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

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

صَرَّامٌ: 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 صِرْمٌ, 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 ضَرِيبٌ in the phrase ضَرِيبُ قِدَاحٍ is used in the sense of ضَارِبٌ. (M.) إِنْ كُنْتُمْ صَارِمِينَ, in the Ḳur [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] ▼ صَرَّامٌ and ▼ صَرُومٌ; (M;) or this last signifies, (M, Ḳ,) as also ▼ صُرَامٌ, (Ḳ,) *having strength to cut*, or *sever*, (M, Ḳ,) *the bond of his union.* (M.) — Also, applied to a sword, (Ṣ, M, Mṣb, Ḳ,) and [in an intensive sense] ▼ صَرُومٌ, (M, Ḳ,) *Sharp*, (Ṣ, M, Mṣb, Ḳ,) *and not bending:* (M:) pl. of the former صَوَارِمُ. (TA.) — And the former, (Ṣ, M, Ḳ, TA,) applied to a man, (Ṣ, M, TA,) as being likened to a sword, (TA,) ‡ *Hardy, strong*, or *sturdy*, (Ṣ, TA,) or *sharp, penetrating*, or *vigorous and effective*, (M, Ḳ, TA,) *and courageous.* (Ṣ, M, Ḳ, TA.) — And الصَّارِمُ ‡ *The lion.* (Ḳ, TA.)

صَيْرَمٌ *A calamity* (Ḳ, TA) *that extirpates everything.* (TA. [See also صُرَامٌ, last sentence.]) — Also *Firm*, or *sound, of judgment.* (Ḳ.) — And *i. q.* وَجْبَةٌ, (Ṣ, M, Ḳ,) like صَيْلَمٌ, (TA,) i. e. *An eating once in the day:* (M, Ḳ,* TA:*) or, accord. to Yaạḳoob, *an eating at the time* [*of morning*] *called* الضُّحَى (M, TA) [*and not again*] *to the like time of the morrow:* (TA:) one says, فُلَانٌ يَأْكُلُ الصَّيْرَمَ (Ṣ, M,* Ḳ*) i. e. [*Such a one eats*] *once* (Ḳ, TA) *in the day:* but AḤát says, I asked El-Aṣma'ee respecting the بَزْمَةٌ and the صَيْرَمٌ, 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 مُصْرِمٌ. — Also [the fem.] صَرْمَآءُ A she-camel *having little milk;* (M, Ḳ;) because her abundance of milk has become cut off: (M:) pl. صُرْمٌ. (Ḳ.) See also صُرَامٌ. [In the Ḥam, p. 230, it is implied that it signifies A she-camel such as is termed ▼ مُصَرَّمَةٌ as meaning *whose* أَخْلَافٌ (or *teats*) *have been cut off:* for it is there said that the poet 'Orweh has applied the term صَرْمَآءُ to † *a cooking-pot*, likening it to the she-camel termed مُصَرَّمَةٌ meaning as expl. above.] — Also, (Ṣ, Ḳ,) or فَلَاةٌ صَرْمَآءُ, (M,) *A desert in which is no water.* (Ṣ, M, Ḳ. [See also one of the explanations of the dual, here following.]) — الأَصْرَمَانِ signifies *The wolf and the crow;* (ISk, Ṣ, M, Ḳ;) because of their separating themselves (ISk, Ṣ, M) from mankind: (ISk, Ṣ:) and *the* [*bird called*] صُرَد *and the crow:* and *the night and the day;* (Ḳ, TA;) because each is cut off from the other. (TA.) El-Marrár says,

* عَلَى صَرْمَآءَ فِيهَا أَصْرَمَاهَا *
* وَخِرِّيتُ الفَلَاةِ بِهَا مَلِيلُ *

[*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, Ṣ, M.) And تَرَكْتُهُ بِوَحْشِ الأَصْرَمَيْنِ is a saying mentioned by Lḥ, 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.)

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

مُصْرِمٌ *A possessor of a* صِرْمَةٌ *of camels.* (TA.) — And [hence], as also ▼ أَصْرَمُ, (M, Ḳ,) *Having little property:* (M:) or *poor*, [*and*] *having a numerous household*, or *family.* (Ḳ.) One says, كَلَأٌ تِيجَعُ مِنْهُ كَبِدُ المُصْرِمِ [*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.)

مِصْرَمٌ The *curved knife of the parer of spindles.* (Ṣ, MÁ, Ḳ.)

