

صامت الشمس † *The sun became [apparently] stationary [in the mid-heaven]:* (T, TA:) or attained its full height. (M, TA.) — And صام النهار, (inf. n. صَوْمٌ, §,) † *The day reached its midpoint.* (§, M, Mgh, K, TA.) — And صامت الريح, (M, TA,) inf. n. صَوْمٌ, (§, K,) † *The wind became still, or calm.* (§, M, K, TA.) — And صام الماء, [inf. n. صِيَامٌ (see صَلَاةٌ) and probably صَوْمٌ also,] † *The water became still, or motionless; syn. دَامٌ and قَامٌ.* (TA.) — And صام النعام, (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, صام, inf. n. صَوْمٌ, *The نهار, by which is here meant the young one of the كُرْوَان, [or rather of the bustard called حَبْيَارِي,] cast forth what was in its belly.* (TA.) — صام مَنِيَّتَهُ i. q. ذَاقَهَا [He tasted, or experienced, his death]. (K.) — And صامَ 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.]. (§, M, &c.) — [Hence,] الصَوْمُ [app. for وَقْتُ الصَوْمِ] means also † [The month of] *Ramādān:* (K, TA:) whence the saying of Aboo-Zeyd, أَقَمْتُ بِالْبَصْرَةِ صَوْمَيْنِ, meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two *Ramādāns.* (TA.) — And [in like manner] صَوْمٌ also means † *A Christian church; syn. بَيْعَةٌ* (§, K, TA:) as though for مَحَلُّ الصَوْمِ 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.* (§, M, K.) — And, in the dial. of Hudheyl, (§,) *Certain trees,* (§, 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 رُؤُوسُ الشَّيَاطِينِ, i. e. [the heads] of the serpents, [see شَيْطَانٌ and زُقُومٌ,] not having leaves: AHn says that they have [what are termed] هَذَبٌ [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 صَامٌ: see a verse cited voce تَابٌ, in art. تَوَبٌ.

صَوْمَانٌ: see صَائِرٌ.

أَرْضٌ صَوْمٌ *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.*] (Mgh.) One says *رجُلٌ صَوْمٌ قَوْمٌ*, mean-

ing *A man who fasts (يُصَوْمُ) [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;* (Mgh;) [i. e.] *abstaining from food (§, 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: (§, M, Mgh:) and † *صَوْمَانٌ* signifies the same, (§, K,) so applied; (§;) 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 زَوْجٌ: (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:* (§, Mgh:) pl. صِيَامٌ and صَوْمٌ (§, M, Mgh, Mgh, K) and صِيمٌ (§, M, Mgh, 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* (§, M, Mgh) *without eating of fodder* (§, Mgh) or *without eating anything:* (M:) or *abstaining from the eating of fodder:* (Mgh:) or *standing upon his four legs.* (Az in art. صون, and TA.) — And صَائِمَةٌ † *A sheave of a pulley that remains still,* (Mgh, TA,) *that will not revolve.* (§, Mgh, TA.) — And مَاءٌ صَائِرٌ † *Water that is still, or motionless; syn. دَائِمٌ and قَائِمٌ.* (Mgh, TA.)

مَصَامٌ † *The station, or standing-place, of a horse; as also † مَصَامَةٌ.* (§, K, TA.) — And مَصَامُ التَّجْمِرِ † *The [imaginary] place of suspension of the asterism [meaning the Pleiades].* (M.) Imra-el-Kays says,

\* كَانَتِ الشَّرِيَا عُلِقَتْ فِي مَصَامِهَا \*  
\* بِأَمْرٍ كَتَانٍ إِلَى صِرِّ 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]. (§. [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, جِئْتُهُ صَائِمًا, 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, (§, Mgh,) aor. يَصُونُ, (TA,) inf. n. صُونٌ and صِيَانٌ and صِيَانَةٌ, (§, M, Mgh, K,) *He preserved it, kept it,*

*laid it up, took care of it, or reserved it,* (Mgh, K,) *in its repository;* (Mgh;) and † *اصطانه* signifies the same: (M, K:) but one should not say *اصانه*, as the vulgar say. (TA.) — And [hence] one says, (M, Mgh,) by way of comparison, (M,) *صان عرضهُ*, (M, Mgh,) inf. n. صِيَانَةٌ and صُونٌ, (M,) † [*He preserved his honour, or reputation,* *عَنِ الدَّنَسِ [from pollution].* (Mgh. [See also 6.]) And *فَلَانٌ يَصُونُ دِيْبَاجَتِيهِ* [Such a one preserves from disgrace] his cheeks; (A in art. دَبَجٌ;) or *دِيْبَاجَتَهُ* his face. (Har p. 15.) — And *صان الفرس عَدْوَهُ* (M, TA) and *جَرِيَهُ*, (TA,) inf. n. صُونٌ, † *The horse reserved somewhat of his running for the time of need.* (M, TA.) And *قَرَسٌ لَهُ صُونٌ وَبَدَلٌ* and *دُو صُونٌ*, *صان الفرس*, *بذل.* — And *صان الفرس*, aor. يَصُونُ, inf. n. صُونٌ, means *صَفَّ بَيْنَ رِجْلَيْهِ* [*He set his hind legs evenly, side by side:* (M:) or *he stood upon the extremity of his hoof,* (§, M, K,) *by reason of [attenuation, or abrasion, such as is termed] حَفَاً or وَجِي.* (§, K.) — And *صان*, inf. n. صُونٌ, *He (a horse) limped, or halted, much;* (M;) or, as expl. by IB, *slightly.* (TA.) *يَحْسُنُ المَشْيَ* (M, TA,) [referring to horses,] and J says that Aş 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:* (§:) 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, (Mgh,) or of تَبَدُّلٌ: (§ and Mgh in art. بَدَلٌ:) one says, of a man, *تَصَاوَنَ* and † *تَصَوَّنَ*, 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 المَعَايِبِ [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.]. (§, M, &c.) See also صِينَةٌ, below. — And see مَصُونٌ.

صَوْنَةٌ [A receptacle for perfumes &c., such as is commonly called] *عَتِيدَةٌ.* (IAqr, K.)

صِينَةٌ [originally صَوْنَةٌ] i. q. † *صَوْنٌ:* one says, *هَذِهِ ثِيَابُ الصَّيْنَةِ* i. e. *الصَّوْنِ* [These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of بَدْنَةٌ. (TA.)

صَوَانٌ and صَوَانٌ (§, M, Mgh, K) and صِيَانٌ and صِيَانٌ (§, Mgh, K) and صِيَانٌ and صِيَانٌ (§, Mgh, K) but the third and the last two are extr., (TA.) *A thing, (M, Mgh, K,) or receptacle, (§,) [or chest or the like,] used as a repository* (§, M, Mgh, K) for a garment, (§, K,) as also † *مَصَانٌ*, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Mgh:) pl.