شَيُومَر**. (TA in art. **شِيمِر**.)*

[**مَسَامَر** *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing: like أَرْضٌ مُسْتَامَةٌ*. — Freytag explains it as meaning *A place of passage: — and A quick passage: from the Decwán 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] هُوْدُج.* (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.* (Ḥam p. 62, and TA. [See the **Ḳur** iii. 12.]) — **مُسَوَّمِينَ**, in the **Ḳur** [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 **Ḳur** [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-Hasan, (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.)*

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

## سَوِي

5. **تَسَوَّن**: see 1 in art. **سَوِي**, last sentence.

## سَوِي

1. **سَوِي**, aor. **يَسُوِي**: see 3, in two places. — [Accord. to Golius, **سَوِي**, 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 قَصَد وَاهْتَك كَرْدَن*: 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 **قَصَد** assigned to **سَوِي** followed by **إِنِّي**; but in none to **سَوِي**.]

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 **سَوَاهُ** 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 قَسْوَيْتَ** [And he gave orders respecting the ruins, and they were levelled]. (TA in art. **خَرْب**.) And in another trad., **سَوَيْنَا عَلَى رُقِيَّةٍ**, meaning *We buried Ru-keiyeh, and made the earth of the grave even, or level, over her.* (Mgh.) [Hence also,] **سَوَيْتَ** **عَلَيْهِ الْأَرْضُ**: see 8. And hence the saying in the **Ḳur** [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 نَسُوِيَ 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 **إِذَا سَاوَى بَيْنَ الْوَصْدَيْنِ**, in the **Ḳur** [xviii. 95], means **سَوِي** **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, **سَوَيْتَهُ بِهِ**, (M, K,) inf. n. as above; (K;) and **سَاوَيْتُهُ بِهِ**, (M,\* TA, TK,) and **أَسَوَيْتُهُ بِهِ**; *I made it uniform, or equal, with it; or like it: (M, K, TA:) and **سَاوَيْتُ** **هَذَا** *I raised this so as to make it equal in measure, or quantity, or amount, with that.* (TA.) And **سَوَيْتُ بَيْنَهُمَا**, and **سَاوَيْتُ**, (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****