مُصَرَّمَةٌ A she-camel *whose* [*fore* or *hind*] *pair of teats have been cut off*, (Ṣ, M, Ḳ,) *in order that the* إِحْلِيل [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, Ṣ) *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*, (Ṣ, Ḳ,) *no milk ever issuing from the udder:* (Ṣ:) see also صَرْمَآءُ, voce أَصْرَمُ: or مُصَرَّمَةُ الأَطْبَآءِ means a she-camel *treated* (عُولِجَتْ) *so that her milk has stopped.* (Mgh.)

مَصْرُومٌ: see صَرِيمٌ, first and second sentences.

صرى

1. صَرِيَ, (Ṣ, M, Mṣb,) aor. ـَ, (Mṣb,) inf. n. صَرًى, (M, Mṣb,) said of water, *It remained*, or *stagnated, long:* or *it remained long, and became altered* [*for the worse*]: (Ṣ, Mṣb:) 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 صَرِيَ الدَّمْعُ *The tears collected* [*in the eye*] *and did not run.* (TA.) — [Hence,] صَرِيَتِ النَّاقَةُ, (Fr, M, Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n.; (M, Mṣb, TA;) but Ibn-Buzurj says صَرَتْ, aor. ـِ; (TA;) *The she-camel's milk became collected in her udder;* (M, Mṣb, TA;) as also ▼ أَصْرَتْ. (M, TA.) — And صَرِيَ فِي يَدِهِ, (Ṣ, M, IḲṭṭ, TA,) with kesr; (Ṣ, TA;) or صَرَى فِي يَدِهِ; (thus accord. to the Ḳ;) *He* (a man) *remained in his hand, as a pledge*, (Ṣ, M, Ḳ, TA,) *held in custody.* (Ṣ, Ḳ, TA.) — And صَرِيَ [thus written without any syll. sign, app. صَرِيَ,] *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 IAạr. (TA.) — صَرَاهُ, (IḲṭṭ, Mṣb, TA,) aor. ـِ, (Mṣb,) inf. n. صَرْيٌ, (IḲṭṭ, Mṣb, TA,) *He confined it*, namely, water, *in a resting-place* or *a vessel;* and in like manner, milk, and tears: (IḲṭṭ, 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, ▼ صَرَّاهُ. (Mṣb.) One says also of cows [and the like], تَصْرِي اللَّبَنَ فِي ضُرُوعِهِنَّ *They confine and collect the milk in their udders.* (TA.) And [of a man] one says, صَرَى المَآءَ فِي ظَهْرِهِ زَمَانًا *He retained the* ماء [i. e. *sperma*] *in his back a long time*, (Ṣ, M, Ḳ,*) *by abstaining from sexual intercourse.* (M, Ḳ.) — [Hence,] صَرَيْتُهَا, (M, Mṣb,) aor. ـِ, inf. n. صَرْيٌ; (Mṣb;) and ▼ صَرَّيْتُهَا, (Ṣ, M, Mṣb,) inf. n. تَصْرِيَةٌ, (Ṣ, Mṣb,) but the latter verb has an intensive meaning; (Mṣb;) and ▼ أَصْرَيْتُهَا; (M;) namely, a ewe or she-goat, (Ṣ,) or a she-camel, (M, Mṣb,) and any other milch animal, (M,) *I caused the milk to collect in her udder*, (Ṣ, M, Mṣb,) *by abstaining from milking her for some days.* (Ṣ, M.) — Also, i. e. صَرَاهُ, (M, Ḳ,) aor. ـُ, (Ḳ,) inf. n. صَرْيٌ, (M,) *i. q.* قَطَعَهُ [*He cut it off, cut it short*, or *stopped it;* &c.]; (M, Ḳ;) namely, a thing. (M.) You say, صَرَى بَوْلَهُ, inf. n. as above, meaning قَطَعَهُ [*He*, or *it, cut short*, or *stopped, his urine*]. (Ṣ.) And صَرَيْتُ المَآءَ [app. *I cut short*, or *stopped, the drawing of the water;* for it is expl. as said] إِذَا اسْتَقَيْتَ ثُمَّ قَطَعْتَ. (Ṣ.) And مَا يَصْرِيكَ مِنِّي أَيْ 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, Ḳ.) One says, صَرَى اللّٰهُ عَنْهُ شَرَّهُ i. e. دَفَعَ [*God repelled*, or *may God repel, from him his*, or *its, evil*, or *mischief*]. (Ṣ.) — And *i. q.* مَنَعَهُ [*He prevented it*, &c.]. (Ṣ, M, Ḳ.) Dhu-r-Rummeh says,

* وَوَدَّعْنَ مُشْتَاقًا أَصَبْنَ فُؤَادَهُ *
* هَوَاهُنَّ إِنْ لَمْ يَصْرِهِ اللّٰهُ قَاتِلُهْ *

[*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*]. (Ṣ. [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

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