

determined, resolved, or decided, upon it. (M, Mgh, K̄.) You say, **أَصْرَ عَلَىٰ فَعْلِهِ** + *He determined, resolved, or decided, upon going on in doing it, and not turning back.* (TA.) — **أَصْرَ** + *He hastened* (M, K̄) somewhat (M) in running: (M, K̄: [in the CK̄, for **أَصْرَ يَعْذُو أَسْرَعُ**, is put **أَصْرَ بَعْدَ وَأَسْرَعُ**]) accord. to A'Obeyd, the verb in this sense is **أَصْرَ**; but Et-Ṭoosee asserts that this is a mistranscription. (M.) — **أَصْرَ السَّنْبِيلِ** *The ears of corn became such as are termed صَرٌّ* [q. v.]: (M, K̄: [or] accord. to ISh, one says, **أَصْرَ النَّوْعِ**, inf. n. **أَصْرَارٌ**, meaning *The seed-produce [i. e. corn] put forth the extremities of its awn, before its ears had become developed.* (TA.)

8: see 1, former half, in two places. — **أَصْطَرَّ** said of a solid hoof, *It was, or became, narrow, or contracted,* (S, TA.) *in an unseemly manner, or immoderately.* (TA.)

R. Q. 1. **صُرَّ**, inf. n. **صُرُورٌ**: see 1, former half, in two places: — and the same paragraph, last sentence but one.

**صُرٌّ** *A leathern bucket (دَلْوٌ) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it.* (K̄, TA.) — See also **صُرِيرَةٌ**.

**صُرٌّ** (S, M, A, M̄sb, K̄) and **صُرَّةٌ** (M, A, K̄) *Cold*: (Th, M, A, M̄sb, K̄: [or] *intense cold*; (Zj, M, A, K̄: [or] as also **صُرَّ**: (Ham p. 719: [or] *cold that smites the herbage and the seed-produce of the field*: (S: [in the K̄ur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb: [or] the second meaning: (Zj: [or] signifies *noise and commotion*: or, accord. to I'Ab, *fire.* (IAmb.) — And **رِيحٌ صُرٌّ** (M, A, K̄) and **صُرَّ** (S, M, A, K̄) *A wind intensely cold*: (S, M, A, K̄: [or] *very intensely cold*: (T in explanation of the latter: [or] *vehemently loud*: (M, A, K̄: [or] of **صُرَّ** some say that it is originally **صُرٌّ**, from **صُرٌّ** meaning “cold;” the incipient letter being repeated, and put in the place of the medial ر: others, that it is from **صُرِيرُ الْبَابِ** [“the creaking of the door”], and from **صُرَّةٌ** meaning “vociferation, or clamour.” (ISk.) — And **صُرٌّ** is the name of *A certain bird, like the sparrow (K̄, TA) in size, (TA,) of a yellow colour*: (K̄, TA: [or] so called because of its cry: or, as some say, the *sparrow (عَصْفُورٌ) itself.* (TA.)

**صُرَّةٌ** *Vociferation, or clamour*: (S, M, A, TA: [or] so in the K̄ur li. 29: (TA: [or] the *most vehement vociferation or clamour or crying* (Zj, M, K̄\*) of a man and of a bird &c. (Zj, M.) [In the K̄, this meaning is erroneously assigned to **صُرَّةٌ**.] — And *Vehemence of grief or anxiety* (S, M, K̄) and of war (M, K̄) and of heat, (K̄,) or of the hot season, (M,) &c.: (S, M: [or] *vehemence of the heat of summer.* (S, A.) — And *A contraction, or much contraction, and sternness, or moroseness, of the face, (K̄, TA,) by reason of dislike, or hatred.* (TA.) — Also *A company, a collection,*

or an assemblage. (S, M, K̄.) So in the following words of Imra-el-K̄eys:

جَوَاحِرُهَا فِي صُرَّةٍ لَمْ تَنْزِيلِ

(S, M) i. e. *Those of them that remained behind, in a herd, not dispersed*: (EM p. 48: [see the entire verse voce **دُونَ**]) or *in vehemence of grief or anxiety.* (S, M.) — Also i. q. **عَطْفَةٌ** (M, K̄) [i. e.] *A certain bead (حُرَّةٌ) by which women fascinate men so as to withhold them from other women.* (Lh, M, K̄, TA. [This is evidently what is meant by **عَطْفَةٌ**, but is given in the M and K̄ as a signification distinct therefrom.]) — See also **مُصْرَاةٌ**.

**صُرَّةٌ** *A purse (سَرَجٌ, M, K̄, in the CK̄) for money*; (S, M, A, M̄sb, K̄: [or] as also **مُصْرَاةٌ**, with fet-h, (TA,) or **مُصْرَاةٌ**: (so in a copy of the A: [or] pl. of the first, **صُرُرٌ**. (M̄sb.) Hence the prov., **اِفْتَحْ صُرُوكَ تَعْلَمْ عَجْرَكَ**, meaning + *Return to thyself, [or lay open the recesses of thy mind,] and thou wilt know [thy vices, or faults, or] thy good from thy evil.* (Meyd. [See also **صُرَّةٌ**, last explanation.])

**صُرَّةٌ**: see **صُرٌّ**.

**صُرَّرَ** *Ears of corn (سُنْبِيلٌ) after the culm is produced, (M, K̄, [in the CK̄, **يُقَصَّبُ** is put in the place of **يُقَصَّبُ**]) before they become apparent*: (M: [or] *ears of corn while the farina has not come forth into them*: n. un. with **ة**: (AHn, M, K̄: [or] accord. to ISh, *corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them.* (TA.) [See 4, last sentence.]

