

or he stopped the head of the flask or bottle, and bound it; as also **اصمّه**: (K:) or **اصمّ القارورة** signifies he put a **صام** to the flask or bottle. (S, K.) — And **صمّ الجرح**, aor. **صم**, inf. n. **صم**, *He bound the wound, and put upon it a bandage with medicament.* (M.) — And **صمّه**, (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 damm, *He was struck vehemently.* (IAar, 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. **طبق**: 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 **طبق**; a poet says, describing a sword,

• **يُصمّر أحياناً وجيئاً 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 suprà.) 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, M, K, TA,) inf. n. **تصمير**, (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 **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 عظمه** *he infixed his teeth [or canine teeth] in his bite.* (A, TA.) — And **صمّر** **الفرس 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** **صاحبه 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. — **اصمّه** *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,] **اصمّني الكلام** † *He, or it, diverted me from hearing the speech;* as though he, or it, rendered me deaf. (TA.) — [Hence, **اصمّه** 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 صده** † [*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 **اصمّه** [in the CK **أصمّه**] also signifies *He found him to be deaf* [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 **أصمّ دعوته** *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* [i. e. deaf]. (S.) [It is intrans. and trans.] You say, **أصمّرته** and **تصامّته** *He feigned to him that he was deaf.* (M.) And **تصامّر عن الحديث** (M, K,) and **تصامّته** (M) *He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story.* (M, K.) **تصامّته** means **تصامّته 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. **صمّير**: see 2, in two places. — **صمّير**, (TK,) inf. n. **صمّيرة**, (K, TK,) *The female hedge-hog uttered its cry.* (K, TK.)

الصمّر a name for † Calamity, or misfortune; (S, TA;) as also **الصمّة**, (TA,) and so **صامّر**, 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 **الصمّة**, (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 **صمّة** is **صمير**. (TA.)

صمّة Courageous; (S, M, M, 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 **صامّر**.

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

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

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

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

صمّامة: see **صمّار**.

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

صمانّة: see the next preceding paragraph.

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