

صَامَتِ الشَّمْسُ † The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA.) — And صَامَ النَّهَارُ, (inf. n. صَوْمٌ, S,) † The day reached its mid-point. (S, M, Mgh, K, TA.) — And صَامَتِ الرِّيحُ, (M, TA,) inf. n. صَوْمٌ, (S, K,) † The wind became still, or calm. (S, M, K, TA.) — And صَامَ الْمَاءُ, [inf. n. صِيَامٌ (see صِلَاقَةٌ) and probably صَوْمٌ also,] † The water became still, or motionless; syn. دَامَ and قَامَ. (TA.) — And صَامَ الثَّعَالُ, (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, صَامَ النَّهَارُ, inf. n. صَوْمٌ, The نَهَارُ, by which is here meant the young one of the كُرْوَانُ, [or rather of the bustard called حَبَارَى,] cast forth what was in its belly. (TA.) = صَامَ مَنِيَّتَهُ i. q. ذَاقَهَا [He tasted, or experienced, his death]. (K.) = And صَامَ 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,] الصَّوْمُ [app. for الصَّوْمُ] means also † [The month of] Ramaḍān: (K, TA:) whence the saying of Abū-Zeyd, أَقَمْتُ بِالْبَصْرَةِ صَوْمَيْنِ, meaning [I remained, stayed, dwelt, or abode, in El-Baṣrah] two Ramaḍāns. (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 شَيْطَانٌ and رُؤُوسُ الشَّيَاطِينِ, i. e. [the heads] of the serpents, [see زَقُومٌ and زَقُومٌ,] not having leaves: AḤn 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] أَثْلٌ, but are not so tall, and mostly grow in the districts of Benoo-Shebābeh. (M.)

صَامَةٌ, for صَوْمَةٌ, inf. n. of un. of صَامَ: see a verse cited voce تَابَ, in art. تَوَبَ.

صَوْمَانٌ: see صَائِرٌ.

أَرْضُ صَوْمٍ Dry land or ground, in which is no water. (K.)

صَوْمٌ is like صَائِرٌ but having an intensive signification [i. e. meaning Abstaining, &c., much or often]. (Msb.) One says رَجُلٌ صَوْمٌ قَوَامٌ, 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; (Msb;) [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, Msb:) 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 زَوْرٌ: (M voce صَيْفٌ:) or, in the proper language of the Arabs, صَائِرٌ signifies abstaining from eating: and by a secondary application, serving 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, Msb:) pl. صِيَامٌ and صَوْمٌ (S, M, Mgh, Msb, K) and صِيمٌ (S, M, Msb, K) and صِيمٌ 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, Msb) without eating of fodder (S, Msb) or without eating anything: (M:) or abstaining from the eating of fodder: (Mgh:) or standing upon his four legs. (Az in art. صَوْنٌ, and TA.) — And بَكْرَةٌ صَائِلَةٌ † 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 النُّجُومِ † The [imaginary] place of suspension of the asterism [meaning the Pleiades]. (M.) Imra-el-Kays says,

- كَانَ الثُّرَيَّا عُنُقَتْ فِي مَصَامِبَا
- بِأَمْرٍ كَتَانٍ إِلَى صَيْرِ 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, جِئْتُه وَالشَّمْسُ فِي مَصَامِبَا, meaning † [I came to him when the sun was] in the middle of the sky. (TA.)

مَصَامَةٌ: see the next preceding paragraph.

صون

1. صَانَةٌ, (M, K,) first pers. صُنْتُ, (S, Msb,) aor. يَصُونُ, (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ, (S, M, Msb, K,) He preserved it, kept it,

laid it up, took care of it, or reserved it, (Msb, K,) in its repository; (Msb;) and † اصْطَانَهُ signifies the same: (M, K:) but one should not say اصَانَهُ, as the vulgar say. (TA.) — And [hence] one says, (M, Msb,) by way of comparison, (M,) صَانُ عَرَضِهِ, (M, Msb,) inf. n. صِيَانَةٌ and صَوْنٌ, (M,) † [He preserved his honour, or reputation], عَنِ الدَّنَسِ [from pollution]. (Msb. [See also 6.]) And فَلَانٌ يَصُونُ دِيْبَاجَتِهِ, i. e. † [Such a one preserves from disgrace] his cheeks; (A in art. دَبَجٌ;) 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 قَرَسَ لَهُ صَوْنٌ وَيَذَلُ; and ذُو صَوْنٍ, صَانُ الْفَرَسِ — بذل. — And صَفَّ بَيْنَ رِجْلَيْهِ, aor. يَصُونُ, inf. n. صَوْنٌ, means صَفَّ بَيْنَ رِجْلَيْهِ [app. the same as صَفَّ رِجْلَيْهِ 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] حَفَاً or وَجَى. (S, K.) — And صَوْنٌ, inf. n. صَوْنٌ, He (a horse) limped, or halted, much; (M;) or, as expl. by IB, slightly. (TA.) يَصْنُ النَّسَى occurs in a verse (S, M, TA) of En-Nābighah, (M, TA,) [referring to horses,] and J says that Aṣ 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, (Msb,) or of تَبَدُّلٌ: (S and Msb in art. بَدَلٌ:) one says, of a man, تَصَاوُنٌ and † تَصَوْنٌ, 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,) مِنَ الْمَغَايِبِ [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 صِيْنَةٌ, below. — And see صَوْنٌ.

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

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

صَوَانٌ and صَوَانٌ (S, M, Msb, K) and صِيَانٌ (K) and صِيَانٌ (S, Msb, K) and صِيَانٌ (K,) but the third and the last two are extr., (TA,) A thing, (M, Msb, K,) or receptacle, (S,) [or chest or the like,] used as a repository (S, M, Msb, 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, Msb:) pl.