

*gum*] into it; (O, K;) meaning, into ink. (O.) — And **صَمَّغَ بِالصَّمْغِ**, inf. n. as above, *He compacted the hair of his head [with gum].* (Msb.)

4. **اصمغت الشجرة** *The tree produced صَمَّغَ* [i. e. *gum*]. (Ibn-'Abbád, O, Msb, K.) — Hence one says, **يُصَمِّغُ فُوهَ** *His mouth is discharging like a tree producing gum*, and in like manner **أُذْنَاهُ** *his two ears*, and **عَيْنَاهُ** *his two eyes*, and **أَنْفُهُ** *his nose*. (Ibn-'Abbád, O, K.) And **اصمغ** *The side of his mouth produced much spittle.* (O, K.) And **اصمغ الرجل** *The man had foam coming forth upon the sides of his mouth.* (Har p. 618.) And **اصمغت الشاة** is said of the sheep or goat when her biestings are fresh (**كَانَ**) *لَبُؤَهَا طَرِيًّا*, Ibn-'Abbád, O, TA, in the K *لَبَّيْنَا*, but the former is the right, TA) [i. e. *The sheep, or goat, yielded fresh biestings*] on the first occasion of her being milked. (Ibn-'Abbád, O, TA.)

10. **استصمغ الصاب** *He scarified the species of tree that produces صاب* [q. v.] (S, O, K) *in order that its غَرَاءَ [meaning mucilage] might issue*, (K, TA,) i. e. (TA) *in order that a certain bitter substance might issue from it, and concrete like صَبْر* [i. e. *aloes*]: (S, O, TA:) thus expl. by Abul-Ghouth. (S.) — And **استصمغ** *He had a صَمْفَةٌ*, i. e. a small swelling, or pustule. (Ibn-'Abbád, O, K.)

**صَمَّغَ** (S, O, Msb, K) and **صَمَّغَ** (K,) the latter mentioned by ISd on the authority of AHn, (TA,) [Gum; i. e.] *the fluid that exudes from the trees called عَضَاهُ and the like of these: (Msb:) it is of many sorts: (S, O:) that which is called الصمغ العربي is the صَمَّغَ of the طَلْحُ (S, O, Msb,) which is said to be the same [tree] that is called أُمُّ غِيلَانَ: (Msb:) or the mucilage (غَرَاءَ) of the [tree called] قَرَطَ [and more commonly سَنَط, i. e. the mimosa Nilotica, also called acacia Nilotica]; and this is what is called الصمغ العربي; not the صَمَّغَ of the طَلْحُ; J [and others] having erred [in asserting it to be this]: [but] every tree also has صَمَّغَ: (K:) [this last assertion, however, is questionable; for صَمَّغَ seems to signify properly gum, or juice that exudes from certain trees and concretes:] the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is صَمْفَةٌ (S, O, Msb, TA) and صَمْفَةٌ: (TA:) and the pl. is صَمُوغٌ: (S, O, Msb, K:) among صَمُوغٌ [i. e. sorts of صَمَّغَ], the مَقْلُ [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., **تَرَكْتُهُ عَلَى مِثْلِ مَقْرِبِ الصَّمْفَةِ**, [I left him in a condition like that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the صَمْفَةُ is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, **عَلَى مِثْلِ مَقْلَعِ الصَّمْفَةِ**, [in a condition like that of the place where the piece of gum has been plucked off]; (O, and so Meyd;) meaning, without anything remaining to him; because, when the gum is plucked off, there*

remains not any trace of it. (Meyd.) And in a trad. of El-Hajjáj occurs the saying, **لَأَقْلَعَنَّكَ قَلْعَ الصَّمْفَةِ** [I will assuredly pluck thee away with the plucking away of the piece of gum]; meaning I will assuredly extirpate thee. (TA.) [— Also **Resin**; see **عَلْدَك**.]

**صَمَّغَ**: see **صَمَّغَ**: — and see also **الصامغان**.  
**صَمَّغَ**: see **صَمَّغَ**.  
**صَمَّغَ** (AZ, O, K) and **صَمْفَةٌ** (K,) or the latter is the n. un. of the former, and in like manner **صَمَّغَ** and **صَمْفَةٌ**, the latter being the n. un., (AZ, O,) or **صَمَّغَ** and **صَمَّغَ**, of which **صَمْفَةٌ** and **صَمْفَةٌ** are the ns. un., (Az, on the authority of A'Obeid, TA,) *A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (Az, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder إِذَا فَطِرَ ذَلِكَ [in the CK فَطِرَ]), the milk is clear and sweet.* (AZ, O, K.)

