

or determined; as also **عَزِيمَةٌ** (AHeyth, TA:) pl. **صَرَائِرُ**. (TA.) One says, **هُوَ مَاضٍ الصَّرِيمَةِ**, [He is effective of decision &c. and of decisions &c.]. (TA.) — See also **صَرْمٌ**.

صُرَيْمَةٌ A detached number [or a small detached number, for it is app. dim. of **صُرْمَةٌ**] of camels. (TA.)

صَرَامٌ: see **صَارِمٌ**. = Also A preparer, or seller, of **صَرْمٌ**, (MA,) whence it is derived, (Mgh,) i. e. skin, or leather: (MA:) or it signifies as expl. voce **صَرْمٌ**, last sentence. (TA.)

صَارِمٌ Cutting; cutting through; or cutting off, or severing; and Sb says that **صَرِيمٌ** is used in the same sense, like as **ضَرِبٌ** in the phrase **ضَارِبٌ قِدَاجٍ** is used in the sense of **ضَارِبٌ**. (M.) **إِنْ كُنْتُمْ صَارِمِينَ**, in the *Kur* [lxviii. 22], means *If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees.* (TA.) — And † A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] **صَرَامٌ** and **صَرُورٌ**; (M;) or this last signifies, (M, K,) as also **صَرَامٌ**, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) — Also, applied to a sword, (S, M, Mgh, K,) and [in an intensive sense] **صَرُورٌ**, (M, K,) Sharp, (S, M, Mgh, K,) and not bending: (M:) pl. of the former **صَوَارِمٌ**. (TA.) — And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA.) † *Hardly, strong, or sturdy*, (S, TA,) or sharp, penetrating, or rigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) — And **الصَّارِمُ** † *The lion*. (K, TA.)

صَيْرٌ A calamity (K, TA) that extirpates everything. (TA. [See also **صَارِمٌ**, last sentence.]) = Also Firm, or sound, of judgment. (K.) = And i. q. **وَجَبَةٌ**, (S, M, K,) like **صَيْرٌ**, (TA,) i. e. An eating once in the day: (M, K, TA:) or, accord. to Yaqkoob, an eating at the time [of morning] called **الصَّحَى** (M, TA) [and not again] to the like time of the morrow: (TA:) one says, **فَلَانٌ يَأْكُلُ الصَّيْرَ** (S, M, K) i. e. [Such a one eats] once (K, TA) in the day: but AHat says, I asked El-Aṣma'ee respecting the **بَزْمَةُ** and the **صَيْرُ**, and he said, I know it not: this is the language of the devil. (TA.)

أَصْرَمُ A man having the extremity of his ear cut off. (Mgh.) — See also **مُصْرَمٌ**. — Also [the fem.] **صَرْمَاءٌ** A she-camel having little milk; (M, K;) because her abundance of milk has become cut off: (M:) pl. **صَرْمٌ**. (K.) See also **صَرَامٌ**. [In the *Ham*, p. 230, it is implied that it signifies A she-camel such as is termed **مُصْرَمَةٌ** as meaning whose **أَخْلَافٌ** (or teats) have been cut off: for it is there said that the poet 'Orweh has applied the term **صَرْمَاءٌ** to † a cooking-pot, likening it to the she-camel termed **مُصْرَمَةٌ** meaning as expl. above.] — Also, (S, K,) or **فَلَاةٌ صَرْمَاءٌ**, (M,) A desert in

which is no water. (S, M, K. [See also one of the explanations of the dual, here following.]) — **الْأَصْرَمَانِ** signifies *The wolf and the crow*; (ISK, S, M, K;) because of their separating themselves (ISK, S, M) from mankind: (ISK, S:) and the [bird called] **صُرْدٌ** and the crow: and the night and the day; (K, TA;) because each is cut off from the other. (TA.) El-Marrār says,

• عَلَى صَرْمَاءٍ فِيهَا أَصْرَمَاءُ
• وَخَرِيتُ الْفَلَاةَ بِهَا مَلِيلٌ

[Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun]. (ISK, S, M.) And **تَرَكْتُهُ بَوْحِشِ الْأَصْرَمِينَ** is a saying mentioned by Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [I left him in] the desert, or waterless desert: (M, TA:) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.)

مُصْرِمٌ A narrow place, that quickly flows with water: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

مُصْرِمٌ A possessor of a **صُرْمَةٌ** of camels. (TA.) — And [hence], as also **أَصْرَمٌ**, (M, K,) Having little property: (M:) or poor, [and] having a numerous household, or family. (K.) One says, **كَلَّا تَبْجَعُ مِنْهُ كَيْدَ الْبُصْرِمِ** [Herbage by reason of which the liver of him who has little property is pained]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مُصْرَمٌ The curved knife of the parer of spindles. (S, MA, K.)

