

8. اصطرمة: see 1, third sentence.

صوم *Skin*: [or *leather*:] (S, Mgh, Mṣb, K:) a Pers. word (S, Mṣb) arabicized, (S, Mgh, Mṣb, K,) originally جوم [correctly جوم]. (Mgh, Mṣb, TA.)

صوم is an inf. n. like صوم, (M, K,) or a simple subst.: (M, Mṣb:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هجران and قطيعة: (TA:) and صوم [likewise] signifies † *Separation from a friend*: pl. صوم. (MA. [This pl. is app. there mentioned as of صوم; but it is more probably of صوم.]) = صوم الديك: see ديك.

صوم *Tents* (أبيات) (S, M,) of men, (S,) collected together, (S, M,) separate from [those of other] men: (M:) or i. q. صوم, (O in art. صوم,) which means *a few tents* (بوت [in the O, erroneously, بوت]) of the weak sort of the Arabs of the desert: (IAḡ, O,* K, TA; all in art. صوم:) and hence, (M,) a company (M, Mṣb, K, TA) of men, (Mṣb, TA,) not many; or simply a company (TA) alighting and abiding with their camels by the side of the water: (Mṣb, TA:) pl. أصوم [a pl. of pauc.] (S, M, Mṣb, K) and أصوم, (S,) or أصوم, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أصوم,] (TA,) and صوم, (Sb, M, K,) with damm. (K.) — And i. q. صوم. (K. [So, app., in all the copies; accord. to the TK as meaning *A sort, or species*: but I think it most probable that this is a mistranscription for صوم, with which, as has been stated above, صوم is syn. accord. to the O.]) = Also i. q. صوم (M) or صوم (K) [i. e. *A soled boot*: that صوم here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] صوم signifies *A seller thereof*. (TA.)

صوم [an epithet applied to a man, but used as a subst., and therefore having for its pl. صومات]. One says, هو صوم من الصومات, [the last word said to be thus (محرّكة) in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted) written الصومات,] meaning † *He is [a person] slow to revert from his anger*. (K, TA.) = Also, [if not a mistranscription for صوم,] *A portion of silver, melted, and cleared of its dross, and poured forth into a mould*. (TA.)

صوم *A herd, or detached number, of camels*, (S, M, Mgh, Mṣb, K,) consisting of about thirty: (S:) or from twenty to thirty: (M, K:) or from thirty to five and forty: (M:) or to fifty, and forty: (K;) if amounting to sixty, termed صدعة: (TA: [but see this latter word:]) or from ten to forty: (M, Mṣb, K:) or from ten to some number between that and twenty: (M, K:) or more than a دود [which is at least two or three] up to thirty: (T voce ابل:) or about forty: (Ham p. 753:) or less than a هجمة, which is a hundred or

nearly a hundred: (Id. p. 637:) pl. صوم. (S,* M,* Mṣb.) — *A portion of property*. (TA.) — And *A detached portion of clouds*: (S, M, Mṣb, K:) pl. as above. (S, M.) — See also صوم. — And see صوم.

صوم and صوم The cutting off of the fruit of palm-trees: (S,* Mṣb, and L voce جداد:) and (L voce جداد) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) = صوم: see the next paragraph, in two places.

صوم: see صوم. = Also The last milk [remaining in the udder] after what is termed التغيريز [which is variously explained (see 2 in art. غرز), in the CK and in one of my copies of the S erroneously written التغيريز,] which a man draws when in need of it. (S, K,*) Bishr says,

• ألا أبلغ بني سعد رسولاً
• ومولاهم فقد حلبت صوماً

[Now deliver thou to Benoo-Saad a message, and to their chief, that the last milk in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK صوم] are a prov., meaning † *the excuse has reached its uttermost*: (S, K:) thus says AO: (S:) IB says that صوم in the saying of Bishr means the she-camel that is termed الصوما, that has no milk; [i. e. that the phrase means the she-camel that has now no milk has been milked;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.)

