

اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. **أَصِمْتُ**]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, **اصمت** [i. e. **أَصِمْتُ** or **أَصِمْتُ**, "Be thou silent"]; like as they say of a **مهمة** that it is so called because a man [therein] says to his companion, **مه مه**: (MA:) [for] accord. to some the word **إصمت** is an imperative changed into a subst., and hence the **ا** is disjunctive, and it may be with **kesr** accord. to a dial. var. [of the imperative] that has not reached us: accord. to **Yákoob**, it is the name of a particular desert; but others say that the proper name [of that desert] is **إصمت** **وحش**. (TA in art. **وحش**.)

إصمته: see the next preceding paragraph.

مُصِمَّتْ [primarily signifies *Made, or rendered, silent, mute, or speechless.* — And hence,] *Solid; not hollow; having no cavity.* (A'Obeyd, S, M, Mgh, Mṣb, K.) [For that which is without a cavity is generally non-sonorous.] — And **A** door, (S, M, Mgh, Mṣb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Mṣb, K,) so that one cannot find the way to open it. (S, M, *K.) **A** poet says,

• وَمِنْ دُونِ لَيْلَى مُصِمَّتَاتِ الْمَقَاصِرِ •

[And in the way to *Leylâ* are what are closed, &c., of chambers to which the owner alone has access: **مَقَاصِر** being used by poetic license for **مَقَاصِر**, pl. of **مَقْصُورَةٌ**.] (TA.) — Also **A** garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is that of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed **مُصِمَّتٌ مِنْ خَزِّ**, i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) — [Hence,] **فَرَسٌ مُصِمَّتٌ** *A horse of one, unmixed, colour; in which is no colour differing from the rest:* (S, A, TA:) pl. **مُصِمَّتَاتٌ**. (TA.) And **أَذْهَرُ مُصِمَّتٌ** [applied to a horse] + **Black unmixed with any other colour.** (TA.) — [Hence also,] **إِنَاءٌ مُصِمَّتٌ** + *A vessel not silvered, or not ornamented with silver.* (Mgh.) And **بَيْضَةٌ مُصِمَّتَةٌ** + *A helmet made of one piece.* (AO, TA in art. **بيض**.) And **حُلِّيٌّ مُصِمَّتٌ** + *A woman's ornament that is not intermixed with another: or, accord. to Aḥmad Ibn-'Obeyd, that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the lihe.* (TA.) — The **فَهْدٌ** [or lynx, an animal proverbial for much sleeping,] is said to be **مُصِمَّتٌ النَّوْمِ** † [app. meaning *A heavy sleeper*]. (A, TA.) — **الْحُرُوفُ الْمُصِمَّتَةُ** are *All the letters [of the Arabic alphabet] except those called **الْحُرُوفُ الدَّلَالَةُ** [or **الْحُرُوفُ الدَّلَقُ**];* (M, TA;) i. e. (TA) *all the letters except those*

comprised in the phrase **مُرُّ بَنْقَلٍ**. (K, TA.) [What is here rendered "except" (i. e. **مَا عَدَا**) is said by MF to be omitted in most of the copies of the K.] — See also **مُصِمَّتٌ**.

مُصِمَّتٌ *Tongue-tied; (O, TA;) not speaking:* (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and **أَصِمْتُ** [signifies the same,] i. q. **أَبْهَرْتُ** and **مُهِنْتُ**. (So in copies of the K in art. **بهير**. [In one of the explanations which I have given of **بهير**, in consequence of an omission (to be supplied in Book II.), **أَصِمْتُ** is made syn. with **مُصِمَّتٌ**].)

أَلْفٌ مُصِمَّتٌ + *A thousand completed;* (M, K;) like **مُصِمَّتٌ**; (M;) as also **مُصِمَّتٌ**. (K.)

مُصِمَّتٌ [*A silencer, or quieter: and hence, — One who cares for another's complaint.* (M, Meyd, TA.) One says, (M, Meyd, TA,) i. e. a **râjiz** says, addressing a camel belonging to him, (Ḥar p. 642),

• إِنَّكَ لَا تَشْكُو إِلَيَّ مُصِمَّتِ •
• فَأَصْبِرْ عَلَى الْجَمَلِ الثَّقِيلِ أَوْ مِتْ •

[*Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die.* (M, Meyd, TA.) **تَشْكُو إِلَيَّ غَيْرَ مُصِمَّتِ**, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)

صمغ

قَنَادِيلٌ [pl. of **قَنَادِيلٌ**] [*Lamps of the hind called*] **صَمِغٌ**: (S, K:) one of which is called **صَمِغَةٌ**: (S, K:) [in the K, the former word is called pl. of the latter; but it is a coll. gen. n.:] an Arabic word, an exception to the rule that **ص** and **ج** cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رومى), arabicized: (S:) Esh-Shemmâkh says,

• وَالنَّجْمُ مِثْلُ الصَّمِغِ الرُّومِيَّاتِ •

[*And the asterism, meaning the Pleiades, like the Greek lamps:* (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