مُصْرَمَةٌ A she-camel whose [fore or hind] pair of teats have been cut off, (S, M, K,) in order that the **إِخْلِيلُ** [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) see also **صَرْمَاءٌ**, voce **أَصْرَمٌ**: or **مُصْرَمَةُ الْأَطْبَاءِ** means a she-camel treated (**عُولِجَتْ**) so that her milk has stopped. (Mgh.)

مُصْرُورٌ: see **صَرِيرٌ**, first and second sentences.

صرى

1. **صَرَى**, (S, M, Mgh,) aor. ʾ, (Mgh,) inf. n. **صَرِي**, (M, Mgh,) said of water, *It remained, or stagnated, long: or it remained long, and became altered [for the worse]:* (S, Mgh:) or, said of water and of milk, *it remained so that its flavour became altered [for the worse]:* (M:) or, said of milk, *it remained undrawn from the udder, so that its flavour became bad, or corrupt.* (TA.)

And **صَرَى الدَّمْعُ** *The tears collected [in the eye] and did not run.* (TA.) — [Hence,] **صَرِيَتِ النَّاقَةُ**, (Fr, M, Mgh, TA,) aor. as above, (Mgh,) and so the inf. n.; (M, Mgh, TA;) but Ibn-Buzurj says **صَرَتِ**, aor. ʾ; (TA;) *The she-camel's milk became collected in her udder;* (M, Mgh, TA;) as also **أَصْرَتِ**. (M, TA.) — And **صَرَى فِي يَدِهِ**, (S, M, IKtt, TA,) with **kesr**; (S, TA;) or **صَرَى فِي يَدِهِ**; (thus accord. to the K;) *He (a man) remained in his hand, as a pledge,* (S, M, K, TA,) held in custody. (S, K, TA.) — And **صَرَى** [thus written without any syll. sign, app. **صَرِي**,] i. q. **انْقَطَعَ** [It, or he, became cut off, cut short, or stopped; &c.: quasi-pass. of **صَرَاهُ** in one of the senses of the latter]: from **IAqr**. (TA.) = **صَرَاهُ**, (IKtt, Mgh, TA,) aor. ʾ, (Mgh,) inf. n. **صَرِي**, (IKtt, Mgh, TA,) *He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears:* (IKtt, TA:) or *he collected it, namely, water, and it remained long and became altered [for the worse], or remained or stagnated long; and in like manner, but in an intensive sense, صَرَاهُ. (Mgh.) One says also of cows [and the like], **تَصْرِى اللَّيْنُ فِي صُرُوعَيْتِ** *They confine and collect the milk in their udders.* (TA.) And [of a man] one says, **صَرَى الْمَاءَ فِي ظَهْرِهِ زَمَانًا** *He retained the ماء [i. e. sperma] in his back a long time,* (S, M, K, TA) by abstaining from sexual intercourse. (M, K.) — [Hence,] **صَرِيَتَا**, (M, Mgh,) aor. ʾ, inf. n. **صَرِي**; (Mgh;) and **تَصْرِيتَا**, (S, M, Mgh,) inf. n. **تَصْرِيتٌ**, (S, Mgh,) but the latter verb has an intensive meaning; (Mgh;) and **أَصْرِيَتَا**; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Mgh,) and any other milch animal, (M,) *I caused the milk to collect in her udder,* (S, M, Mgh,) by abstaining from milking her for some days. (S, M.) = Also, i. e. **صَرَاهُ**, (M, K,) aor. ʾ, (K,) inf. n. **صَرِي**, (M,) i. q. **قَطَعَهُ** [He cut it off, cut it short, or stopped it; &c.]; (M, K;) namely, a thing. (M.) You say, **صَرَى بَوْلُهُ**, inf. n. as above, meaning **قَطَعَهُ** [He, or it, cut short, or stopped, his urine]. (S.) And **صَرِيَتِ الْمَاءُ** [app. *I cut short, or stopped, the drawing of the water; for it is expl. as said*] **إِذَا اسْتَقْبَلَتْ ثَمْرَ قَطَعَتْ** (S.) And **مَا يَصْرِيكُ مِنِّي أَى عَبْدِي**, occurring in a trad., means *What cuts short (يَقْطَعُ) thine asking of Me [O my servant]?* (TA.) — And i. q. **دَفَعَهُ** [He repelled it]. (M, K.) One says, **صَرَى اللَّهُ** **دَفَعَ عَنْهُ شَرَّهُ** i. e. **دَفَعَ** [God repelled, or may God repel, from him his, or its, evil, or mischief]. (S.) — And i. q. **مَنَعَهُ** [He prevented it, &c.]. (S, M, K.) Dhu-r-Rummeh says,*

• وَوَدَعَنَ مُشْتَاقًا أَصْبَنَ فَوَادَهُ
• هَوَاهُنَّ إِنْ لَمْ يَصْرِهَ اللَّهُ قَاتِلَهُ

[And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well rendered as an ex. of **صَرَاهُ** in the sense next following, which is also a meaning of **مَنَعَهُ**: in the M, it is