

to the Ra-ees [Ibn-Senà, 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. فن and ضرب: (S, K:) of a thing: (K:) and so صرخ: and likewise ضرع and ضرع: (TA:) [see also صرعة:] pl. [of mult.] صروع (S, K) and [of pauc.] صرعة. (K.) One says, هو ذو صرعة. (K.) One says, هو ذو لونين صرعين meaning [i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbâd, Z, O, K.) And ترکهم صرعين I left them changing from state to state. (Ibn-'Abbâd, O, K.) And لامه صرغان meaning [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) — See also صرخ, in three places.

— صرغان 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,] الصرغان signifies The night and the day; (K;) [and] so الصرغان, with kesr, like صرف: (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 صرخ: (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 الابدان;) 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 صرعني التهار I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And لقيته صرعني التهار I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says,

- كأنني نازع يثبيه عن وطنه
- صرغان رائحة عقل وتقييد

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 Aboo'-Alee relates it, رائحة, [as a partial substitute for صرغان,] 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 صراغه [his morning and evening]. (TA.) — One says also, حذاءه هو صراغ كذا i. e. [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. مصارع. (K.) See the latter in two places. — See also صراغ, former half. — [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طلبت من فلان حاجة فانصرفت وما أدرى على أي صرعني أمره هو [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,

- فرحت وما ودعت ليلى وما درت
- على أي صرعني أمرها أتروح

[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 صراغ, in the middle of the paragraph. — Also A like; a similar person or thing; and so صرخ. (O, K.) One says, هما صرغان (S, O) and هما صرعن (O) They two are likes: (S, O:) and so شرغان, &c. (S.) And هدا صرعة This is the like of him, or it: and so صرعة and ضرعة, &c. (IAqr, TA.) — And A strand of a rope: (O, K:) and so ضروع: (O:) pl. ضروع (O, K) and ضروع. (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, هو يفعله في كل صرعة [He does it in every state, or condition]: (O:) [see also صرخ:] or, accord. to the "Mufradât" [of Er-Râghib], the state, or condition, of him who is thrown down, or prostrated. (TA.)

صرعه 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 دكبة and جلسة. (S.) Hence, (K,) one says, سوء الإستسماك خير من حسن الصرعة [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, حسن المحرقة, which means the good manner of the single suffering of prostration. (K, TA.) [See also Freytag's Arab. Prov. i. 623.]

صرعه One who throws down, or prostrates, others; (S, O, K;) as also صراغه and صراغ: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA;) and so صراغه, (S, O,) and صراغه, with damm and teshdeed, mentioned by Ks: (O:) or صراغه signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also صراغه and صراغ, the latter like أمير [in measure, but this I think doubtful, probably added from finding صراغ mistranscribed]: or صراغه, 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 صراغ 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.)

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

صراغه i. q. مضروغ [meaning Thrown down, or prostrated, on the ground]: pl. ضرغى. (O, K.) — [And i. q. صراغه meaning (as the latter is expl. in the Msb) Affected with the disease termed صراغ, q. v.] — And [i. q. صراغه meaning] Affected with diabolical possession, or madness. (TA.) — One says also, بات صراغ الل AIS [He passed the night prostrated by the influence of the wine-cup]. (TA.) — And دايت شجرهم صراغه and مضروغات: I saw their trees cut down [and laid prostrate]. (TA.) — And ثبات صراغه + A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) — And غصن صراغه + A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Msb:) and [in like manner] one says غصن مضروغه; and غصن is said to occur in a verse of Lebed as pl. of the latter word, the reg. pl. of which is مصارعه: but in that verse some read مضروغ [which has a similar meaning. (TA.) [See EM p. 157.]] — صراغه also signifies + Slain: from the same word as applied to a branch and expl. above: pl. ضرغى. (Msb.) — 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. مساويك are made of it]: pl. ضروع: (K, TA:) [the pl. is thus in the L; but in some copies of the K صراغه:] or, accord. to the T, the