

or he stopped the head of the flask or bottle, and bound it; as also **اصمه** (K:) or **اصمّر القارورة** signifies he put a **صام** to the flask or bottle. (S, K.) — And **صمّر الجرح**, aor. **صمّر**, inf. n. **صمّر**, He bound the wound, and put upon it a bandage with medicament. (M.) — And **صمّه**, (S, M, K,) inf. n. **صمّر**, (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 **صمّر**, with **دamm**, He was struck vehemently. (IAqr, TA.)

2. **صمّر**, 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,

يُصمّر أحياناً وحيناً يطبق

[*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 **صمّر**, said of a sword, signifies the same: (M, TA:) or **تصمير** 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 **تصمير** signifies also † A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi supr.) One says, **صمّر 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 **صمّر**, (S, Mṣb, K, TA,) inf. n. **تصمير**, (M, K,) † He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, Mṣb, K, TA,) in an affair, (M, Mṣb, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also **صمّر**. (K.) — And † He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or **صمّر في عتته** he infixed his teeth [or canine teeth] in his bite. (A, TA.) — And **صمّر 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 **صمّر الحديث** † He made his companion to retain the narrative, or story, in his memory. (K, TA.) — See also the next paragraph.

4. **اصمّر**, intrans.: see 1, first and fourth sentences. — **اصمه** He, (God, S, Mṣb, K,) or it, (a disease, M,) rendered him deaf; (S, M, Mṣb, K,*) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — [Hence,] **اصمّرني 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, **اصمّر 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, **صمّر** 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 **اصميه**] also signifies *He found him to be اصمّر* [i. e. deaf]. (S, M, K.) One says, **ناداه فأصمه** [He called him, or called to him, and found him to be deaf]. (TA.) And **أصمّر 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. **أصمّر** He feigned himself to be deaf. (S.) [It is intrans. and trans.] You say, **أصمّر** 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,*) **تصامت منه** means **تصامته** [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. — **صميرت الصمة**, (TK,) inf. n. **صميرة**, (K, TK,) The female hedge-hog uttered its cry. (K, TK.)

الصمير a name for † Calamity, or misfortune; (S, TA;) as also **الصمة**, (TA,) and so **صامير**, like **قطام**, 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 **الصمة**, (M, Mṣb, K,) thus called because of his courage, [i. e. from the latter word as signifying “courageous,” but accord. to the Mṣb the reverse is the case,] (M,) and so **الصمير** and **الصامير**: (K:) the pl. of **صمة** is **صمير**. (TA.)

صمة Courageous; (S, M, Mṣb, K;) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Rághib, 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**.

صمّر inf. n. of the intrans. verb **صمّر** [q. v.]. (S, M, Mṣb, 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 **الصميرة**; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or **الصميرة** signifies [simply] calamity, or misfortune: (S:) and **صميرة** **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, (Mṣb,) of a flask, or bottle: (S, M, Mṣb, K:) and its **شداد** [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]: (Mṣb:) 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 **صامة** signifies the same as **صامير**, (IAqr, K,) as also **صمة**. (K.) — Also The **فرج**; perhaps for **موضع صامير**: (Mgh, TA:) so in a trad., in which it is said that **الوطأ** should be in one **صامير**: but, as some relate it, the word is there with **س** [i. e. **سامير**]. (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 **وشيط**, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 350.) — [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, Mṣb, K, TA) of any kind. (M.) One says, **هو في صمير قومه** † [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 **شوق**, 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. (Mṣb.) — 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.)

صامة: see **صامير**.

صمان Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also **صمانه**: (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.)

صمانه: see the next preceding paragraph.

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