الخَمْرَ ‡ *They passed*, or *spent*, *their night drinking wine*, or *the wine*. (A.) — See also سَمِيرٌ, in three places. ═ سَمَرَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـُ; (Ḳ;) and سَمِرَ, (Ṣ, Ḳ, in a copy of the M سَمَرَ,) aor. ـَ; inf. n. of each سُمْرَةٌ; (Ḳ;) and ▼ اسمارّ, (Ṣ, M, Ḳ,) inf. n. اِسْمِيرَارٌ; (Ṣ;) *He*, or *it*, *was*, or *became*, [*tawny*, *brownish*, *dusky*, or *dark in complexion* or *colour*; i. e.,] *of the colour termed* سُمْرَة [expl. below]. (Ṣ, M, Mṣb, Ḳ.) ═ سَمَرَهُ: see 2, first signification. — [Hence,] سَمَرَ عَيْنَهُ *i. q.* سَمَلَهَا, (M, Ḳ,) which signifies *He put out*, or *blinded*, (فَقَأَ,) *his eye with a heated iron instrument*: (Ṣ and Mṣb in art. سمل:) or *he put out*, or *blinded*, (كَحَلَ,) *his eye with a* مِسْمَار [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. فَقَأَهَا. (Ḳ.) ═ سَمَرَ اللَّبَنَ: ═ and سَمَرَ سَهْمَهُ: see 2.

2. سَمَّرَهُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) inf. n. تَسْمِيرٌ; (Ṣ;) and ▼ سَمَرَهُ, (Ṣ, M, Mgh, &c.,) aor. ـُ (M, Mṣb, Ḳ) and ـِ, (M, Ḳ,) inf. n. سَمْرٌ; (M, Mṣb;) or the former has an intensive signification; (Mṣb;) [*He nailed it*; i. e.] *he made it fast*, *firm*, or *strong*, (M, Mgh, Ḳ,) *with a nail* [or *nails*]; (Ṣ,* M,* Mgh, Mṣb, Ḳ;*) namely, a door [&c.]. (Mgh, Mṣb.) [See also سَرَدَ.] ═ سَمَّرَ اللَّبَنَ, (M, TA,) inf. n. تَسْمِيرٌ; (Ṣ;) and ▼ سَمَرَهُ, (Ḳ, TA,) aor. ـُ; (TA;) *He made the milk thin with water*; (Ṣ;) *made it to be what is termed* سَمَار [q. v.]. (M, Ḳ.) ═ سَمَّرَ, inf. n. as above, is also *syn. with* شَمَّرَ (Ṣ, M, Ḳ) and أَرْسَلَ. (M, Ḳ.) You say, سَمَّرَ سَهْمَهُ *He discharged*, or *shot*, *his arrow*; (M, TA;) as also ▼ سَمَرَهُ: (Ḳ, TA:) or the former, *he discharged it*, or *shot it*, *hastily*; (Ḳ;) opposed to خَرْقَلَ; for one says, سَمِّرْ فَقَدْ أَخْطَبَكَ الصَّيْدُ [*Discharge*, or *shoot*, thine arrow *quickly*, *for the game has become within thy power*], and خَرْقِلْ حَتَّى يُخْطِبَكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAạr, TA.) One says also, سَمَّرَ جَارِيَتَهُ *He dismissed his female slave*, or *let her go free*. (Ṣ and M, from a trad.) A'Obeyd says that this is the only instance in which سمّر, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمَّرَ الإِبِلَ *He let the camels go*, or *left them*: and *he hastened them*; syn. كَمَّشَهَا; as also ▼ أَسْمَرَهَا; 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 سَمَّرَ السَّفِينَةَ *He sent off*, or *launched forth*, *the ship*; *let it go*; or *let it take its course*. (M, TA.)

3. سامرهُ, (M,) inf. n. مُسَامَرَةٌ, (Ṣ, A,) *He held a conversation*, or *discourse*, *with him by night*. (Ṣ, M.) [See also 1, first sentence.]

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

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

سَمْرٌ *Conversation*, or *discourse*, *by night*; (Ṣ, M, Ḳ;) as also مُسَامَرَةٌ. (Ṣ, A.*) It is said in a trad., السَّمَرُ بَعْدَ العِشَاءِ, or, accord. to one relation, السَّمْرُ, *Conversation* or *discourse by night is after nightfall*. (TA.) And you say, لَا أَفْعَلُهُ السَّمَرَ وَالقَمَرَ *I will not do it as long as men hold conversation* or *discourse in a night when the moon shines*: (Ṣ:) or *as long as men hold conversation* or *discourse by night*, *and as long as the moon rises*: (Lḥ, M:) or *ever*. (M.) [See also below. The pl., أَسْمَارٌ, 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, Ḳ;) as also ▼ سامِرٌ; (Ṣ,* M, Ḳ;) 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*. (Aṣ, M, Ḳ, TA.) So in the saying حَلَفَ بِالسَّمَرِ وَالقَمَرِ *He swore by the darkness and the moon*. (Aṣ.) — *Night*: (M, Ḳ:) 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 ذٰلِكَ السَّمَرَ وَالقَمَرَ *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, Ḳ.) — 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, طُرِقَ القَوْمُ سَمَرًا *The people were come to at daybreak*. (AḤn, M.) — See also سَمِيرٌ.