صمغ

1. **صَمِغَةٌ**, (S, A, L, K,) aor. **صَمَغَ**, inf. n. **صَمِغٌ**, (L,) *He hit, or hurt, his ear-hole* [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, **صَمِغَ عَيْنَهُ** *The sun smote, or hurt, his eye.* (TA.) — **صَمِغَتِ الشَّمْسُ وَجْهَهُ** *The sun smote, or hurt, his face: or [in the CK "and"] fell vehemently upon it.* (A'Obeyd, K.) — **صَمِغَ عَيْنَهُ**, (ISk, K,) aor. and inf. n. as above, (ISk,) *He struck his eye with his fist:* (ISk, K:) in some of the lexicons, *with his hand.* (TA.) — And **صَمِغَ أَنْفَهُ** *He crushed, or bruised, his nose.* (Lh, TA.) [See also what next follows.]

صَمِغٌ inf. n. of 1 [q. v.]. (L.) — Also *Any*

blow that leaves a mark; accord. to AZ, upon the face. (TA.)

صِمَاخٌ *The ear-hole:* (S, A, Mgh, K:) *the hole,* (Mṣb,) or *inner hole,* (L,) of the ear, *that penetrates to [the interior of] the head:* (L, Mṣb:) and **أُصْبُوخٌ** signifies the same: (L, K:) of the dial. of Temeem: (L:) and **صِمَاخٌ** is a dial. var., (S, L,) as also **أُصْبُوخٌ**: (L:) and, (S, L, Mṣb, K,) as some say, (S, L, Mṣb,) *the ear itself:* (S, L, Mṣb, K:) pl. **أُصْبُوخَةٌ**, (L, Mṣb,) a pl. of pauc., (L,) and **أُصْمَاخٌ**, (A,) [also a pl. of pauc.,] and **صَمَائِخٌ** and **صَمَائِخٌ**. (L.) One says, **ضَرَبَ اللَّهُ عَلَى صِمَاخِهِ**, and **عَلَى أُصْبُوخَتِهِ**, meaning *God made him, and them, to sleep:* phrases similar to **ضَرَبْنَا عَلَى آذَانِنَا**, in the Kur [xviii. 10: see art. **ضرب**]. (L.) And **هَذَا كَلَامٌ يُؤَلِّدُ أُصْمَاخِي** [This is speech that pains my ears]. (A.)

صَمُونٌ [*Having merely an ear-hole; as distinguished from **أُذُونٌ**, meaning "having an ear," i. e. "having an external ear."* (Mṣb in art. **بيض**.)

صِمَاخٌ: see **أُصْبُوخٌ**.

صمد

1. **صَمَدَةٌ**, (S, M, A, Mgh,) aor. **صَمَدَ**, (S, Mgh,) inf. n. **صَمَدٌ**; (S, M, Mgh, K;) and **صَمَدٌ إِلَيْهِ**; (M, A,*) *He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. **قَصَدَهُ**:* (S, M, A, Mgh, K:*) and so **صَمَدَهُ**. (M in art. **سمد**.) One says, **صَمَدَ إِلَيْهِ فِي الْحَوَائِجِ** *He repaired, betook himself, or had recourse, to him in exigencies; syn. **قَصَدَ**.* (M.) And **صَمَدَ الْأَمْرَ**, (A,) or **صَمَدَ الْأَمْرَ**, (M,) *He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. **تَصَمَدَ** and **قَصَدَهُ**.* (M.) And **تَصَمَدَ** **لَهُ بِالْعَصَا** *He betook himself to him or towards him, or aimed at him, with the staff, or stick; syn. **قَصَدَ**.* (M.) And **تَصَمَدَ رَأْسَهُ بِالْعَصَا** *He aimed (عَمَدَ) at the main part of his head with the staff, or stick.* (M.) — Hence, **صَمَدَ لَهُ** *He faced it directly; directed his face exactly towards it.* (Mgh.) — And **He pointed towards it.** (Mgh.) — And **صَمَدْتُ لَهُ حَتَّى أَمَكْتُبِي مِنْهُ غَرَّةً** *I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power.* (L, from a trad. respecting the slaying of Aboo-Jahl.) — And **صَمَدَهُ بِالْعَصَا**, (A,) inf. n. **صَمَدٌ**, (K,) *He struck him, or beat him, with the staff, or stick.* (A, K:*) = **الصَمَدُ** also signifies **التَّصَبُّ** [*The setting up, or erecting, a thing*]: (K:) one says **صَمَدَهُ** *He set it up, or erected, it.* (TK.) — And **صَمَدَتْ الشَّمْسُ وَجْهَهُ**, (TK,) inf. n. **صَمَدٌ**, (K,) *The sun scorched his face.* (K, *TK.) = **صَمَدٌ الْقَارُورَةُ**, (M, K,) aor. **صَمَدَ**, (M,) or **صَمَدَ**, (K,) but this is