

sing. signifies a twig, or rod, that falls from the tree called *بشام* [q. v.]; and the pl. is *صُرْعَان*: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with *صُرْع*. (TA.) — Also † A bow from which nothing has been pared off: or of which the wood has dried upon the tree; (S, O, K, TA.) or this [latter] is only called *صُرَيْف*. (TA.) — And † A whip, in like manner, (S, O, K, TA,) from which nothing has been pared off. (TA.) — See also *صُرْعَة*.

صُرَاعَة The quality of throwing down, or prostrating, vehemently. (TA.)

صُرَاع: see *صُرْعَة*.

صُرَيْع: see *صُرْعَة*, in four places.

صُرَاعَة: see *صُرْعَة*, in two places.

صُرَاعَة act. part. n. of 1: pl. *صَارِعُونَ* and *صُرَاعَة*. Hence, *قَوْمٌ صُرَاعَة* A people, or party, who throw down, or prostrate, those with whom they wrestle. (TA.)

مِصْرَع A place [and accord. to rule a time also] of throwing down, or prostrating, on the ground: (S, O, K:) [pl. *مِصْرَاع*.] — [And † A place of slaughter: for *مِصْرَاعُ الْقَوْمِ* signifies the places of slaughter of the people, or party. (TA.) — Also an inf. n. of 1 [q. v.]. (S, O, K.)

مِصْرَع: see *مِصْرَاع*.

مِصْرَع [pass. part. n. of 2, q. v.]. One says, *مَرَرْتُ بِمِصْرَعِ مِصْرَعِينَ* [I passed by slain persons thrown down, or prostrated, on the ground]: with teshdeed because relating to many objects. (S.) — See also *صُرَيْع*, in two places.

مِصْرَاع Either half [i. e. leaf] of a door [meaning of a folding door]: (MA, *Msb, KL:*) either one of what are termed the *مِصْرَاعَانِ* of a door or door-way: (S, Msb:) *مِصْرَاعًا بَابًا* means two doors that are set up, meeting together, the place of entrance thereof being in the middle of them [i. e. between them]: (T, O, K, TA:) [and in like manner, *مِصْرَاعًا سِتْرًا* (occurring in the S in art. *سَجَف*) means the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:] and the *مِصْرَاع* of a door [or curtain] is also called its *مِصْرَع*: (TA:) the pl. of *مِصْرَاع* is *مِصْرَاعِيق*. (MA.) — Hence, the *مِصْرَاع* in poetry; (S;) † A hemistich: (MA, KL:) [this is the general meaning: in a more restricted sense,] *مِصْرَاعَانِ* in poetry means a single verse [i. e. a pair of hemistichs] having two rhymes: (T, O, *K, *TA:) [using it in the latter sense, i. e. as meaning a verse of which the former hemistich rhymes with the latter, which is app. the primary signification,] Aboo-Is-hak says, the *مِصْرَاعَانِ* are the two doors of the ode, like the *مِصْرَاعَانِ* of the house, or chamber, or tent: and he says that the derivation

of the word is from *الصُرْعَانِ* meaning “the two extremities of the day.” (TA.)

مِصْرُوع: see *صُرَيْع*, in four places; where it is stated that *مِصْرَاع* is said to occur as a pl. thereof; the reg. pl. being *مِصْرَاعِيق*.

مِصْرَاعِيق One who wrestles with another, endeavouring to throw him down; as also *صُرْع*: you say, *صُرِعَا هُمَا* i. e. They are two persons wrestling together, each endeavouring to throw down the other. (K, *TA.)

