

back with the woollen garment called *نَمْرَة*.] — And *صَلَّيْتُ الْعَصَا بِالنَّارِ* I made the staff supple, and straightened it, by means of fire: (S:) or *صَلَّى عَلَى النَّارِ*, (M, K,) inf. n. *تَصْلِيَةٌ*; (K;) and *تَصَلَّاهَا*; he parched and darkened the staff upon the fire; syn. *تَوَحَّاهَا*: (M, K:) or *صَلَّى الْعَصَا* he straightened the staff by turning it round over the fire: (T in art. *دوم*: see an ex. in a verse cited in that art., conj. 10:) and *صَلَّيْتُ الْقَنَاةَ* I straightened the spear-shaft by means of fire: (A, TA:) and *صَلَّيْتُ الْعُودَ بِالنَّارِ* I rendered supple the stick, or branch, by means of fire. (Msb.)

4: see 1, second sentence; and third sentence in two places.

5: see the next paragraph, in two places: — see also 1, latter half, in five places: — and see 2, last sentence.

8. *بِالنَّارِ اصْطَلَى* He warmed himself (M, K) [*by means of the fire*]: (M:) one says, *اصْطَلَيْتُ بِالنَّارِ* and *تَصَلَّيْتُ بِهَا* [app. meaning *I warmed myself by means of the fire*]: (S:) or *اصْطَلَى النَّارَ* and *بِالنَّارِ* mean *he became warm by means of the fire*: and *تَصَلَّى بِالنَّارِ*, he became burnt by the fire. (MA.) Hence, in the *Kur* [xxvii. 7 and xxviii. 29], *لَعَلَّكُمْ تَصْطَلُونَ* [May-be ye will warm yourselves]: (TA:) in relation to which it is said that the time was winter, and therefore *الِإِصْطِلَاءِ* was needed. (M, TA.) — It is also said of the chameleon, as meaning *He repaired to the sun*. (M and L in art. *شَقْدَان*: see an ex. in a verse cited voce *شَقْدَان*.) — And one says of a courageous man, with whom one cannot cope, *لَا يُصْطَلِي بِنَارِهِ* [lit. *One cannot warm himself by means of his fire*; meaning *† one cannot approach him when he is inflamed with rage, especially in fight, or battle*]. (S.) The phrase may be also used satirically, as meaning *† One will not seek his hospitality*. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) — See also 1, latter half, in two places.

*صَلَّى*: see *صَلَاة*.

*صَلَاة*: see *صَلَاة*.

*صَلَاة* Roasted, broiled, or fried, flesh-meat. (S, M, K.) — And, as also *صَلَّى*, (S, M, K,) the former with *kesr* and the latter with *fet-h*, (S,) *Fuel*; (S, \*M, K;) syn. *وَقُودٌ*; (M, K, TA; [in the *CK*, erroneously, *وَقُود*];) i. e. *مَا تَوْقَدُ*; (TA;) you say *صَلَاةَ النَّارِ* and *صَلَّى النَّارَ*: (S:) or both signify *fire*: (M, Mgh, K:) or *صَلَاةٌ* signifies the *heat of fire*. (Msb.) One says, *هُوَ أَحْسَنُ مِنَ الصَّلَاةِ فِي الشِّتَاءِ* [It, or he, is better than fire in winter]. (TA.)

*صَلَّى*: see *مَصْلَى*.

*صَلَاةٌ*: see what next follows.

*صَلَاةٌ* and *صَلَاةٌ*, (S, M, Mgh, K,) the latter with *◌* because *صَلَاةٌ* is used as the pl., [or rather coll. gen. n.,] but not by those who say *صَلَاةٌ*, (Sb, M,) [for] the pl. [of this] is *صَلَى* and *صَلَى*

(K) and *صَلَايَاتٌ*, (MA,) i. q. *فَهْرٌ* [i. e. *A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like*]: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K:) or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called *مِدْوَكٌ*. (MA.) Imra-el-Keys [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase *صَلَاةٌ حَنْظَلٌ*, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, *صَرَاةٌ* and *صَرَاةٌ*].) — Also, (K,) as being likened thereto, (TA,) *† The forehead*. (K.) — And the former word, *A rough, rugged, سَرِيحَةٌ* [or long strip] of [high ground such as is termed] *قَفٌّ*. (Ish, Az, TA.)

*صَلْيَانٌ*: see art. *صَل*.

[*صَالٍ* is expl. by Freytag as meaning *Heated or warmed* ("calectus"), and *burnt*: and the pl. is said by him to be *صَلَى*: but he names no authority: if this be correct, it must be a possessive epithet from *صَلَى*.]

*صَالِيَةٌ* A support for the cooking-pot, such as is termed *أُنْفِيَّةٌ*. (MA.)

