epithet: thus,] 
means 
image: [A man cunning, or very cunning: (K, TA:) light of who makes others to hear of him]: or one says, flesh, quick in work, wicked, and clever: (TA:) or [simply] light and quick: and applied as an fame, or notoriety], (K,) whether good or bad. (Lh, TA.) 
Also A certain mongrel beast of many (S) the offenning of the wolf hearth. prey, (S,) the offspring of the wolf, begotten from the hyena: (S, Mgh, Msb, K:) fem. with 5: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., أُسْمَعُ لا من السَّبْعِ الأَزل [More quick of hearing than the سبَّع that is lean in the buttocks and thighs; or than the light, or active, and sometimes they said اسمع من سبع [more quick of hearing than a باية]. (Ṣ.)

A single hearing, or hearhening, or : سَهْعَةُ أَذُنِي فُلَانًا يَقُولُ ذَلكَ ـــ (K.) للهَ للهَ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله see عُدْنَ سَبُعَة عد ... See also عُدْنَ سَبُعَة : see

is with نَحْرَةُ وَسُبُعَةً , like as فَعَلَهُ رِئَاةً وَسُبُعَةً , like as فَعَلَهُ رِئَاةً وَسُبُعَةً , (TA.) You say, تَسْخِير it [to make men to see it and hear of it, or] in order that men might see it and hear of it. (S.) ,سَمَعَةً ♦ and ,سَمْعَةً ♦ and ,مَا فَعَلَهُ رِئَاةً وَلَا سُمْعَةً And He did it not making it notorious so as to make [men] to see and to hear [it]. (K.) And فَعُلْتُهُ ♦ آسُمِعُهُ لَكُ And تُسْمِعُتُكُ بِهِ اللهِ الل thou mightest hear it. (AZ, K.) [See also where similar phrases are mentioned and explained.] \_\_ أَنْهُ عَلَى , also, signifies What is heard, of fame, or report, &c.: (Har p. 34:) and [particularly] good report. (Id. p. 196.)

A mode, or manner, of hearing, hearkening, or listening. (K.) You say, مبعته سبعة [I heard it with a good manner of hearing]. (TA.) ــ فَلَوْنًا يَقُولُ ذَلِكَ ـــ (TA.) . ووو

سَامِعٌ 800 : أَذُنَّ سَبَعَةٌ على . سَبْعَةُ 800 : هَامِعُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّ سَامِعُ see أَذُنُ سَمِعَةً .

بِهُعَنَّةُ نَظُرَنَّةُ and سُعُعَنَّةُ نَظُرَنَةُ نُظُرِنَةً former accord. to AZ, the latter accord. to El-Ahmar, (Ṣ,) and سُعُنَّةُ نظُرتُهُ, (K,) or the second and third are without teshdeed, and mentioned by Yaakoob also, (TA in art. نظر, [but this, I think, is a mistake,]) applied to a woman, Who listens, or hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it, or opines it: (Ṣ,\* K,\* [the latter in art. نظر,] and TA:) and one also applies to her the epithet , meaning who listens, or hearkens, and does so much, or habitually. (K.)

(of the measure فَعَلْعَلْ, S) Small in the head, (S, K,) and in the body; for او اللَّمية in the K is a mistranscription for : (TA:) the land. (Lth, TA.)

and vails after thee when thou goest forth. (K, TA.) \_\_ And A tall and slender man: (K, TA:) fem. in this sense with 5. (TA.) \_\_ And A wicked, deceitful, or crafty, devil. (TA.)

[an imperative verbal n.] Hear thou: and أَدْرِكُ meaning مَنَاعِ and دَرَاكِ like (Ṣ, Ķ :)

