

صامت الشمس † *The sun became [apparently] stationary [in the mid-heaven]:* (T, TA:) or attained its full height. (M, TA.)—And صام النهار, (inf. n. صَوْمٌ, S,) † *The day reached its mid-point.* (S, M, Mgh, K, TA.)—And صامت الريح, (M, TA,) inf. n. صَوْمٌ, (S, K,) † *The wind became still, or calm.* (S, M, K, TA.)—And صام الهاء, [inf. n. صِيَامٌ (see صِلَاقَةٌ) and probably صَوْمٌ also,] † *The water became still, or motionless; syn. دَامٌ and قَامٌ.* (TA.)—And صام النعام, (M, K,) inf. n. صَوْمٌ, (M,) † *The ostrich cast forth its dung;* (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صام, صام, inf. n. صَوْمٌ, *The نهار, by which is here meant the young one of the كُرْوَان, [or rather of the bustard called حَيَارَى,] cast forth what was in its belly.* (TA.)—And صام منيته i. q. ذاقها [He tasted, or experienced, his death]. (K.)—And صام He (a man) shaded himself by means of the tree called صَوْمٌ. (K.)

8: see 1, first sentence.

صَوْمٌ an inf. n. of 1 [q. v.]. (S, M, &c.)— [Hence,] الصَوْمُ [app. for وَقْتُ الصَوْمِ] means also † [The month of] *Ramādān:* (K, TA:) whence the saying of Abou-Zeyd, أَقْبَمْتُ بِالْبَصْرَةِ صَوْمَيْنِ, meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two *Ramādāns.* (TA.)—And [in like manner] صَوْمٌ also means † *A Christian church; syn. بَيْعَةٌ:* (S, K, TA:) as though for صَوْمٌ i. e. الوَقْفُ [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, “their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them”]. (TA.)—See also صَائِرٌ. —Also † *The dung of the ostrich.* (S, M, K.)—And, in the dial. of Hudheyl, (S,) *Certain trees,* (S, M,) or a certain tree, (K,) [but] the n. un. is with ة, of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much so, the fruits of which are called رُؤُوسُ الشَّيَاطِينِ and شَيْطَانٌ and رُؤُوسٌ, [not having leaves: AHn says that they have [what are termed] هَدَبٌ [q. v.], their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أُنْثُل, but are not so tall, and mostly grow in the districts of Benoo-Shebdeh. (M.)

صَامَةٌ, for صَوْمَةٌ, inf. n. of un. of صَامٌ: see a verse cited voce قَابٌ, in art. تَوْبٌ.

صَائِرٌ: see صَوْمَانٌ.

أَرْضٌ صَوَامٌ *Dry land or ground, in which is no water.* (K.)

صَوْمَانٌ is like صَائِرٌ but having an intensive signification [i. e. meaning *Abstaining, &c., much or often.* (Mgh.) One says رَجُلٌ صَوْمَانٌ قَوْمَانٌ, mean-

ing *A man who fasts [يَصُومُ] [often] in the day, and who rises [often] in the night [to pray].* (TA.)

صَائِرٌ *Abstaining, in an absolute sense:* this is said to be the signification in the proper language of the Arabs: and in the language of the law, *observing a particular kind of abstinence;* (Mghb;) [i. e.] *abstaining from food (S, M, K) and drink and coitus: and, [by a tropical application, (see 1, first sentence,)] from speech:* (M, K:) it is applied to a man: (S, M, Mghb:) and صَوْمَانٌ signifies the same, (S, K,) so applied; (S;) as also صَوْمٌ, (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زَوْجٌ: (M voce صَيْفٌ:) or, in the proper language of the Arabs, صَائِرٌ signifies *abstaining from eating:* and by a secondary application, *erving God in a particular manner [by fasting: see again 1, first sentence]:* (Mgh:) accord. to AO, it signifies any creature *abstaining from food, or from speech, or from going along or journeying:* (S, Mghb:) pl. صِيَامٌ and صَوْمٌ (S, M, Mgh, Mghb, K) and صَيْرٌ (S, M, Mghb, K) and صَيْرٌ and صِيَامٌ and صِيَامِي, (M, K,) the last of which [written in the CK صِيَامِي] is extr. (M.)—Applied to a horse, † *Standing still* (S, M, Mghb) *without eating of fodder* (S, Mghb) or *without eating anything:* (M:) or *abstaining from the eating of fodder:* (Mgh:) or *standing upon his four legs.* (Az in art. صون, and TA.)—And بَكْرَةٌ صَائِمَةٌ † *A sheave of a pulley that remains still,* (Mgh, TA,) *that will not revolve.* (S, Mgh, TA.)—And مَاءٌ صَائِرٌ † *Water that is still, or motionless; syn. قَائِرٌ and دَائِرٌ.* (Mgh, TA.)

