

termed **نَفَقٌ**: (Mgh, Mṣb:) the *burrow*, or *hole*, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the *den*] of a lion, and of a hyena, and of a wolf; and the *place into which a wild animal enters*: (M:) pl. **أَسْرَابٌ**. (M, A, Mṣb.) In the saying in the *Kur* [xviii. 60], **فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا** [And it (the fish) took its way into the sea &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a **سَرَبٌ** [or *subterranean excavation*, &c.]: Zj says that **سَرَبًا** may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of **سَرَبٌ**, q. v.]: and AHát thinks that it here means **ذَاهِبًا** [going away]: or, accord. to IAth, **سَرَبٌ** signifies a *secret*, or *hidden*, *place of passage*: or, as used by El-Moqatirid Edh-Dhafaree, it means [simply] a *road*, or *way*. (TA.) It signifies also *A subterranean channel or conduit, by which water enters a حَائِطٌ [or garden, or walled garden of palm-trees]*. (M, K.) And **طَرِيقٌ سَرَبٌ** means *A way, or road, in which people follow one another continuously*. (M.) — Also *Flowing water*: (M, K: [see also **سَرَبٌ**]:) or *water flowing from a مَزَادَةٌ [or leathern water-bag] and the like*: (S:) or *water dropping from the punctures made in the sewing of a water-skin*. (A.) — And *Water that is poured into a قَرِيَةٌ [or skin for water or milk]*, (M, K,) when it is new, or into a *مَزَادَةٌ [or leathern water-bag]*, (M,) in order that the thong [with which it is sewed] may become moistened, (M, K,) so as to swell, and fill up the holes made in the sewing. (M.)

سَرَبٌ *Flowing water*. (S, M. [See also **سَرَبٌ**].) You say also *مَزَادَةٌ سَرَبَةٌ*, i. e. [A leathern-water-bag] *flowing*. (S, K.)

سَرَبَةٌ: see the next paragraph. — *I. q. خُرْزَةٌ* [A single puncture, or stitch-hole, made in sewing a skin or the like]. (K. [There expressly said to be, in this sense, with fet-h; but I think that we should read **سَرَبَةٌ**, and **خُرْزَةٌ**: see, again, the next paragraph.]

سَرَبَةٌ *A short journey*; (IAḡr, M;) or so **سَرَبَةٌ**. (K. [But I think that the former is the right.]) You say, **إِنَّكَ لَتَرِيدٌ سَرَبَةٌ** *Verily thou desirest a short journey*. (IAḡr, M.) A long journey is termed **سَبَابَةٌ**. (TA.) — And *i. q. مَذْهَبٌ* (S, M, A, K) and **طَرِيقَةٌ** (A, K) [i. e. *A way by which one goes or goes away*, a proper meaning of the former word; and *a way, course, mode, or manner, of acting or conduct or the like*, which is a meaning of both of these words]. One says, **فَلَانٌ بَعِيدُ السَّرَبَةِ**, (S, A, TA,) meaning [Such a one is] *one who takes a distant way into the country, or land*: (TA:) or meaning **بَعِيدُ الْمَذْهَبِ** (S, A) and **الطَّرِيقَةِ** (A) [i. e., *who follows a distant, or remote, way in journeying, and a long way, course, mode, or manner, of acting or conduct or the like*. See also **سَرَبٌ**, and **مَسْرَبٌ**]. Esh-Shenfarà says,

عَدُونًا مِنَ الْوَادِي الَّذِي بَيْنَ مَشْعَلٍ
وَبَيْنَ الْحَشَا هَيْهَاتَ أُنْسَاتُ سَرَبِي

[We passed from the valley that is between Mish'al and El-Hashà: distant was it: I made my way to lead me far off]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, **إِنَّهُ قَرِيبُ الْمَذْهَبِ**, meaning **قَرِيبُ السَّرَبَةِ** [i. e. *Verily he is one who pursues a near way*]; *who hastens, or is quick, in accomplishing his want*. (Th, M.) — Also *A portion, or detached number*, (S, Mgh, Mṣb,) of what compose a **سَرَبٌ**, (Mgh, Mṣb,) i. e., of a collection [or herd] of gazelles, and of [wild] oxen, (Mgh,) or [of a flock] of the birds called **قَطَا**, and of horses, and asses, and gazelles: (S:) pl. **سَرَبَاتٌ**, like **غُرْفَةٌ** pl. of **غُرْفَةٌ**. (Mṣb.) See also **سَرَبٌ**, in two places; in the latter of which the pl. is said to be **سَرَبَاتٌ** and **سَرَبَاتٌ**. — *A collection of خَيْلٌ [i. e. horses, or horsemen], from twenty to thirty*, (M, K,) or *from ten to twenty*. (M.) — *A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return*. (IAḡr, TA.) — *A row of grape-vines*: (M, K:) and *any طَرِيقَةٌ [meaning row or line]*. (M.) — See also **مَسْرَبَةٌ**. — Also *i. q. خُرْزَةٌ* [i. e. *A seam, or a stitch, or a puncture, or stitch-hole, of a skin or the like*]. (M. [See also **سَرَبَةٌ**].)