**صَرَّارٌ**: see **صُرُورَةٌ**, in two places.

**صَرَّارٌ** *The thing with which a she-camel's udder is bound*: (M, K̄: [or] the *string which is tied over the she-camel's udder and over the [piece of wood called] نَوْدِيَّةٌ, in order that her young one may not suck her*; (S: [or] and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] بَعْرٌ: (TA: [or] *a piece of rag which is bound upon the she-camel's teats, in order that her young one may not suck her*: (M̄sb: [or] pl. **أَصْرَارَةٌ**. (M, A, K̄.) It is a custom of the Arabs to bind the **صَرَّارِ** upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the **أَصْرَارَةَ**, and milk. (IAth.) — [Hence,] **جَعَلْتُ دُونَ فُلَانٍ صَرَّارًا**, *I put an obstruction, or obstacle, in the way of such a one.* (A.) — Also *Elevated places over which the water does not come.* (S.)

**صُرُورٌ**: see **صُرُورَةٌ**.

**صُرَاةٌ**: see the next paragraph, in three places.

**صُرُورَةٌ** (S, M, A, M̄sb, K̄) and **صَارُورَةٌ** (S, M, M̄sb, K̄) and **صُرُورٌ** and **صَارُورٌ** (M, K̄) and

**صُرَاةٌ** (S, M, K̄) and **صُرُورِيٌّ** (S, M, M̄sb, K̄) and **صَارُورِيٌّ** (M) or **صَارُورَاءٌ**, (Sgh, K̄,) the last like **عَاشُورَاءٌ**, mentioned on the authority of Ks, (TA,) *A man who has not performed the pilgrimage to Mekkeh*: (S, M, A, M̄sb, K̄: [or] so called from **صُرٌّ**, signifying the “act of confining, withholding, hindering, or preventing;” (TA: [or] because the person so called refrains from expending of his property in pilgrimage: (M̄sb: [or] you say also, **أَمْرَاءٌ صُرُورَةٌ** *a woman who has not performed the pilgrimage to Mekkeh*: (S, M̄sb: [or] pl. **صُرَارٌ** and **صُرَاةٌ**: (K̄: [or, rather, the former is a coll. gen. n., of which **صُرَاةٌ** is the n. of un.; and the latter is a quasi-pl. n., like **صَحَابَةٌ**, as well as n. un. of **صَرَّارٌ**]) Fr cites, from certain of the Arabs, **صُرَارٌ** as used collectively; and one of the number is termed **صُرَاةٌ**: (S: [or] each of the forms ending with the relative **ي** receives the dual and pl. and fem. inflections: and accord. to IAth, the forms preceding those receive also the dual and pl. inflections: (M, TA: [or] and some say that **صَارُورِيٌّ** is pl. of **صَارُورَةٌ**: (TA: [or] **صَارُورَةٌ** and **صَارُورٌ**, (M,) or **صُرُورَةٌ**, (Lh, S, M, A, M̄sb,) as occurring in the poetry of En-Nábighah, (Yağkoob, S,) not used without **ة**, (Lh, M,) or all the sing. forms above mentioned, (K̄,) signify one who has not married: (M, A, K̄: [or] who has not had intercourse with women: as though he had determined (**أَصْرًا**) upon relinquishing them: (Yağkoob, S, M̄sb:\*) applied in like manner to a woman, and to a plurality of persons: (M, K̄: [or] the **ة** in **صُرُورَةٌ** applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) — It is said in a trad., **لَا صُرُورَةَ فِي الْإِسْلَامِ**, (S, M,) meaning, accord. to A'Obeyd, *There is no abstinence from intercourse with women in El-Islám*: (M, TA: [or] i. e., no one should say, I will not marry: (TA: [or] thus he makes **صُرُورَةٌ** a noun signifying an accident: but it is better known as an epithet: (M: [or] and IAth says that the meaning is, he who slays another in the **حَرَمِ** [or sacred territory of Mekkeh] shall be slain: his saying, “I am a **صُرُورَةٌ**; I have not performed the pilgrimage, and I know not the sacredness of the **حَرَمِ**,” shall not be accepted of him: for in the Time of Ignorance, the Kaʿbeh was a place of refuge. (TA.)

**صُرُورَةٌ** i. q. **مُصْرُورَةٌ** [i. e. *Dirhems, or pieces of money, tied up in a purse*]: (K̄: [or] termed in the present day **صُرٌّ**. (TA.) — See also **صَارَاةٌ**.

**صَرَّارِيٌّ** *A sailor*: (S, M, K̄: [or] like **صَارِيٌّ**: (S: [or] pl. **صَرَّارِيُونَ**: (S, M, K̄: [or] it has no broken pl.: (M: [or] **صَرَّارِيٌّ** should be [without tenween, imperfectly decl., and] mentioned in art. **صَرِيٌّ**; for it is pl. of **صَرَّارٌ**, which is pl. of **صَارٍ**, which J has mentioned in art. **صَرِيٌّ**: AHát used to say that **صَرَّارِيٌّ** is a sing., like **حَسَانٌ**; but without sufficient authority: and J has regarded **صَرَّارِيٌّ** as a sing. in consequence of his finding it to have the same construction as a sing. in verses of Arabs;