

سُرب (M, K,) like عُنِيَ [i. e. pass. in form but neuter in signification,] (K,) said of a man, (TA,) *He became affected with suppression of the feces, or constipation of the bowels, أَخَذَهُ حَصْرٌ* accord. to different copies of the K, by the entrance of the fume of [molten] silver [see **أَسْرَبَ**] into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M, TA,) and other passages: (TA:) the epithet applied to a man thus affected is **مَسْرُوبٌ**: (K:) sometimes he recovers, and sometimes he dies. (TA.)

2. [سُرب app. signifies, primarily, *He sent camels in a herd or drove, together, to pasture.* And hence, —] **سُرب عَلَى الإِبِلِ** † *He sent [against me] the camels [app. with armed riders], one detached number after another:* (A, S, A, K, TA:) and in like manner, **السَّيْلِ** † [the horse-men]. (S, A, Mgh, TA.) It is said in a trad. of 'A'isheh, [referring to girls who were her playmates,] **كَانَ يُسْرِبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ** † *He used to send them to me [app. party after party, and they would play with me].* (TA.) And one says, **سَرَبْتُ إِلَيْهِ الشَّيْءَ** † *I sent to him the thing, one by one; or rather, portion by portion.* (L, TA.) And **سَرَبْتُ إِلَيْهِ الْأَشْيَاءَ** † *I gave him the things, one after another.* (A, TA.) And **سَرَبَهُ** *He sent him back in his سرب* [i. e. سَرَبٌ], meaning way [by which he had come]. (Har p. 20.) — See also 4. **سَرَبَ سَرَبًا** *He made a subterranean excavation.* (M, A.) — **سَرَبَ الحَاوِرَ**, (A, S, TA,) inf. n. **تَسْرِبٌ**, (S, K,) *The digger [of a well], in digging, took [i. e. dug] towards the right and left:* (A, S, K, TA:) in some copies of the K, [and in the S,] *right or left:* but the former is the correct explanation. (TA.) — **سَرَبَ القَرَبَةَ**, (S, M, A,) inf. n. as above, (K,) *He poured water into the قربة* [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was sewed]; the قربة being new. (M.)

4. **سَرَبَ** *He made water to flow; as also* **سَرَبٌ**. (M.)

5: see 1, near the middle of the paragraph. — [Hence, app.,] **تَسْرَبُوا فِيهِ** † *They followed one another continuously in it; namely, a road.* (M.) — See also 7. **تَسْرَبَ مِنَ المَاءِ** *He became full of water.* (TA.)

7: see 1, near the middle of the paragraph. — **انْسَرَبَ فِيهِ** *He entered into it;* (S, M, K;) i. e., a wild animal, into his سَرَب, (S, M, Mgh,) meaning his subterranean habitation, (S, Mgh,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also **تَسْرَبَ**. (S, K.)

سَرَبَ *Pasturing مَال*, (M, A, TA,) i. e. camels: (M, TA:) or camels, and مَال [here meaning cattle in general], *that pasture:* (S:) or مَال [i. e. camels or cattle] *pasturing during the day without a pastor; an inf. n. used as a subst. in this sense; and* **سَارِبٌ** [meaning مَال سَارِبٌ] signifies

the same: (Mgh:) or, accord. to IAar, (M,) *any مَاشِيَةٌ* [i. e. camels and other cattle]; (M, K;) thus say IJ and Ibn-Hishám El-Lakhmee: and accord. to Kz, **سَرَبٌ** also, [q. v.,] with kesr, signifies مَال [syn. with مَاشِيَةٌ]; and IO says the like: (TA:) pl. of the former **سُرُوبٌ**, (M, TA,) and some say **أَسْرَابٌ** [which is a pl. of pauc.]. (TA.) Hence the saying, **أَذْهَبَ فَلَا أُنْدَهُ سُرْبَكَ**, i. e. *Go thou away, for I will not drive back thy [pasturing] camels;* (S, Mgh;) they shall go, (S,) or I will leave them to pasture, (Mgh,) where they will; (S, Mgh;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Mgh,) **أَذْهَبِي فَلَا أُنْدَهُ سُرْبِكَ**. (S, M, A.) — [Freytag also explains it, from the Deewán el-Hudhaleeyeen, as meaning *A sheep-fold.*] — Also *A way, or road;* (AZ, S, M, A, Mgh, Mgh, K;) and so **سَرَبٌ**, with kesr; (M, K;) the latter accord. to Aboo-Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Aboo-Omar with kesr: (TA:) and one's way, or course; (M, K, TA;) *the way by which one goes.* (T, TA. [See also سُرْبَةٌ, and مَسْرُوبٌ.]) One says, **خَلَّ سُرْبَهُ** *Leave thou free, or unobstructed, his way* (T, M, Mgh, Mgh, TA) *by which he goes,* (T, TA,) and *his course;* (M, TA;) and so **سَرَبَهُ**, with kesr; (M, TA;) accord. to Aboo-Omar: (TA:) or **خَلَّ لَهُ سُرْبَهُ** *leave thou free, or unobstructed, to him his way.* (S, A.) And **أَطْلَقَ الأَسِيرَ وَخَلَّى سُرْبَهُ** [He loosed the captive and left free to him his way]. (A.) Hence, in a trad., **مَنْ أَصْبَحَ آمِنًا فِي سُرْبِهِ**, meaning **مَنْ أَصْبَحَ فِي مَتَقَلْبِهِ** and **مَنْ أَصْبَحَ فِي مَتَقَلْبِهِ** [i. e. *He who has become secure in his scope, or room, for free action:* or, accord. to one reading, the last words are **فِي سُرْبِهِ**, meaning, † *in respect of his wives, or women under covert, and his household, or family;* a metaphorical sense, from the سرب of gazelles &c. (A, and so in the Fáik. [See also سُرْبٌ.]) Hence also the saying, **إِذَا كَانَ مُخَلَّى السَّرْبِ**, meaning *When he is made to be in ample circumstances; not straitened.* (Mgh.) And you say **وَأَسِغَ السَّرْبِ**, instead of **السَّرْبِ**; meaning *Whose way that he pursues is ample.* (TA. [But see what follows.]) — Also *The bosom, or breast; or the mind; syn. صدر.* (Mbr, M, K.) **إِنَّهُ السَّرْبِ** means *Verily he is of ample bosom, or mind; and judgment; and love:* (M, TA:) or, as some say, *ample of bosom, or mind; slow of anger.* (M. [The latter meaning is assigned in the Mgh and TA to **وَأَسِغَ السَّرْبِ**: see the next paragraph.])

