

(IAar, TA.) — See also the next paragraph. — [And see **صَمِيرٌ**.]

صَمِيرٌ, (S, M, K,) applied to a man, (S, M,) *Thick*: (A'Obeyd, S:) or *short and thick*: (M, K:) or it signifies, (S,) or signifies also, (K,) *bold, or daring; that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*: (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] i. q. **مُصِيرٌ** [and **مُصِيَةٌ** (in the CK **مُصِيرٌ** is erroneously put for **مُصِيرٌ**) i. e. *that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*], (M, K,) as also **صَمِيرٌ**, (K, TA,) or **صَمِيرٌ**, (so in a copy of the M,) and **صَمِيرٌ**, and **صَمِيرَةٌ**, and **صَمِيرٌ**, and **صَمِيرٌ**, (M, K, the last omitted in the TA,) and **صَمِيرَةٌ**: (K:) or *strong, robust, or hardy*: or *compact in make*: (M, in relation to all of these epithets:) or **صَمِيرٌ**, applied to a man, has the former of these two meanings: or the latter of them; as also **صَمِيرٌ**, and **صَمِيرٌ**: and, accord. to AO, **صَمِيرٌ** applied to a horse, and **صَمِيرَةٌ** to a mare, signify *strong, firm, compact in make*. (TA.) — See also **صَمِيرَةٌ**.

صَمِيرٌ: see the next preceding paragraph, in two places: — and see also **الصَمِيرُ**.

صَمِيرَةٌ inf. n. of R. Q. 1 [q. v.] — See also the paragraph here following.

صَمِيرَةٌ A company, or collection, (M, K,) of men; like **زَمِيمَةٌ**; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. **زَمِيمَةٌ**, this is said of **زَمِيمَةٌ** and **صَمِيرَةٌ**]:) pl. [or rather coll. gen. n.] **صَمِيرٌ**. (M, K.) — Also The middle of a people or party; and so **صَمِيرَةٌ**. (K.) — And A rugged [hill such as is termed] **أَكْبَةٌ**, of which the stones are almost erect. (En-Nadr, TA.)

صَمِيرٌ, (S, K,) or **صَمِيرٌ**, (M,) and **صَمِيرَةٌ**, (S, M, K,) [in the CK, erroneously, **صَمِيرَةٌ**,] A sword, (K,) or a sharp sword, (S, M,) that will not bend. (S, M, K.) **الصَمِيرُ**, (S, K,) or **الصَمِيرَةُ**, (M,) was the name of The sword of 'Amr Ibn-Maadee-Kerib. (S, M, K.) And some of the Arabs make **صَمِيرَةٌ**, thus without tenween, imperfectly decl., to be the name of A particular sword. (IB, TA.) — See also **صَمِيرٌ**.

صَمِيرَةٌ: see the next preceding paragraph, in three places: — and see also **صَمِيرٌ**.

صَمِيرٌ: see **صَمِيرٌ**: — and see also **الصَمِيرُ**.

صَمِيرَةٌ: see **صَمِيرٌ**.

أَصْرٌ applied to any animal, (Mgh,) *Deaf*; (S, M, Mgh, Msb, K;*) [or] *having a stoppage of the ear, and a heaviness of hearing*; (M, K:) fem. **أَصْرَةٌ**: (Mgh, Msb:) pl. **أَصْرٌ** (M, Msb, K) and **أَصْرَانٌ**. (M, K.) A poet says,

أَصْرٌ عَمَّا سَاءَ سَمِعَ

(TA,) a prov., (Meyd,) meaning *Feigning himself deaf to that which displeases him*, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but *hearing* (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

وَلِي أُذُنٌ عَنِ الْفَحْشَاءِ صَمًا

[And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise, **دَعَا دَعْوَةَ الْأَصْرِ** + *He called him [with the call of the deaf, meaning,] with extraordinary force*. (TA.) And **ضَرَبَهُ ضَرْبَهُ الْأَصْرِ** + *He beat him [with the beating of the deaf, meaning,] uninterruptedly and excessively*; because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And **لَمَعَ بِتَوْبِهِ لَمَعُ الْأَصْرِ** + *He (one warning a people from afar) made a sign by waving his garment continually, as does the deaf*; as though he heard not the reply. (TA.) And **حَمِيَةُ الْأَصْرِ** (M, K, TA) and **صَمَاءٌ** (TA) + *A serpent that will not accept charming*; (M, K, TA;) as though it heard it not; (M;) *that will not obey the charmer*: (TA:) and [in like manner] the epithet **صَمْرٌ** is applied to scorpions. (M.) And **رَجُلٌ أَصْرٌ** + *A man whom one does not hope to win over, and who will not be turned back from the object of his desire*; (M, K, TA;) as though he were called and would not hear. (M, TA.)