سَرَابٌ [The mirage;] *i. q. آل*: (Aḡ, M, TA:) or the *semblance of water*, (S, M, A, K,) of *running water*, (M,) at *midday*, (S, M, A, K,) *cleaving to the ground*, (M,) and [in appearance] *lowering everything so that it becomes [as though it were] cleaving to the ground, having no شخص*; (TA:) whereas the **آل** is that which is in the **ضَحَى** [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the **سَرَاب** and the **آل**, mentioned here in the TA, see voce **آل**]: **سَرَابٌ** has no pl. (S and K voce **نَهَارٌ**). One says **أَخْدَعُ مِنْ سَرَابٍ** [More deceitful than a midday-mirage]. (A.) — **سَرَابٌ**, like **قَطَامٌ**, (A, K, TA,) i. e. indecl., with *kesr* for its termination, as also **سَرَابٌ**, imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article **ال** prefixed to it, (TA,) is the name of *The she-camel of El-Basoos (البَسُووس)*, (K,) or *the she-camel El-Basoos*, (A, TA,) for El-Basoos was her surname: (TA:) whence the saying **أَشْأَمُ مِنْ سَرَابٍ** [More inauspicious than Saràbi]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

سَرُوبٌ [Wont to go away at random]: see 1, near the beginning of the paragraph.

سَرِيبَةٌ *A sheep, or goat, (سَاءَةٌ) which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow*. (M, TA. [See also **سَرِيبَةٌ**].)

سَارِبٌ *Going forth*: and *going away*; as also **سَرِبٌ**; the latter expl. by IAḡr as *syn. with*

ذَاهِبٌ and **مَاضٍ**: (M: [in one place in the TA the latter is erroneously written **سَرِبٌ**]:) or *going away at random* into the country, or in the land. (S, K.) See also **سَرِبٌ**, first sentence. You say **مَالٌ سَارِبٌ**, (A,) and **فَعَلُ سَارِبٌ**, (TA,) i. e. [Camels, or cattle, and a stallion-camel,] *repairing to the place of pasture*: (A, TA:) and **طَلْبِيَّةٌ سَارِبَةٌ** (M) or **سَارِبَةٌ** (TA) [a she-gazelle] *going away in her place of pasture*. (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shiháb El-Teghlibee, (TA,) **وَكُلُّ أَنَاسٍ قَارِبُوا قَيْدَ فَحْلِهِمْ**

وَنَحْنُ خَلَعْنَا قَيْدَهُ فَهُوَ سَارِبٌ [And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his place of pasture]: (S, M, TA: but in the last, **خَلَعْنَا** is put in the place of **خَلَعْنَا**: [in the *Ham* (p. 347) it begins thus: **أَرَى كُلَّ قَوْمٍ**:] this, says Aḡ, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by the **فحل** he means the chief, whom, Abu-l-Alà says, he likens to the stallion-camel. (*Ham* p. 347.) And hence the saying in the *Kur* [xiii. 11], **مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ**, (S, M, TA,) i. e. [Hiding himself by night, and] *appearing by day*: (S:) or *appearing by day in his way, or road, or in the roads*: or, as is related on the authority of Akh, *appearing by night, and hiding himself by day*; and Kṯr says the same of **سَارِب**. (TA.)

أَسْرَبٌ, (M, K,) and **أَسْرَبٌ**, (M, Mṣb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Mṣb, TA,) originally **أَسْرَبٌ**, (M,) [or **أَسْرَبٌ**] or **أَسْرَبٌ**, (Mṣb, MF, TA,) [and in the TA **سَرِبٌ**,] *i. q. رِصَاصٌ* [i. e. *Lead*], (M, Mṣb,) or **أَنْدَكٌ** [which signifies the same, or *black lead, or tin, or pewter*]. (K.) — And the latter, *The fume of [molten] silver*. (M. [See 1, last sentence.]

سَرِبٌ *A way by which one goes*; [like **سَرِبٌ** and **سَرِبَةٌ**]; *syn. مَذْهَبٌ*: (*Har* p. 448:) *a place in which the مَالٌ [i. e. camels, or cattle,] go to pasture* (**تَسْرِبٌ**); (*Ham* p. 99;) and **مَسْرِبَةٌ** signifies [the same, or] *a place of pasture*: (S, K:) pl. of the former **مَسَارِبٌ**, (*Ham* ubi suprà,) and so of the latter. (S, K.) — And *A channel of water*. (A, and *Har* ubi suprà.) [Hence,] one says, **أَحْضَلَّتْ مَسَارِبُ عَيْنَيْهِ** i. e. † *The channels of the tears [of his eyes] became moist so as to scatter drops*. (A.)