**صَمْفَةٌ** *A small swelling, or pustule; syn. قَرْحَةٌ.* (Ibn-'Abbád, O, K.)

**صَمْفَةٌ**: see **صَمَّغَ**: — and see also **صَمَّغَانَ**.

**صَمْفَةٌ**: see **صَمَّغَ**.

**صَمَّغَانَ** (Ibn-'Abbád, O, K,) and **أَبَا** **صَمْفَةَ** (K,) *I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum.* (Ibn-'Abbád, O, K.)

**الصامغان**: see what next follows, in two places.

**الصامغان**, (IDrd, S, O, K,) like **الصامغان**, [q. v.,] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and **الصامغان**, (AO, O, K,) and **الصمغان**, (Lth, O, K,) *The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the شِدْقَانِ: (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAqr, O, K;) called by the vulgar الصوارين, (O in this art.,) or الصوارين, for الصواران: (O and TA in art. صور:) or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the **صامغان** are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the **سَوَاك**. (TA.)*

**صَمَّغَ** [app. *Milk that is gummy; describing biestings not yet clear.*] (TA voce **صُعُورٌ**, q. v.) — And **شَاةٌ مُصَمَّغَةٌ** *بلينها*, (O, TA,) in the copies of the K, erroneously, *بلينها*, (TA,) *A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked.* (O, K, TA.)

**صَمَّغَ** *Ink made with [the addition of] صَمَّغَ [or gum]: but [J says] I know not from whom I heard this.* (S.)

صمقر

For words mentioned under this head in the K, see art. **صقر**.

صمخ

**صَمْلَخٌ** *The interior of the ear-hole.* (K.) — And *The dirt (S, A, K) of the ear (S) [i. e.] of the ear-hole; (A, K;) and the scales that come forth therefrom; (TA;) as also صَمْلُوحٌ; (S, K;) and so صَمْلَخٌ and صَمْلُوحٌ: (K and TA in art. صمخ:) pl. صَمَالِيخٌ. (TA.)*

**صَمْلُوحٌ**: see above. — Also sing. of **صَمَالِيخٌ** (TA) which signifies *The thin, or slender, shoots of the أصول [i. e. stems, or lower parts,] of the نَصِي (K, TA) and of the صِلْيَان: (TA:) or the sing. signifies the أَمْصُوح of the نَصِي; which is a kind of thing that is plucked therefrom, resembling a rod.* (AIIn, TA.)

**صَمَالِيخٌ** *Thick milk, (S, K,) of a consistency resembling liver, so that it quivers.* (S.)

**صَمَالِيخِيٌّ** and **صَمَالِيخِيٌّ** signify the same; (ISH, K;) i. e. *Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates: (ISH, TA:) or food, and milk, having no taste.* (IAqr, TA.)

صمى

1. **صَمَّى** (K,) aor. **يَصْمِي**, (TK,) inf. n. **صَمْيَانٌ**, *He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Aboo-Is-hák [i. e. Zj] to be the primary signification; (TA;) as also **اصمى**. (K.) — And **صَمْيَانٌ**, (S, M, K,) likewise an inf. n. of which the verb is **صَمَّى**, aor. as above, said of a man, (TK,) signifies [also] *The act of escaping, or getting loose or at liberty, syn. تَفَلَّتُ*, (M, and so in some copies of the S, in other copies of the S and in the K **تَقَلَّبُ**, [but the latter I regard as a mistake, and so it is said to be in the TK,] and **leaping.** (S, M, K.) — **صَمَّى**, aor. as above, (S, Msb, K,) inf. n. **صَمْيٌ**, (Msb,) said of an animal that is an object of the chase, means *He died (S, Msb, K) in one's sight, (S, Msb,) or on the spot. (K.)* — **صَمَّاهُ الأَمْرُ**, (Lth, K,) aor. as above, (TA,) *The thing, or event, betided him, or befell him.* (Lth, K.) — And **مَا صَمَّاكَ عَلَيْهِ** *What incited, urged, induced, or made, thee to do it?* (K, TA.)*

3. **صَامَى مَنِيَّتَهُ** *He tasted, or experienced, his destiny, or death; as also **اصماها**.* (M.)

4: see 1, first sentence. — **اصمى عَلَى لَجَامِهِ**, said of a horse, *He champed his bit, (S, M, K,) and went away, or along.* (S, M.) — **اصمى الصَّيْدَ** *He shot the chase, or game, in such a manner that it died (S, Mgh, Msb, K) in his sight, (S, Msb,) before him, (Mgh, Msb,) quickly, (Mgh,) or on the spot: (K:) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Msb, TA:) **أَنْتَمَى** is said when the chase, or game, goes out of one's sight (Mgh, Msb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msb,) so that one knows not whether it died by his dog or his arrow*