

or he stopped the head of the flask or bottle, and bound it; as also **أَصْرَهُ** : (K:) or **أَصْرَ الْغَارُورَةَ** signifies he put a **صِمَام** to the flask or bottle. (S, K.) — And **صَمَّرَ الْجُرْحَ**, aor. ², inf. n. **صَمَّر**, He bound the wound, and put upon it a bandage with medicament. (M.) — And **صَمَّهُ**, (S, M, K), inf. n. **صَمَّر**, (M,) He struck him, (S, K,) or it, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And **صَمَّرَ**, with **دَامَم**, He was struck vehemently. (IAar, TA.)

2. **صَمَّرَ**, said of a sword, (S, M, K, TA,) accord. to the K, signifies *It struck the joint, and cut, or severed, it*: or *i. q. طَبَّقَ*: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) *it penetrated into the bone, and cut, or severed, it*; but when it strikes the joint, and cuts, or severs, it, one says **طَبَّقَ**; a poet says, describing a sword,

يُصَمِّرُ أَحْيَانًا وَحِينًا يَطْبِقُ

[It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.]: (S, TA:) or *it passed into the bones*: (M:) and **صَمَّرَ**, said of a sword, signifies the same: (M, TA:) or **تَضَمَّرَ** signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from **الصَمِير** in the ear. (Ham p. 326.) — And hence **تَضَمَّرَ** signifies also † A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi suprâ.) One says, **صَمَّرَ عَلَى كَذَا** † He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) — And **صَمَّرَ**, (S, M, K, TA,) inf. n. **تَضَمَّرَ**, (M, K,) † He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, M, K, TA,) in an affair, (M, M, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also **صَمَّرَ**. (K.) — And † He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or **صَمَّرَ فِي عَضَّتِهِ** he infixed his teeth [or canine teeth] in his bite. (A, TA.) — And **صَمَّرَ** **الْفَرَسَ الْعَلْفَ** † He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K,* TA.) — And **صَمَّرَ** **صَاحِبَهُ الْحَدِيثَ** † He made his companion to retain the narrative, or story, in his memory. (K,* TA.) — See also the next paragraph.

4. **أَصْرَ**, intrans.: see 1, first and fourth sentences. — **أَصْرَهُ** He, (God, S, M, K,) or it, (a disease, M,) rendered him deaf; (S,* M,* M, K,*) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — [Hence,] **أَصْرَنِي الْكَلَامَ** † He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) — [Hence, **أَصْرَهُ** signifies also † He, or it, caused him to be as though he heard not. — And hence, † He, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not hearing, returns no reply to a

call, or question; to be dumb, or mute.] One says, **أَصْرَ اللَّهُ صَدَاهُ** † [May God make his echo to return no sound;] meaning *may God destroy him*: (TA:) a prov., said in imprecating death upon a man; the **صَدَى** being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the **صَدَى** hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, **صَمَّرَ** likewise signifies † He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his *Chrest. Arabe*, sec. ed., iii. 379.] — And **أَصْرَهُ** [in the CK **أَصْرَهُ**] also signifies *He found him to be deaf* [i. e. deaf]. (S, M, K.) One says, **أَصْرَهُ نَادَاهُ** [He called him, or called to him, and found him to be deaf]. (TA.) And **أَصْرَ دَعَاؤُهُ** His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) — See also 1, near the end.

6. **أَصْرَ** He feigned himself to be deaf [i. e. deaf]. (S.) [It is intrans. and trans.] You say, **أَصْرَ عَنْهُ** and **تَصَامَرَهُ** He feigned to him that he was deaf. (M.) And **تَصَامَرَ** **الْحَدِيثَ** (M, K) and **تَصَامَرَهُ** (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K,*) **تَصَامَرْتُ مِنْهُ** means **تَصَامَرْتُ مِنْهُ** [or **عَنْهُ**], i. e. I made a show of being deaf [to it], and feigned myself inattentive [to it]. (Ham p. 169.)

R. Q. 1. **صَمَّرَ**: see 2, in two places. — **صَمَّرَتِ الصِّمَّةُ**, (TK,) inf. n. **صَمَّرَ**, (K, TK,) The female hedge-hog uttered its cry. (K,* TK.)