سَرَبٌ: see **سَارِبٌ**. — [Hence, app.,] **قَطِيعٌ سَرِبٌ**, (S, M, K,) or **جَمَاعَةٌ**, (Mgh, Mgh,) [i. e. herd,] of gazelles, (S, M, A, Mgh, Mgh, K,) and of oxen, (M, Mgh, Mgh,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Mgh,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called قَطَا, (S, Mgh,) and of birds [in general], (M,) and [a party, or bevy,] of women, (S, M, Mgh, K,) &c.; (K;) and, as used by El-'Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سرب of the [lizards called] عَطَّاء: (M:) it signifies also † *a collection of palm-trees;* (M, K; in some copies of the latter of which النَّخْلُ is erroneously put for النَّخْلُ; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and **سُرْبَةٌ** is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قَطِيع of the birds called قَطَا, and of gazelles, and of sheep or goats, on the authority of Aq; and the latter [or each] of them is applied to a قَطِيع of women as being likened to gazelles: (TA:) the pl. of the former is **أَسْرَابٌ**; (Sh, M, Mgh, TA;) and of † the latter, **سُرُوبٌ**, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK **سُرُوبٌ**,] or **سُرْبٌ**, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سُرْبَةٌ is the n. un.,]) or both. (TA. [See also سُرْبَةٌ below, where the pl. is said to be سُرُوبٌ.]) — [Hence, as some explain them, two phrases mentioned below in this paragraph.] — See also **سُرْبٌ**, first sentence. — It is also syn. with **سُرْبٌ** as meaning *A way, or road: and a course:* see **سُرْبٌ** in two places. — Also *i. q. بَالٌ* [app. as syn. with **حَالٌ**, i. e. *State, or condition.*] (S, Mgh, K.) One says, **فُلَانٌ وَأَسِغَ السَّرْبِ**, meaning **رَجِيءٌ البَالِ** [i. e. *Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also بَالٌ*]: (S, Mgh:) or, as some say, *ample of bosom, or mind; slow of anger:* (Mgh, TA:) [see also **وَأَسِغَ السَّرْبِ**, in two places near the end of the next preceding paragraph:] MF thinks that for **بَالٌ** we should read **مَالٌ**, agreeably with an explanation of a phrase in what here follows. (TA.) — Also **الْقَلْبِ** [meaning *heart, or mind*]: (M, K:) and the **نَفْسِ** [meaning *self*]. (IAar, M, Mgh, K.) One says, **هُوَ آمِنٌ فِي سُرْبِهِ** *He is secure in, or in respect of, his heart, or mind: or, himself:* (M:) but IDrd disallows this latter explanation; and says that the meaning is, *his family, and his مَال* [or camels, or cattle, or other property], and *his children;* as though the phrase **هُوَ آمِنٌ فِي سُرْبِهِ** were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], *his مَال*: or, *his people, or party:* (M, TA:) or as expl. above, voce **سُرْبٌ**, q. v.: or, accord. to Kz, *his way.* (TA.) The pl. is **سُرَابٌ**. (El-Hejeree, M, TA.) — See also **مَسْرُوبَةٌ**.

سَرَبٌ *A subterranean excavation:* (M, K:) or *a habitation* (S, Mgh, Mgh, TA) of a wild animal, (S, Mgh,) in, (S, Mgh, Mgh,) or *beneath,* (TA,) *the earth, or ground,* (S, Mgh, Mgh, TA,) *having no passage through it; also called* **وَكْرٌ**: (Mgh:) such as has a passage through it is