

or he stopped the head of the flask or bottle, and bound it; as also **اصمه** : (K:) or **اصر الغارورة** signifies he put a **صام** to the flask or bottle. (S, K.) — And **صم الجرح**, aor. <sup>2</sup>, inf. n. **صم**, He bound the wound, and put upon it a bandage with medicament. (M.) — And **صمه**, (S, M, K), inf. n. **صم**, (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 **صم**, with **dam**, He was struck vehemently. (IAar, TA.)

2. **صم**, 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. طبقى*: 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 **طبقى**; a poet says, describing a sword,

يُصِمُّ أَحْيَانًا وَحِينًا يُطْبِقُ

[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 **صمير**, said of a sword, signifies the same: (M, TA:) or **تصير** signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from **الصمير** in the ear. (Ham p. 326.) — And hence **تصير** signifies also † A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi supra.) One says, **صمير على كذا** † He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) — And **صمير**, (S, M, K, TA,) inf. n. **تصير**, (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 **صمير**. (K.) — And † He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or **صمير في عصبه** he infixed his teeth [or canine teeth] in his bite. (A, TA.) — And **صمير** **الفارس العلف** † He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K, TA.) — And **صمير** **صاحبه الحديث** † He made his companion to retain the narrative, or story, in his memory. (K, TA.) — See also the next paragraph.

4. **اصم**, intrans.: see 1, first and fourth sentences. — **اصمه** He, (God, S, M, K,) or it, (a disease, M,) rendered him deaf; (S, M, M, K, K;) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — [Hence,] **اصمني الكلام** † He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) — [Hence,] **اصمه** 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, **اصم الله صداه** † [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 **صدي** being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the **صدي** hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, **صمير** 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 **اصمه** [in the CK **أصمه**] also signifies *He found him to be* **اصم** [i. e. deaf]. (S, M, K.) One says, **اصمه ناداه** [He called him, or called to him, and found him to be deaf]. (TA.) And **اصم دعاؤه** His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) — See also 1, near the end.

6. **اصم** He feigned himself to be **اصم** [i. e. deaf]. (S.) [It is intrans. and trans.] You say, **اصم عنه** and **تصامه** He feigned to him that he was deaf. (M.) And **تصام عن الحديث** (M, K) and **تصامه** (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K.) **تصامته** means **تصامت منه** [or عنه], i. e. I made a show of being deaf [to it], and feigned myself inattentive [to it]. (Ham p. 169.)

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

**الصمير** a name for † Calamity, or misfortune; (S, TA;) as also **الصمير**, (TA,) and so **صامير**, like **قطار**, 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 **الصمير**, (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 **الصمير** and **الصامير**: (K:) the pl. of **صمير** is **صمير**. (TA.)

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

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

**صامير** [an imperative verbal noun, like **نزال** &c.]. One says, **صامير صامير**, 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 **الصمير**; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or **الصمير** signifies [simply] calamity, or misfortune: (S:) and **صمير** **داهية** signifies a calamity, or

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

**صامير** The **سداد** [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 **سداد** [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the **عفاص** [which has the latter meaning]: (M, K:) or it signifies the thing that is put into the head of the flask, or bottle; and **عفاص** signifies the “thing [or piece of skin] that is tied upon it:” (M:) and **صامير** signifies the same as **صامير**, (IAar, K,) as also **صمير**. (K.) — Also The **فوج**; perhaps for **موضع صامير**: (Mgh, TA:) so in a trad., in which it is said that **الوطء** should be in one **صامير**: but, as some relate it, the word is there with **س** [i. e. **صامير**]. (TA.)

**صمير** 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 **صمير** [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to **وشيف**, 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 **دلف**. (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, **هو في صمير** † [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 **شظى** (S in art. **شظى**) [and of **شظى**, 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.)

**صامير**: see **صامير**.

**صمان** Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also **صمان**: (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 **جبل**: (M:) it is so called because of its hardness. (TA.)

**صمان**: see the next preceding paragraph.

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