

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

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

صَارِمٌ 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 صَرِيبٌ in the phrase صَارِبٌ قَدَاجٍ is used in the sense of صَرِيبٌ قَدَاجٍ. (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] صَارِمٌ and صَرِيمٌ; (M;) or this last signifies, (M, K,) as also صَارِمٌ, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) — Also, applied to a sword, (S, M, Msh, K,) and [in an intensive sense] صَرِيمٌ, (M, K,) Sharp, (S, M, Msh, 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.) † *Hardy, strong, or sturdy*, (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) — And الصَّارِمُ † *The lion.* (K, TA.)

صَيْرَمٌ A calamity (K, TA) that extirpates everything. (TA. [See also صَارِمٌ, last sentence.]) = Also Firm, or sound, of judgment. (K.) = And i. q. وَجِبَةٌ, (S, M, K,) like صَيْرَمٌ, (TA,) i. e. *An eating once in the day:* (M, K,* TA:*) or, accord. to Yağkoob, *an eating at the time [of morning] called الضَّحَى* (M, TA) [and not again] to the like time of the morrow: (TA:) one says, *فَلَانَ يَأْكُلُ الصَّيْرَمَ* (S, M,* K*) i. e. [Such a one eats] once (K, TA) in the day: but AHûr says, I asked El-Aşma'ee respecting the بَزْمَةٌ and the صَيْرَمٌ, and he said, I know it not: this is the language of the devil. (TA.)

أَصْرَمٌ A man having the extremity of his ear cut off. (Mgh.) — See also مَصْرَمٌ. — 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 صَارِمٌ. [In the *Ham*, p. 230, it is implied that it signifies A she-camel such as is termed مَصْرَمَةٌ 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 مَصْرَمَةٌ 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.]) — الأَصْرَمَانِ 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] صَرْدٌ and the crow: and the night and the day; (K, TA;) because each is cut off from the other. (TA.) El-Marrâr says,

عَلَى صَرْمَاءٍ فِيهَا أَصْرَمَاهَا
وَحَرِيْتُ الْفَلَاةِ 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.)

مَصْرَمٌ 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 صَرْمَةٌ 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 تَبِجَعُ مِنْهُ كَيْدُ الْمُصْرِمِ* [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.)

مَصْرَمٌ The curved knife of the parer of spinulles. (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 إِحْلِيلُ [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.)

مَصْرَوْمٌ see صَرِيمٌ, first and second sentences.

صرى

1. صَرَى, (S, M, Msh,) aor. ى, (Msh,) inf. n. صَرِي, (M, Msh,) said of water, *It remained, or stagnated, long: or it remained long, and became altered [for the worse]:* (S, Msh:) 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, Msh, TA,) aor. as above, (Msh,) and so the inf. n.; (M, Msh, TA;) but Ibn-Buzurj says صَرَتْ, aor. ى; (TA;) *The she-camel's milk became collected in her udder;* (M, Msh, TA;) as also أَصْرَتْ. (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, Msh, TA,) aor. ى, (Msh,) inf. n. صَرَى, (IKtt, Msh, 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. (Msh.) One says also of cows [and the like], *تَصْرَى اللَّبَنُ 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,*) by abstaining from sexual intercourse. (M, K.) — [Hence,] صَرَيْتَهَا, (M, Msh,) aor. ى, inf. n. صَرَى; (Msh;) and تَصْرِيَةٌ, (S, M, Msh,) inf. n. تَصْرِيَةٌ, (S, Msh,) but the latter verb has an intensive meaning; (Msh;) and أَصْرَيْتَهَا; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Msh,) and any other milch animal, (M,) I caused the milk to collect in her udder, (S, M, Msh,) by abstaining from milking her for some days. (S, M.) = Also, i. e. صَرَاهُ, (M, K,) aor. ى, (K,) inf. n. صَرَى, (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 صَرَيْتِ الْمَاءَ [app. I cut short, or stopped, the drawing of the water; for it is expl. as said] إِذَا اسْتَقْبَيْتِ ثُمَّ قَطَعْتِ (S.) And *مَا يَصْرِيكَ مِثِّي 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 عَنْهُ شَرَّهُ* i. e. دَفَعُ [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,

وَوَدَعْنَ مُشْتَاقًا أَصْبَنَ فَوَادَهُ
هَوَاهُنَّ إِنْ لَمْ يَصْرِهُ اللَّهُ قَاتِلُهُ

[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