سَمْرٌ *A certain kind of tree*, (M, Ḳ,) *well known*; (Ḳ;) *i. q.* طَلْحٌ [the *gum-acacia-tree*; *acacia*, or *mimosa*, *gummifera*]; (Mṣb;) or [*a species*] *of the* طَلْح, (Ṣ,) *of the kind called* عِضَاه, (Mgh, Mṣb,) *having small leaves*, *short thorns*, *and a yellow fruit* (بَرَمَة) *which men eat*: *there is no kind of* عضاه *better in wood*: *it is transported to the towns and villages*, *and houses are covered with it*: (M:) *its produce is* [*a pod*] *termed* حُبْلَةٌ [q. v.]: (TA in art. حبل:) [the *mimosa unguis cati* of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمُرَةٌ: (M, Mgh, Mṣb, Ḳ:) [in the Ṣ, سَمُرٌ is said to be pl. of سَمُرَةٌ: but it is a coll. gen. n.:] the pl. of سَمُرَةٌ is سَمُرَاتٌ, and أَسْمُرٌ, a pl. of pauc., of which the dim. is ▼ أُسَيْمِرٌ. (Ṣ.) It is said in a prov., أَشْبَهَ شَرْجٌ شَرْجًا لَوْ أَنَّ أُسَيْمِرًا ▼ [*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]. (Ṣ.) يَا أَصْحَابَ السَّمُرَةِ [*O people of the gum-acacia-tree*], in a saying of the Prophet, was addressed to the persons meant in the Ḳur xlviii. 18. (Mgh.)

سُمْرَةٌ [*A tawny*, or *brownish*, *colour*, *of various shades*, *like the various hues of wheat*; (see أَسْمَرُ;) *duskiness*; *darkness of complexion* or *colour*;] *a certain colour*, (Ṣ, Mṣb,) *well known*, (Mṣb,) *between white and black*, (M, Ḳ,) *in men and in camels and in other things that admit of having it*, but in camels the term أُدْمَةٌ is more common, and accord. to IAạr it is *in water also*; (M;) *in men*, *the same as* وُرْقَةٌ [*in camels*]; (IAạr, 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 سَمَرٌ signifying the "shade of the moon." (TA.)

السَّمَرَةُ: see السَّامِرَةُ.

إِبِلٌ سَمُرِيَّةٌ *Camels that eat the tree called* سَمُرٌ. (AḤn, M, Ḳ.)

سَمْرَمُرَةٌ The [*demon called*] غُول. (Ṣgh, Ḳ.)

سَمَارٌ *Thin milk*: (Ṣ:) *milk containing much water*: (Th, M, Ḳ:) 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 رَبَضٌ.] ═ [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.]

سَمُورٌ, applied to a she-camel, (Ḳ, TA,) *Swift*: (Ḳ:) or *generous*, *excellent*, or *strong and light*, *and swift*. (TA.)

سَمِيرٌ *i. q.* ▼ مُسَامِرٌ; (M, A, Ḳ;) i. e. *A partner in conversation*, or *discourse*, *by night*. (TA.) You say, أَنَا سَمِيرُهُ and ▼ مُسَامِرُهُ [*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 Ḳ; a sense in which this word is not there found.] — اِبْنُ سَمِيرٍ *The night in which is no moon*: [*contr. of* اِبْنُ ثَمِيرٍ:] a poet uses the phrase مَا أَسْمَرَ ▼ ابْنُ 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.]) — سَمِيرٌ is also *syn. with* دَهْرٌ [as meaning *Unlimited time*, or *time without end*]; (Lḥ, Ṣ, M, Ḳ;) as also ▼ سَمَرٌ, (Fr, M, Ḳ,) whence the saying فُلَانٌ عِنْدَ فُلَانٍ السَّمَرَ *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, (Ṣ,) اِبْنَا سَمِيرٍ means *The night and the day*. (Ṣ, M, Ḳ.) You say, لَا أَفْعَلُهُ مَا سَمَرَ ▼ ابْنَا سَمِيرٍ, (Ṣ, Ḳ,) and لَا آتِيكَ الخ, (M,) and مَا سَمَرَ ▼ ابْنُ سَمِيرٍ, and مَا سَمَرَ ▼ السَّمِيرُ, (M, Ḳ,) and مَا أَسْمَرَ ▼ ابْنَا سَمِيرٍ, and مَا أَسْمَرَ ▼ ابْنُ سَمِيرٍ, (Lḥ, M, Ḳ,) and مَا أَسْمَرَ ▼ السَّمِيرُ, (Ḳ,) i. e. [*I will not do it*, and *I will not come to thee*,] *ever*, (Ṣ,) or *in all time*, (M,) or *while night and day alternate*. (Ḳ.) And لَا أَفْعَلُهُ سَمِيرَ اللَّيَالِي (Ṣ, M) [*I will not do it*] *to the end of the nights*. (M.) — اِبْنَا جَالِسٍ وَسَمِيرٍ is expl. by AHeyth, in



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