

to the Ra-ees [Ibn-Seenā, whom we call "Avicenna"], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an obstruction that occurs in one or more of the venters (بطنون) of the brain and in the ducts of the أعصاب [here meaning nerves] by which the members are moved, [arising] from an abundant thick or viscous خلط [or humour], whereby the روح [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) = Also A sort, or species: and a state, condition, or manner of being: syn. ضرب and فن (S, K:) of a thing: (K:) and so صرع: and likewise ضرع and صرع (TA:); [see also صرعة:] pl. [of mult.] صرعو (S, K) and [of pauc.] أصرع (K). One says, هو ذو صرعين, meaning ذو نوعين [i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbād, Z, O, K.) And تركضهم صرعين I left them changing from state to state. (Ibn-'Abbād, O, K.) And الأمر صرعان, meaning طرفان [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) — See also صرع, in three places.

— صرعان Two camels of which one comes to the water when the other returns from it, by reason of their [the camels'] multitude. (S, O, K.) — And [hence, perhaps,] الصرعان signifies The night and the day; (K:) [and] so الصرعان, with kesr, like الصرفان: (TA in art. صرف:) or the forenoon and the afternoon; from the first part of day to midday and from midday to sunset; each of these being termed صرع: (S, O, K:) or the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also العصران; (S and K in explanation of الأبردان;) and some assert that it is formed by transposition from العصران: (TA:) or the two extremities of the day. (A, TA.) And one says, أتيته صرعي النهار I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And لقيته صرعي النهار I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says,

- كَأَنِّي نَازِعٌ يَتْنِيهِ عَنْ وَطَنِ
- صِرْعَانِ رَائِحَةٍ عَقْلٌ وَتَقْيِيدٌ

meaning As though I were one, i. e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Abou-'Alee relates it, رَائِحَةٌ, [as a partial substitute for صرعان,] meaning, an evening, when there is a binding of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they

shackle his legs in the morning so that he may pasture [but not stray]: another reading is صرعه [his morning and evening]. (TA.) — One says also, هُوَ صَرَعٌ كَذَا [app. meaning It is over against, or corresponding to, such a thing]. (O, K.)

صرع an inf. n. of 1. (S, K.) = And i. q. مضارع (K.) See the latter in two places. = See also صرع, former half. — [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ فُلَانٍ حَاجَةً فَأَنْصَرَفْتُ وَمَا أَدْرِي عَلَى أَيْ صِرْعِي أَمْرُهُ هُوَ [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K.) And a poet says,

- فَرَحْتُ وَمَا وَدَعْتُ لَيْلَى وَمَا دَرْتُ
- عَلَى أَيْ صِرْعِي أَمْرُهَا أَتَرَوُّحُ

[And I went, and bade not farewell to Leylā, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (S, TA:) or, as Z says, in a condition of success or of disappointment. (TA.) — See also صرع, in the middle of the paragraph. — Also A like; a similar person or thing; and so صرع (O, K.) One says, هُمَا صِرْعَانِ (S, O) and صِرْعَانِ (O) They two are likes: (S, O:) and so شِرْعَانِ, &c. (S.) And هَذَا صِرْعُهُ and هَذَا صِرْعُهُ This is the like of him, or it: and so صِرْعُهُ and صِرْعُهُ, &c. (IAar, TA.) — And A strand of a rope: (O, K:) and so صِرْع: (O:) pl. صِرْعُ (O, K) and صِرْعُ (O.)

صرعة A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also صرعة. — And A state, or condition: (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِي كُلِّ صِرْعَةٍ [He does it in every state, or condition]: (O:) [see also صرع:] or, accord. to the "Mufradāt" [of Er-Rāghib], the state, or condition, of him who is thrown down, or prostrated. (TA.)

صرعة One who is often thrown down, or prostrated, by men. (K.)

صرعة A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S, K, TA:) a word similar to رَكْبَةٌ and جَلَسَةٌ. (S.) Hence, (K,) one says, سَوَاءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down

will not attain: (TA:) a prov.: or, as some relate it, حُسْنُ الصِّرْعَةِ, which means the good manner of the single suffering of prostration. (K, TA.) [See also Freytag's Arab. Prov. i. 623.]

صرعة One who throws down, or prostrates, others; (S, O, K:) as also صرّيع and صرّاعة: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA:) and so صرّيع (S, O,) and صرّاعة, with damm and tesheed, mentioned by Ks: (O:) or صرّيع signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also صرّاع and صرّيع, the latter like أمير [in measure, but this I think doubtful, probably added from finding صرّيع mistranscribed]: or صرّيع, accord. to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صرّعة among you? they said, Him whom men will not throw down: and he said, He is not such, but is †he who governs himself on the occasion of anger: or, as some relate it, †the forbearing on the occasion of anger, (O, TA.)

صرعو One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. صرعو (K.)

صرع i. q. مَصْرُوعٌ [meaning Thrown down, or prostrated, on the ground]: pl. صرعى (O, K.) — [And i. q. مَصْرُوعٌ meaning (as the latter is expl. in the Mṣb) Affected with the disease termed صرع, q. v.] — And [i. q. مَصْرُوعٌ meaning] Affected with diabolical possession, or madness. (TA.) — One says also, بَاتَ صِرْعِ الْكَأْسِ †[He passed the night prostrated by the influence of the wine-cup]. (TA.) — And وَابَتْ شَجَرُهُمْ وَابَتْ صِرْعِي and مَصْرَعَاتُ: I saw their trees cut down [and laid prostrate]. (TA.) And نبات صرّيع †A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غَضَنُ صِرْعِي †A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Mṣb:) and [in like manner] one says غَضَنُ مَصْرُوعٍ; and مَصَارِعُ is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِيعُ: but in that verse some read مَصْرَعٌ [which has a similar meaning. (TA. [See EM p. 157.]) — صرّيع also signifies †Slain: from the same word as applied to a branch and expl. above: pl. صرعى (Mṣb.) — And †A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning the teeth [i. e. مَسَاوِيكُ are made of it]: pl. صرّع: (K, TA: [the pl. is thus in the L; but in some copies of the K صرّع]) or, accord. to the T, the