And **دَهْرٌ أَصْرٌ** + [Inexorable fortune;] as though one complained to it and it would not hear. (M.) And **الصَّمَاءُ** and **دَاهِيَةٌ صَمَاءٌ** as expl. voce **صَمَامٌ**, q. v. And **فِتْنَةٌ صَمَاءٌ** + *A sedition, or the like, that is severe, or hard to be borne*; (S, Msb;) *to the allaying of which there is no way*; because of its having gone to the utmost extent. (TA. [See also **أَبْكَرٌ**].) And **أَمْرٌ أَصْرٌ** + *An affair, or event, that is severe, or hard to be borne*. (TA.) And **صَمْرٌ** is tropically attributed to **الجَلْمُ**: (M:) a poet, cited by Th, says,

**قُلْ مَا بَدَأَ لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ
جَلْمِي أَصْرٌ وَأُذُنِي غَيْرُ صَمَاءٍ**

[The last word I find written thus, app. for the sake of the rhyme: i. e. *Say what occurs to thee, of falsehood and of lying: my forbearance is deaf, i. e. insensible, to it, though my ear is not deaf*]. (M, TA.) **صَمَاءٌ** is applied to a **قَطَاةٌ** [or bird of the species termed **قَطَاةٌ**, and may in this case be rendered + *Small-eared, or dull-eared, being applied thereto] because of the **سَكَاةٌ** [i. e. smallness &c.] of its ear or because it is deaf when thirsting. (M.) And **الأَصْرُ** [as though meaning + *The deaf-mute*] is an epithet applied to **رَجَبٌ**, (S, M, Msb, K,) the month thus named, (Msb,) which the people of the Time of Ignorance called **شَهْرُ اللَّهِ** **الأَصْرُ**, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Msb, K,*) shouting **يَا لَفْلَانِ** and **يَا صَبَا حَاهُ**, (M, K,) nor the*

commotion of fight, (Kh, S, Msb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like **نَائِرٌ** in the phrase **نَائِرٌ نَائِرٌ**; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called **الْأَصْرُ**. (M. [See also **الأَصْبُ**, and **مُحَرَّمٌ**, and **شَهْرٌ**].) — And [as that which is without a cavity is generally non-sonorous,] one says **حَجَرٌ أَصْرٌ** meaning + *Hard* (S, M, Msb, K) and *solid* (S, Msb, K) stone: (S, &c. :) and **صَخْرَةٌ صَمَاءٌ** + *a hard and solid rock*: (K, TA:) or this latter signifies + *a rock in which is no crack nor hole*: pl. **صَمْرٌ**. (TA.) And **قَنَاةٌ صَمَاءٌ** + *A compact spear-shaft*. (M.) — **الصَّمَاءُ** also signifies + *The earth, or ground*. (M:) And **أَرْضٌ صَمَاءٌ** + *Rugged ground*: pl. **صَمْرٌ**. (K.) — Also [app. + *The vermiform appendage of the caecum*;] *the thin, or slender, extremity of the عَفْجَةُ*: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, **عَفْجَةُ**: but the right reading is evidently **عَفْجَةُ**, which is said in the TA, in art. **عَفْجٌ**, to be, like **أَعْفَاجٌ**, a pl. of **عَفْجٌ** and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) — And **نَاقَةٌ صَمَاءٌ** + *A fat she-camel*: (K, TA:) and, (K,) or as some say, (TA,) *one that has just conceived, or become pregnant*. (K, TA.) — **اِسْتِمَالُ الصَّمَاءِ**, (S, Msb, K, TA,) which is forbidden in a trad., (TA,) is + *The covering oneself with his garment, like [as is done in the case of] the شِمْلَةُ of the Arabs of the desert with their [garments called] أَكْسِيَةٌ [pl. of **كَسَاءٌ**]; (A'Obeyd, S;) i. e. *the turning the كَسَاءُ, from the direction of one's right, upon his left arm and the part between his left shoulder-joint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both*: (A'Obeyd, S, K:) or *the wrapping oneself with the garment without making to it a place from which to put forth the hand*: (Msb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is *the wrapping one's body and arms with one garment, not having upon him another, and then raising it [in the K, as is said in the TA, **يَضَعُهُ** is erroneously put for **يَرْفَعُهُ**] on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it*: (A'Obeyd, S, K:) [but] with the Arabs, **لِبْسَةُ الصَّمَاءِ** means *the covering one's whole body with his garment, and not raising a side from which to put forth his hand*: (Mgh:) when you say, of a man, **اِسْتَمَلَ الصَّمَاءَ**, it is as though you said, **اِسْتَمَلَ الصَّمَاءَ**; for **الصَّمَاءُ** is a sort of **اِسْتِمَالٌ**. (S.) [See also **اِسْتَمَلَ**, and **الصَّمَاءُ**, in art. **شَمَلٌ**.]) — **جَذْرٌ أَصْرٌ** + *A surd, or an irrational, root, in arithmetic*; which is known only to God, accord. to a saying of 'A'isheh: opposed to **جَذْرٌ نَاطِقٌ**. (Mgh in art. **جَذْرٌ**.) — **فِعْلٌ أَصْرٌ** A surd verb*