صرف

الصَّرْف signifies The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or back; therefrom; the averting it, or repelling it therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bd in vi. 105;) and so *التَّصْرِيف*. (TA.) You say, *صَرَفَهُ*, (M, K,) or *صَرَفَهُ عَنْ وَجْهِهِ*, (Msb, TA,) i. e. *عَنْ سَنَنِهِ*, (TA in art. *وَجْه*), aor. -, (M, Msb, K,) inf. n. *صَرَف*, (M, Msb,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from his, or its, way, or course. (M.) And *صَرَفَ نَفْسَهُ عَنِ الشَّيْءِ*, meaning *صَرَفَهَا عَنْهُ* [He turned himself away, or back, from the thing]. (M.) And *صَرَفْتُ الرَّجُلَ عَنِّي* [I turned the man away, or back, or I averted him, or repelled him, from me]. (S.) And *صَرَفَ الصَّبِيَانَ* He dismissed the boys, or sent them away, syn. *قَلَّبَهُمْ*, (S, K,) from the school: (K:) or *صَرَفْتُ الصَّبِيَّ* I let the boy go his way; and in like manner, *الْأَجِيرَ* the hired man. (Msb.) And *صَرَفَ اللَّهُ عَنْكَ الْأَذَى* [May God avert from thee harm]. (S.) And *اصْطَرَفَ صُرْفَهُ وَجْهَهُ* (K in art. *سَفُو* and *سَفَى*) [meaning *صُرْفَهُ* i. e.] He turned away his face. (TK in that art.) *صَرَفَ اللَّهُ فَلَوْبَهُم*, in the Kur [ix. 128], means God hath made them to err in requital of that which they have done: (M, TA:) or God hath turned them away, or may God turn them away, from belief. (Bd.) And *سَأَصْرِفُ عَنْ آيَاتِي*, in the Kur [vii. 143], means [in like manner] I will requite by causing to err from the direction of my signs. (O, TA.) [And one says also, *صَرَفَهُ إِلَى كَذَا*, He turned him (i. e. another man, or the like, as in the Kur xlv. 28), or it (for ex. his mind or intention), to such a thing.] — [Hence,] *صَرَفَ الْكَلِمَةَ*, (TA,) inf. n. *صَرَف*, (O,) He declined, or inflected, the word [i. e. the noun] with tenveen. (O, TA.) See also 2. — [Hence, also,] *الصَّرْف* means The exchanging, or giving in exchange, gold for silver [and the reverse]: because it is turned (*يُصْرَفُ*) thereby from one metal to another. (M.) You say *صَرَفَ الدَّرَاهِمَ* He exchanged, or gave in exchange, the dirhems for [other] dirhems or for deenars. (Mgh.) And *صَرَفْتُ الذَّهَبَ بِالدَّرَاهِمِ* I exchanged, or gave in exchange, the gold for dirhems: (Msb:) and *الدَّرَاهِمَ بِالدَّنَانِيرِ* [the dirhems for deenars]. (S.) — It is said in a trad. respecting *الشُّفْعَةَ* [or the right of pre-emption], *إِذَا صُرِفَتْ إِذَا صُرِفَتْ إِذَا صُرِفَتْ* i. e. When the roads thereof are

made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is *صَرَف*. (TA.) — You say also, *صَرَفْتُ الْهَالَ* I expended the property; (Msb;) [and so *صَرَفْتُهُ*; for] *التَّصْرِيفُ*, (M, O,) or *فِي الْبَيْعَاتِ*, (O,) *تَصْرِيفُ الدَّرَاهِمِ*, (M, O, K, *) means the expending of money [in the purchase of articles of merchandise]. (M, O, K, *) — And *صَرَفْتُ الْكَلَامَ* I embellished the speech [app. by distorting it, or otherwise altering it]; and *صَرَفْتُهُ* has a similar, but intensive, meaning: (Msb:) or *صَرَفَ الْحَدِيثَ* means the embellishing of discourse, or speech, (A'Obeyd, S, M, O, K,) by adding in it, (A'Obeyd, S,) or and adding in it; (M, O, K;) and in like manner *صَرَفَ الْكَلَامَ*: (K:) [of which see another explanation voce *صَرَف*:] and is [said to be] from *الصَّرْف* in pieces of money, meaning “the superiority of one over another in value.” (O, K.) — *صَرَفَ لِأَهْلِهِ* [as though meaning *صَرَفَ نَفْسَهُ لِأَهْلِهِ*: see 8. — [See also *صَرَف*, below.] — *صَرَفَ الشَّرَابَ*, (M, O, K,) inf. n. *صُرُوف*, (M, TA,) He did not mix the beverage, or wine; (M, O, K, TA;) as also *صَرَفَهُ*, and *اصْرَفَهُ*; the last mentioned by Th. (M, TA.) And *صَرَفَ الْخَمِيرَ*, (K, TA,) aor. -, inf. n. *صَرَف*, (TA,) [or perhaps this should be *صُرُوف*, as in the next preceding sentence,] He drank the wine unmixed; (K, TA;) [and so *التَّصْرِيفُ*, (S, O,) or *تَصْرِيفُ الْخَمِيرِ*, (S, O,) or *صَرَفَهَا*; for] *صَرَفْتُ الْخَمِيرَ*, (K,) signifies the drinking of wine unmixed. (S, O, K.) [Freytag has erroneously expl. *صَرَفَ* as meaning simply He drank wine.] — *صَرَفْتُ الْبِكْرَةَ*, (S, O, K,) aor. -, (S, O,) inf. n. *صَرَف*, (S, M, O, K,) The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water: (S, M, *O, K:) and the *صَرِيف* of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] the *صَرِيف* of the door, (M, K,) and of the writing-reed (M, Msb) and the like, (M,) is a creaking, or grating; (M, Msb, *K;) and so that of the tush of the camel: (K: [وَنَابُ الْبَعِيرِ] in the CK is a mistake for *وَنَابُ الْبَعِيرِ*:]) one says of a man, and of a camel, *صَرَفَ نَابَهُ*, (M, TA,) and *صَرَفَ نَابَهُ*, (TA,) aor. -, inf. n. *صَرِيف*, He grated his canine tooth [against its opposite] so as to cause a sound to be heard: (M, TA:) the *صَرِيف* of the stallion-camel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the *صَرِيف* of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] — *صَرَفْتُ*, (IAar, S, M, O, K,) aor. -, (S, M, O,) inf. n. *صُرُوف*, (S, M, O, K) and *صَرَفْتُ*, (Lth, Lh, IAar, S, M, O, K,) said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but