

اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. اَصِمْتُ]: (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. اَصِمْتُ or اَصِمْتُ, "Be thou silent"]; like as they say of a مَهْمَه that it is so called because a man [therein] says to his companion, مَهْ مَهْ: (MA:) [for] accord. to some the word اصميت is an imperative changed into a subst., and hence the ة 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 وَحْشٌ اِصْمِيَّتْ. (TA in art. وحش.)

اِصْمِيَّة: see the next preceding paragraph.

مُصْمِتٌ [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 مُصْمِتَاتِ الْمَقَاصِرِ •

[And in the way to Leylā are what are closed, &c., of chambers to which the owner alone has access: مَقَاصِرُ being used by poetic license for مَقَاصِيرُ, 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 مَصْمُوتٌ مِنْ خَزِّ, i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) — [Hence,] فَرَسٌ مُصْمِتٌ A horse of one, unmixed, colour; in which is no colour differing from the rest: (S, A, TA:) pl. خَيْلٌ مُصْمِتَاتٌ. (TA.) And أَذْهَرُ مُصْمِتٌ [applied to a horse] † Black unmixed with any other colour. (TA.) — [Hence also,] إِنَاءٌ مُصْمِتٌ † A vessel not silvered, or not ornamented with silver. (Mgh.) And بَيْضَةٌ مُصْمِتَةٌ † A helmet made of one piece. (AO, TA in art. بيض.) And حُلِيٌّ مُصْمِتٌ † 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 like. (TA.) — The فَهْدٌ [or lynx, an animal proverbial for much sleeping,] is said to be مُصْمِتُ التَّوْمَرِ † [app. meaning A heavy sleeper]. (A, TA.) — الحُرُوفُ الْمُصْمِتَةُ are All the letters [of the Arabic alphabet] except those called حُرُوفُ الدَّلَالَةِ [or الحُرُوفُ الذُّلُقُ]; (M, TA;) i. e. (TA) all the letters except those

comprised in the phrase مَرُّ بِنَقْلِ. (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 مُصْمِتٌ.

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

أَلْفٌ مُصْمِتٌ † A thousand completed; (M, K;) like مُصْتَمِرٌ; (M;) as also مُصْمِتٌ. (K.)

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

• إِنَّكَ لَا تَشْكُو إِلَى مُصْمِتٍ •  
• فَاصْبِرْ عَلَى الْحِمْلِ 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 إِلَى غَيْرِ مُصْمِتٍ, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)

### صمخ

قَنَادِيلٌ [Lamps of the kind called] صَمَخٌ [pl. of قَنَادِيلٌ]: one of which is called صَمَخَةٌ: (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 (رُومِيٌّ), arabicized: (S:) Esh-Shemmákh says,

• وَالنَّجْمُ مِثْلُ الصَّمَخِ الرَّومِيَّاتِ •

[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.)

### صمخ

1. صَمَخَهُ, (S, A, L, K,) aor. ʔ, inf. n. صَمَخٌ, (L,) He hit, or hurt, his صَمَاخٌ [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, صَمَاخٌ The sun smote, or hurt, his صَمَاخٌ. (TA.) — صَمَخَتِ الشَّمْسُ وَجْهَهُ The sun smote, or hurt, his face: or [in the CK "and"] fell vehemently upon it. (A'Obeyd, K.) — صَمَخَ 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 صَمَخَ أَنْفَهُ He crushed, or bruised, his nose. (Lh, TA.) [See also what next follows.]

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

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

صَمَاخٌ 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 أَصْمُوخٌ signifies the same: (L, K:) of the dial. of Temeem: (L:) and صَمَاخٌ is a dial. var., (S, L,) as also أَصْمُوخٌ: (L:) and, (S, L, Mṣb, K,) as some say, (S, L, Mṣb,) the ear itself: (S, L, Mṣb, K:) pl. أَصْمُوخَةٌ, (L, Mṣb,) a pl. of pauc., (L,) and أَصْمَاخٌ, (A,) [also a pl. of pauc.,] and صَمَاخٌ and صَمَاخٌ. (L.) One says, ضَرَبَ اللَّهُ عَلَى صَمَاخِهِ, and عَلَى أَصْمُوخِهِم, meaning God made him, and them, to sleep: phrases similar to ضَرَبْنَا عَلَى آذَانِهِم, in the Kur [xviii. 10: see art. ضرب]. (L.) And هَذَا كَلَامٌ يُؤَلِّمُ أَصْمَاخِي [This is speech that pains my ears]. (A.)

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

صَمَاخٌ: see أَصْمُوخٌ.

### صمد

1. صَمَدَهُ, (S, M, A, Mgh,) aor. ʔ, (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 صَمَدٌ إِلَى 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. تَصَدَّدَ; (A;) or قَصَدَ قَصَدَهُ. (M.) And تَصَدَّدَ لَهُ بِالْعَصَا He betook himself to him or towards him, or aimed at him, with the staff, or stick; syn. قَصَدَ. (M.) And تَصَدَّدَ 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 أَمَكَّنْتَنِي مِنْهُ غَرَّةٌ 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:\*) = صَمَدٌ also signifies التَّصَبُّ [The setting up, or erecting, a thing]: (K:) one says صَمَدَهُ He set it up, or erected, it. (TK.) — And صَمَدَتِ الشَّمْسُ وَجْهَهُ, (TK,) inf. n. صَمَدٌ, (K,) The sun scorched his face. (K, \*TK.) = صَمَدُ الْقَارُورَةِ, (M, K,) aor. ʔ, (M,) or ʔ, (K,) but this is