الصوم is also one of the names for War, or battle; (Aḡ, S, K,*) and so صوم, [indecl.,] like قطام: (K:) and one of the names for calamity, or misfortune. (Aḡ, S, K,*) [See also صوم.]

صوم: see صوم. — Sometimes it is applied to signify *Palm-trees themselves*; because the fruit is cut off: so in a trad. (TA.)

صوم: see صوم, in two places. — Also a she-camel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA;) cutting herself off from the other camels. (TA.)

صوم i. q. مضموم, (M, Mṣb,) Cut; cut through; or cut off, or severed: (S, Mṣb, K:) and having the fruit cut off; syn. مجدود; (S, K;) applied to palm-trees (نخل). (M.) And the former, A heap (كدس) of corn or the like that has been cut, or of which the produce has been cut off; syn. مضموم. (M, TA.) And Whose ear has been cut off entirely (الذي صومت) الأذن: pl. صوم. (TA. [See also the fem., with ة, voce بحيرة, where the pl. is said to be صوم.]) — [Applied to the lungs, it means properly *Burst asunder*. Hence the saying, جاء صوم سحر, [so in copies of the K, accord. the TA سحر, but correctly either سحر or سحر q. v., in the CK] and

صوم, which last word is obviously wrong,] meaning † *He came disappointed of attaining what he desired, or sought, and in a state of despair*. (K, TA.) And هو صوم سحر على هذا الأمر [i. e. صوم سحر or سحر] † *He is wearied and eager for this thing, or affair*. (TA.) — Also † *An affair decided, determined, or resolved upon*. (M, TA.) — Used as a subst., see صوم, in two places. — Also † *The daybreak, or dawn*; (S, M, K;) because cut off from the night; (M;) as also صوم: (S:) and the night; (ISK, M, K;) because cut off from the day; (M;) or the dark night: (S:) thus having two contr. meanings: (S, K:) and a portion thereof; (Th, M, K;) i. e., of the night; (TA;) as also صوم: (M, K:) and صوم الليل the first and last parts, or beginning and end, of the night. (TA.) The phrase in the Kur [lxviii. 20] فأصبحت كالصومير means [And it became in the morning] burnt up and black like the night: (S, M, Bd, TA:) or like the dark night, being burnt up: (Er-Rághib, TA:) or like the black night: (Kátádeh, TA:) or like the day, by its whiteness from excessive dryness: (Bd:) or like that garden of which the fruits have been cut off: (Bd, TA:*) or like the sands [that are termed صوم (see صوم)]: (Bd:) or the meaning of صوم in this instance is that which here next follows. (TA.) — *Black land, that does not give growth to anything*. (K.) — And *A piece of wood, or stick, which is placed across upon the mouth of a kid*, (M, K,) or of a young weaned camel, and then tied to his head, (M,) in order that he may not suck. (M, K.) — See also صوم.

صوم † *A man* (TA) who follows his own opinion, cutting himself off from consultation with others: (M, TA:) or who acts with penetrative energy, or vigorousness and effectiveness, in the performing of his affairs: an inf. n. used as an epithet. (TA.)

صوم What is cut off [of the fruit] of palm-trees. (Lḡ, M.)

صوم Land (أرض) of which the seed-produce has been reaped: (S, K:) of the measure فعيلة in the sense of the measure مفعولة. (TA.) — And *A portion*, (S, M, K,) or *large portion*, (TA,) detached from the main aggregate, of sand; (S, M, K;) as also صوم: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أفعى صوم (S) or صوم (K) [A viper of a detached sand-heap or of detached sand-heaps]; like as one says حية خال. (S in art. خل.) — And *A group, or an assemblage*, (S,) or a detached number, (M,) of the trees called غضا, and سلم, (S, M,) and أرطى, and of palm-trees; and likewise صوم, of أرطى, and of سلم. (M.) — See also صوم, in two places. = Also † *Decision, or determination*, (S, M, K, TA,) على شيء [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want upon accomplishment of which one has decided,