الصَّمِيرُ a name for † Calamity, or misfortune; (S, TA;) as also **الصِّمَّةُ**, (TA,) and so **صَمَامَرٌ**, like **قَطَامَرٌ**, in a phrase mentioned in the first paragraph, q. v. (S, K.) [See also this last word below.] — And † The lion; (S, M, K;) as also **الصِّمَّةُ**, (M, M, K,) thus called because of his courage, [i. e. from the latter word as signifying "courageous," but accord. to the M, K the reverse is the case,] (M,) and so **الصَّمِيرُ** and **الصَّمَامَرُ**: (K:) the pl. of **صَمِيرٌ** is **صَمِيرٌ**. (TA.)

صَمِيرٌ Courageous; (S, M, M, K,) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Râghib, TA.) — See also the next preceding paragraph, in three places. — Also A male serpent: (S, K:) pl. **صَمِيرٌ**. (S.) — And A female hedge-hog. (K.) — See also **صَمَامَرٌ**.

صَمَّرَ inf. n. of the intrans. verb **صَمَّرَ** [q. v.]. (S,* M, M, K,) — See also **صَمَّرَ**, in four places.

صَمَامَرٌ [an imperative verbal noun, like **نَزَالٌ** &c.]. One says, **صَمَامَرِ صَمَامَرِ**, meaning *Feign ye deafness, in silence*. (S, K.) Also meaning *Charge ye upon the enemy*. (AHeyth, TA.) — Also † Hard, or severe, calamity or misfortune; and so **الصَّمَامَرُ**; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or **الصَّمَامَرُ** signifies [simply] calamity, or misfortune: (S:) and **صَمَامَرٌ دَاهِيَةٌ** signifies a calamity, or

misfortune, [as though] closed up, and hard. (M.) See also **الصَّمِيرُ**, above.

صِمَامَرٌ The **سَدَادٌ** [or stopper], (S, M, K,) [i. e.] the thing that is put into the mouth, (M, K,) of a flask, or bottle: (S, M, M, K,) and its **سَدَادٌ** [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the **عَفَاصُ** [which has the latter meaning]: (M, K:) or it signifies the thing that is put into the head of the flask, or bottle; and **عَفَاصٌ** signifies the "thing [or piece of skin] that is tied upon it:" (M:) and **صِمَامَرٌ** signifies the same as **صِمَامَرٌ**, (IAar, K,) as also **صِمَامَةٌ**. (K.) — Also The **فَرْجٌ**; perhaps for **مَوْضِعُ صِمَامَرٍ**: (Mgh, TA:) so in a trad., in which it is said that the **الْوَطْءُ** should be in one **صِمَامَرٍ**: but, as some relate it, the word is there with **سَ** [i. e. **سِمَامَرٍ**]. (TA.)

صَمِيرٌ The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the **صَمِيرُ** [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to **وَشِيظٌ**, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 359.) — [Hence,] The heart: so in a saying of a poet cited voce **دَلَفٌ**. (Ham p. 678.) — And hence, also, (TA,) † The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, M, K, TA) of any kind. (M.) One says, **هُوَ فِي صَمِيرِ قَوْمِهِ** † [He is of the choice, best, or most excellent, of his people or party; of the main stock thereof; or of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof]: (S, TA:) contr. of **شَطْلَى** (S in art. **شَطْلَى**) [and of **شَيْءٌ**, q. v.]. — And † The greatest intenseness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intenseness or vehemence or violence thereof. (M.) — And † The middle [or core] of the heart. (M, K.) — And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) — Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons, (M,) and to a pl. number, (M, K,) † Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.)

صِمَامَةٌ: see **صِمَامَرٌ**.

صَمَانٌ Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also **صَمَانَةٌ**: (M, K:) or the latter is a n. un.; and the former signifies hard ground: (Ham p. 285:) or rugged ground, (S, M,) falling short of what is called **جَبَلٌ**: (M:) it is so called because of its hardness. (TA.)

صَمَانَةٌ: see the next preceding paragraph.

صَمَّرٌ Very niggardly or tenacious: (K:) or niggardly, or tenacious, in the utmost degree.