*مَصْلَى* Roasted, broiled, or fried; as also *صَلَّى*. (Ham pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., *أُتِيَ بِشَاةٍ مَصْلِيَّةٍ* i. e. *A roasted sheep, or goat, was brought*. (S, TA.) — And *صَيْحَانِيَّةٌ* means [A date of the sort called *صَيْحَانِيٌّ*] dried in the sun. (A, TA.)

*أَرْضٌ مَصْلَاةٌ* A land abounding with the plant called *صَلْيَانٌ*. (K.)

*مَصْلَاةٌ* A snare that is set up for birds &c.: (S, M, \*) pl. *مَصَالٍ*. (S, M.) It is said in a trad., *مَصَالِيٌّ وَفُحُوعًا* (S) or *إِنَّ لِلشَّيْطَانِ فُحُوعًا وَمَصَالِيٌّ* i. e. [Verily to the Devil belong snares and traps] with which he catches men. (M.)

*مُصْطَلَى* The limbs of a man, or his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. *برد*;) or the face and extremities. (Z, TA.) One says, *بَرَدَ الْمَوْتُ عَلَيَّ مُصْطَلَاةً*. (AHeyth, L in art. *برد*: see 1 in that art.)

### ص

1. *صَمَّرَ*, (S, M, Msb, K,) and *صَمِرَ*, which is extr., (M, K,) [first pers. of each *صَمِمْتُ*] aor. *يَصْمُرُ*, (M, Msb, K,) inf. n. *صَمْرٌ* (S, \*M, Msb, K) and *صَمْرٌ*; (M, K;) and *أَصْمَرَ*; (S, M, Msb, K;) *He was, or became, deaf*; (M, \*Msb, K;\*) [or] *he had a stoppage of the ear, and a heaviness of hearing*. (M, K.) And *صَمِمَتِ الْأُذُنُ*, aor. as

above, inf. n. *صَمْرٌ*, *The ear was, or became, deaf*. (Msb.) — [And *He was, or became, as though he heard not*.] One says, *صَمِرَ عَنْهُ* [He was as though he heard not him, or it; he was deaf to him, or it]; (M;) and *أَصْمَرَ عَنْهُ* [meaning the same]. (S, M.) — [Hence *صَمْرٌ* signifies also *† He or it, uttered, or made, no sound or noise*; like him who, not hearing, returns no reply to a call or question; *† was dumb, or mute*.] One says, *صَمِمَتْ حَصَاةٌ بَدَمٍ* [A pebble made no sound in falling upon the ground by reason of blood]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (Aḡ, S, M, Meyd, K, TA,) because it would not fall upon the ground: (Aḡ, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Keys, *صَمِيَّ أَبْنَةَ الْجَبَلِ*, (S, K,) in the following verse:

• *بَدَلْتُ مِنْ وَاوِلٍ وَكِنْدَةَ عَدُوِّ* •  
• *وَأَنْ وَفِيهَا صَمِيَّ أَبْنَةَ الْجَبَلِ* •

† [I have been given in exchange, for *Wā'il* and *Kindeh*, *Adwān* and *Fahm*: *make no sound, O pebble*: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, *O echo*; (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or *O calamity*; the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning *be dumb, O calamity*; said by Aḡ to be applied in relation to an event deemed excessively foul or evil: (TA:) or *O serpent*; (Meyd, TA;) which is said to be the primary meaning: (Meyd:) or *O rock*. (AHeyth, K, TA. [See also the second of the sentences here following.]) One says also, *صَمِرَ صَدَاهُ* [His echo became dumb, or may his echo become dumb]; meaning *he perished, or may he perish*. (S, K, TA.) And *صَمِيَّ صَمَامٍ* [in the *CK* erroneously written *صَمِيَّ*] meaning *† Increase, O calamity*: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means *be dumb, O calamity*: (TA:) or *صَمَامٍ* means *calamity, and war*; but primarily, *the serpent*; and this saying, like *صَمِيَّ أَبْنَةَ الْجَبَلِ*, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning *answer not the charmer, O serpent, but continue as thou art wont to be*. (Meyd.) — *صَمِرٌ* in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies *The being hard [and solid (see *أَصْمَرَ*)]; or [as a simple subst.] hardness [and solidity]*: (Lth, M, TA:) and in relation to a spear-shaft, the *being compact; or compactness*. (M.) One says, *صَمِرَ الْحَجَرُ*, inf. n. *صَمْرٌ*, *The stone was hard [and solid]*. (MA.) And *صَمِمَتِ الْفِتْنَةُ*, meaning [The trial, or civil war, &c.,] *was, or became, hard, vehement, or severe*. (Msb.) — *صَمِرَ الْقَارُورَةُ*, (S, K,) or *صَمِرَ رَأْسُ الْقَارُورَةِ*, (M,) aor. *صَمِرَ*, (PS, [in a copy of the M -, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. *صَمْرٌ*, (M,) *He stopped the flask or bottle [app. with a *صَمَامٍ*]*: (S, K:)