

is a term sometimes used in grammar, as meaning a trilateral-radical verb of the class commonly called **مُضَاعَفٌ** of which the second and third radicals are the same letter.]

صَوْتٌ مُصِرٌّ A sound, or noise, or voice, that deafens the ear-hole. (TA.)

أَلْفٌ مُصِمِّرَةٌ + A thousand completed; like **مُصِمِّرَةٌ** and **مُصِمَّتٌ**. (TA in art. **صمت**.)

مُصِمِّرٌ A sword that passes into the bones: (M:) or that penetrates into that which is struck with it. (TA.) — See also **صِمِرٌ**. — And + A strong camel: so says Abou-'Amr Esh-Sheybānee: and he cites the saying,

حَمَلْتُ أَلْقَابِي مُصِمِمَاتِيهَا

[as meaning I loaded their strong camels with my burdens]: (TA:) or the **مُصِمِمَاتُ**, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ḥam p. 791.)

صمت

1. **صَمِتَ**, (S, M, A, Mgh, Mṣb,) aor. ʔ, (S, M, Mṣb,) inf. n. **صَمْتٌ** (S, M, A, Mgh, Mṣb, K) and **صَمْتٌ** (M, L, TA) and **صَمُوتٌ** and **صَمَاتٌ**, (S, M, Mgh, Mṣb, K,) or the first of these is the inf. n. and the rest are simple subs.; (M;) and **أَصَمِتُ**, (S, M, Mṣb,) inf. n. **أَصِمَاتٌ**; (K;) and **صَمِتَ**, inf. n. **تَصَمِيْتُ**; (S, K; but only the inf. n. is mentioned;) *He was, or became, silent, mute, or speechless*; syn. **سَكَتَ**: (S, A, Mṣb, K:) or *he was, or became, long silent or mute or speechless*: (M, Mgh:) but there is a difference between **سَكَتَ** and **صَمِتَ**; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rághib, MF and TA in art. **سكت**.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) **لَا صَمِتَ يَوْمًا إِلَى اللَّيْلِ**, or **يَوْمًا**, or **يَوْمًا**, i. e. *There shall be no keeping silence a whole day [until night]*. (Ks, K, TA. [In the "Jámi' es-Sagheer," we find **صَمَاتٌ** instead of **صَمِتَ**: and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And **إِذْنَهَا صَمَاتًا** [in another trad., relating to the asking a virgin if she consent to be married, lit. *Her permission is her silence*, means *her silence is like her permission*, i. e. it suffices. (Mṣb.) One says also, **جَاءَ بِمَا صَاءَ وَصَمِتَ**, [He brought what was vocal and what was mute]; **مَا صَاءَ** meaning *sheep, or goats, and camels*; and **صَمِتَ**, *gold and silver*: (IAṣr, TA:) **صَاءَ** in this saying is formed by transposition from **صَأَى** [q. v.]. (S in art. **صأى**.)

2. **صَمِتَهُ**, (M, A, K,) inf. n. **تَصَمِيْتُ**; (S;) and **أَصَمِتَهُ**; (M, A, Mṣb, K;) *He made him, or rendered him, silent, mute, or speechless*: (S, A, Mṣb, K:) or *he made him, or rendered him, long silent or mute or speechless*. (M.) — [Hence,]

فِي صَبِيكِ Feed thy child with that which will silence it [or quiet it]. (A, TA.) — And **صَمِتَ الرَّجُلَ** He inclined to the man who complained to him by reason of his complaint [and so quieted him; or he cared for the complaint of the man and so quieted him: see **مُصِمَّتٌ**]. (M, TA.) — See also 1, first sentence.

4. **أَصَمْتَهُ**: see 2. — [Hence,] **لَمْ يُصِمْتَهُ ذَلِكَ** That did not suffice him [so as to quiet him]: said only of what is eaten and drunk. (TA.) — And **أَصَمْتَهُ** He made it to be solid, not hollow; without a cavity. (A'Obeyd, S, K.) [For that which is without a cavity is generally non-sonorous.] — And **أَصَمَّتِ الْأَرْضُ**, or **أَصِمَّتِ**, (accord. to different copies of the K, the latter accord. to the O,) *The land became altered* (أَحَالَتْ) [so as to be rugged, or hard, app. in consequence of its having been left untilled and unsown,] at the end of two years, (O, K,) and had rugged patches of urine and dung. (O.) — See also 1, first sentence. — **أَصَمِتُ** also signifies *He was, or became, tongue-tied*, (O, TA,) and *spoke not*; (TA;) said of a sick man. (O, TA.)