مَصَامٌ † *The station, or standing-place, of a horse; as also مَصَامَةٌ.* (S, K, TA.)—And مَصَامُ التَّجْمِيرِ † *The [imaginary] place of suspension of the asterism [meaning the Pleiades].* (M.) Imra-el-Keys says,

- كَانَ الثُّرَيَّا عَلِقَتْ فِي مَصَامِهَا
- بِأَمْرَاسٍ كَتَانٍ إِلَى صَيْرٍ جَنْدَلٍ

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.])—One says also, جِئْتُهُ وَالشَّمْسُ فِي مَصَامِهَا, meaning † [I came to him when the sun was] in the middle of the sky. (TA.)

مَصَامَةٌ: see the next preceding paragraph.

صون

1. صَانَهُ, (M, K,) first pers. صُنْتُهُ, (S, Mghb,) aor. يَصُونُهُ, (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ, (S, M, Mghb, K,) *He preserved it, kept it,*

laid it up, took care of it, or reserved it, (Mghb, K,) *in its repository;* (Mghb;) and اصْطَانَهُ signifies the same: (M, K:) but one should not say اصَانَهُ, as the vulgar say. (TA.)—And [hence] one says, (M, Mghb,) by way of comparison, (M,) صَان عَرَضَهُ, (M, Mghb,) inf. n. صِيَانَةٌ and صَوْنٌ, (M,) † [He preserved his honour, or reputation], عَنِ الدَّنَسِ [from pollution]. (Mghb. [See also 6.]) And فَلَانٌ يَصُونُ دِيْبَاجَتِيَهْ i. e. † [Such a one preserves from disgrace] his cheeks; (A in art. دِبَاجٌ;) or دِيْبَاجَتَهُ his face. (Har p. 15.)—And صَانُ الْفَرَسِ عَدْوَهُ, (M, TA) and جَرِيَهُ, (TA,) inf. n. صَوْنٌ, † *The horse reserved somewhat of his running for the time of need.* (M, TA.) And فَرَسٌ لَهُ صَوْنٌ وَبَدَلٌ and ذُو صَوْنٍ and صَانُ الْفَرَسِ: see 1 in art. بَدَلٌ.—And صَانُ الْفَرَسِ صَفٌّ بَيْنَ رِجْلَيْهِ, inf. n. صَوْنٌ, means *He set his hind legs evenly, side by side:* (M:) or *he stood upon the extremity of his hoof,* (S, M, K,) *by reason of [attenuation, or abrasion, such as is termed] حَفَا or وَجِي.* (S, K.)—And صَانُ, inf. n. صَوْنٌ, *He (a horse) limped, or halted, much;* (M;) or, as expl. by IB, *slightly.* (TA.) يَصْنُ النَّشِيءُ occurs in a verse (S, M, TA) of En-Nábigah, (M, TA,) [referring to horses,] and J says that Aş knew it not, but that others expl. it as meaning *Reserving somewhat of the rate of going,* (TA,) or as meaning *suffering pain in the hoofs from attenuation, or abrasion:* (S:) accord. to IB, it means *limping, or halting, and suffering pain in the hoofs, from fatigue.* (TA.)

5: see the next paragraph.

6. تَصَاوُنٌ is the contr. of اِبْتِدَالٌ, (Mghb,) or of تَبَدُّلٌ: (S and Mghb in art. بَدَلٌ:) one says, of a man, تَصَاوَنَ and تَصَوَّنَ, the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) † *He preserved himself, or his honour, or reputation,* (M, TA,) *من المَعَايِبِ [from the things, or actions, for which he should be blamed].* (TA. [See also 1, second sentence.]

8: see 1, first sentence.

صَوْنٌ an inf. n. of 1 [q. v.]. (S, M, &c.) See also صِينَةٌ, below.—And see مَصُونٌ.

صَوْنَةٌ [A receptacle for perfumes &c., such as is commonly called] an عَيْدَةٌ. (IAar, K.)

صِينَةٌ [originally صَوْنَةٌ] i. q. † صَوْنٌ: one says, هَذِهِ ثِيَابُ الصَّيْنَةِ i. e. الصَّوْنِ [These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of بَدَلَةٌ. (TA.)

صَوَانٌ and صَوَانٌ (S, M, Mghb, K) and صِيَانٌ (K) and صِيَانٌ (S, Mghb, K) and صِيَانٌ (K,) but the third and the last two are extr., (TA,) *A thing, (M, Mghb, K,) or receptacle, (S,) [or chest or the like,] used as a repository* (S, M, Mghb, K) for a garment, (S, K,) as also † مَصَانٌ, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Mghb:) pl.