يَسُمَاعُ: see its syn. بَسُعُ ; first sentence. \_\_\_\_\_ Also syn. with إنسَاعُ, as in three exs. expl. above ; see سُمَّع, in the middle portion of the paragraph. Also [an inf. n. used in the sense of a pass. part. n., meaning What has been heard, or heard of:] a thing that one has heard of, and that has become current, and talked of. (TA.) [Hence, used in lexicology and grammar as meaning What has been received by hearsay; i. e. what is established by received usage: as in the phrase, restricted to what has been مُقْصُورٌ عَلَى السَّهَاعِ received by hearsay; &c.: and in the phrase عُنادٌ deviating from the constant course of speech with respect to what has been receeived by hearsay; &c.; which virtually means deviating from what is established by received usage: "what has been received by hearsay" always meaning "what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times."] \_\_ [Also What is heard, or being heard, of discourse, or narration, and of matters of science. See an ex. voce مَرِدَ in art. رز And [hence,] Singing, or song; and any [musical performance whether vocal or instrumental or both combined, or any other] pleasant sound in which the ears take delight: He passed بَاتَ فِي لَهُو وَسَهَاعٍ, [He passed the night in the enjoyment of diversion and singing, &c.]. (TA.) [See an ex. in a verse cited voce أَسِمَعُ in art. سِمَعُ See also فَشَارٌ, in three

in two places.

in six places. \_\_It is also syn. with مُسَامِع [Making to hear; &c.]. (Ṣ, Ķ.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the ne, however, adds, I do not deny that, in the language of the Arabs, المعنف may be syn. with مسمع or مسمع ; but it is mostly syn. with عالم with عالم. (TA.) — Also [Made to hear; or] told; applied to a man. (Msb.) — أمّ السبيع : see المسبعان Two long pieces of wood [fixed] in the yoke with which the bull is yoked for ploughing

an inf. n. of سَهاعَة. (K.) \_ And i. q. , whence a phrase expl. above: see

in lexicology and grammar, applied to , سَهَاعَى a word &c., means Relating, or belonging, to what has been received by hearsay; i.e., to what is established by received usage. See أَــَهُاعُ.]

Light, active, or agile: and applied as an epithet to a غُول. (K.)

One who hearkens, or listens, much to what is said, and utters it. (TA.) [Its primary signification is simply One who hears, hearkens, or listens, much, or habitually: and it signifies also quick of hearing.] See also . \_ A spy, who searches for information, and brings it. (TA.) + Obedient. (TA.)

and أمع are syn.; [signifying Hearing; and hearhening, or listening; ] (Az, S, Meb, (Az, قَدِيرٌ and قَادِرٌ and مَلِيمٌ and عَالِمٌ and بَدِيرٌ. TA.) [ The latter has also an intensive signification; and hence,] السَّمِيعُ , applied to God, signifies He whose hearing comprehends everything; who hears everything. (TA.) And [hence, also,] \* this same epithet is applied to The lion that hears the faint sound (K, TA) of man and of the prey (TA) from afar. (K, TA.) You say also, سَبِيعٌ لا and أَذُنَّ سَامِعَةٌ and أَذُنَّ سَامِعَةً بَسُعُهُ ﴿ and ﴿ مُنْعَهُ ﴿ and ﴿ مُنْعَهُ ﴿ and ﴿ مُنْعَهُ ﴿ and ﴿ مُنْعَهُ ﴿ the first signifying A hearing, or a hearkening or listening, ear: and the last two, and app. all but the first, an ear that hears, or hearkens or listens, much; or that is quick of hearing:] the pl. of the last is . (K.)

fem. of سَامِعُة [q. v.]. \_\_ [It is also used as an epithet in which the quality of a subst. is predominant]: see , in the latter half of the

[More, and most, quick of hearing]: see ا بسمع; last sentence.

سُهُعَةُ [an inf. n. of 2]: see تُسْهِعَةُ

A place whence [and where] one hears, hearhens, or listens. (IDrd, K.) You say, He is where I see him and هُوَ مَنَّى بِمُواْى وَمَسْبَعِ
hear his speech; (IDrd, K;) and in like manner, ,مَوْأِي وَمَسْمَعًا and (;TA) ;هُوَ مِنْتِي مَوْأَي وَمَسْمَعً (M and K in art. رأى, q. v.,) and sometimes they said مُرى. (TA.) And مُرى Such a one is in a state in which he likes to be looked at and listened to. (T, A, TA, in art. نظر.) See also , in the latter half of the paragraph, in two places. \_\_ It is also an inf. n. of

[pass. part. n. of 4, q. v.]. وَاسْمَعْ غَيْر , in the Kur [iv. 48], means [And hear thou without being made to hear; i.e.] mayest thou not be made to hear: (Ibn-'Arafeh, K:) or mayest thou not hear, (Akh, S, Bd, Jel,) by