صَمْتَةٌ a subst. from **صَمِتَ** [as such signifying *Silence, muteness, or speechlessness*; like **صَمِتٌ** used as a subst., and **صَمْتٌ** &c.; and like **سَكْتَةٌ** and **سَكْتَةٌ**]. (M, TA.) — And (M, TA) *A thing*, (M, A, K, TA,) i. e. *food*, (A, K, TA,) or *the like*, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or quiets] (M, A, K, TA) a child; (A, K, TA;) as also **صَمْتَةٌ**; (Lh, M, TA;) like **سَكْتَةٌ** [in this sense as well as in the former sense]. (S.) A date is called **صَمْتَةٌ الصَّبِيّ** [The quieter of the child], (M, TA,) and **صَمْتَةٌ الصَّغِيرِ** [The quieter of the little one], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, **مَا عِنْدَهَا مَا عِنْدَهَا** She has not as much as would silence [or quiet] her child during one night. (A.) And **صَمْتَةٌ لَيْلَةً** and **صَمْتَةٌ لَيْلَةً** and **صَمْتَةٌ لَيْلَةً** He has not what would feed and silence [or quiet] his household, or family. (Lh, M.)

صَمْتَةٌ: see the next preceding paragraph, in two places.

مَا ذُقْتُ صَمَاتًا [I did not taste, or have not tasted,] anything. (K.)

رَمَاهُ بِصَمَاتِهِ, (AZ, S, A, K, [in a copy of the M **بِصَمَاتِهِ**, but this I think a mistranscription,]) or **بِصَمَاتِهِ**, (K accord. to the TA, and so in the M in art. **سكت**,) [both probably correct, for] one says also **بِسَكَاتِهِ** (AZ, S) and **بِسَكَاتِهِ**, (S, M, A, K, in art. **سكت**.) *He* (a man, AZ, S, or God, A) *smote him, or afflicted him, with a thing that silenced him*. (AZ, S, M, A, K.) [See **رَمَاهُ بِسَكَاتِهِ**, in art. **سكت**.] — **صَمَاتٌ** signifies also *Thirst*: (As, TA:) or *quickness of thirsting*, (M, K, TA,) in men and in beasts. (M, TA.)

فَلَانَ عَلَى صَمَاتِ الْأَمْرِ Such a one is, or was, at the point of accomplishing the affair. (S.)

And **أَنَا عَلَى صَمَاتِ حَاجَتِي** I am at the point of accomplishing my want. (M.) And **بَاتَ عَلَى صَمَاتِ أَمْرِهِ** He passed the night resolved upon his affair. (TA.) And **هُوَ بِصَمَاتِهِ** He is at the point of [attaining] his purpose: (M, TA:) Abou-Málik says that **صَمَاتٌ** signifies **قَصْدٌ** [i. e. *purpose, intention, &c.*]. (TA.) And one says, **بَاتَ مِنَ الْقَوْمِ عَلَى صَمَاتٍ** He passed the night in a place where he was seen and heard by the people, near to them. (S, TA.)

دُرْعٌ صَمُوتٌ † A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L, TA:) or a heavy coat of mail. (K.) And **جَارِيَةٌ صَمُوتُ الْخُلُخَالِيْنَ** † A girl, or young woman, having thick legs, from whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [لَهَا in the CK is erroneously put for لَهَا.]) And **سَيْفٌ صَمُوتٌ** † A sword that penetrates deeply into the thing struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA.) And **ضَرْبَةٌ صَمُوتٌ** † A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.) — And **شَهْدَةٌ صَمُوتٌ** † A honey-comb that is full: not having a cell empty. (A, K.)

صَمَاتَةٌ: see **رَمَاهُ بِصَمَاتِهِ**, above.

صَمِيْتُ, applied to a man, (S,) i. q. **سَكِيْتُ**, (S, K, TA,) [i. e. *Much, or often, silent or mute or speechless*; or] *long silent &c.* (TA.)

صَامِتٌ Silent, mute, or speechless: (Mṣb:) pl. **صَامِتُونَ** (K, vii. 192) [and **صَمُوتٌ**, occurring in the K in art. **زمر**]. [Hence,] one says, **مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ** [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant *gold and silver*; (S, M, Mṣb, K;) and by the latter, *camels*, (S, K,) and *sheep or goats*, (S,) or *animals*: (M:) i. e. *he has not aught*. (S.) — Also, of camels, † *Twenty*, (O, K,) and *the like*. (O.) — And of milk, † *Such as is thick*. (S, O, K.)

مُصِمَّتٌ: see **أَصَمِتُ**.

بَلْدَةٌ إِصْبِتٌ and **لَقِيْتَهُ بِوَحْشٍ إِصْبِتٌ** AZ explains as meaning [I met him, or met with him, or found him,] in a desert place, in which was no one to cheer by his company: (S: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, **بَلْدَةٌ إِصْبِتٌ**; but the phrase commonly known is **بَلْدَةٌ إِصْبِتٌ**: (M:) or **تَرَكْتُهُ بِبَلْدَةِ إِصْبِتٍ** [I left him] in the desert, or waterless desert: or in such a place that it was not known where he was: (K:) and **بَصْحَرَاءُ إِصْبِتٌ** (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and **بَوْحِشٍ إِصْبِتٌ** and **إِصْبِتَةٌ**, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning *in the desert, or waterless desert*: (M:) and some say, **بَوْحِشٍ إِصْبِتِيْنَ**: (TA:)