

(TA.) *He drew forth the she-camel's سَيْءٍ, or milk that descended before the full flow: (M, K:) from El-Hejeree. (M.)*

5: see above. سَيْءَاتٍ (S, M, and so in copies of the K,) or سَيْءَاتٍ [a variation of the former,] (TA, as from the K,) *She (a camel) emitted her milk, (Fr, S, K,) i. e., what is termed سَيْءٍ, (M,) without its being drawn forth. (Fr, S, K.)* — Hence, *إِنَّ فُلَانًا لَيَسِيءُ لِي بِشَيْءٍ قَلِيلٍ* [Verily such a one yields me, or gives me, little]. (TA.) — *تَسِيءْتُ عَلَيَّ* + *He acknowledged my right, or due, after he had denied it. (K.)* — *تَسِيءَاتٌ عَلَيَّ* — *The affairs have become discordant, or diverse, to me, (K, TA,) so that I know not which of them to pursue; (TA;) as also تَسَاؤَاتٌ. (TA in art. سَأ.)*

7. *انْسِيَا اللَّبَنُ* *The milk, such as is termed سَيْءٍ, issued without being drawn forth. (Fr, S.)*

سَيْءٍ (Fr, S, M, K) and سَيْءٍ (M, K) *The milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K) that is in the extremities of the camel's teats, (S, K,) or in the fore part of the udder, (IAth, TA,) descending (K) before, (قَبْلُ, so in copies of the S and M and K,) or at the first of, (قَبْلُ, so in the TA as from the K,) the full flow. (S, M, K.)* — See also the former word in art. سَوَأ.

سَيْءٍ: see the next preceding paragraph.

سَيْءٍ: and سَيْءَةٍ: see art. سَوَأ.

سَيْءٍ, occurring in a trad., is expl. as meaning *One who sells grave-clothes, and [therefore] wishes for people's death: it may be from السَوْدُ and المَسَاءَةُ: or from السَيْءُ meaning "the milk that is in the fore part of the udder:" or it may be from سَيْءَاتِهَا meaning "I milked her." (IAth, TA.)*

سيب

1. سَابَ (S, M, A, Mgh, Mṣb, K,) aor. سَيْبٌ (S, A,) inf. n. سَيْبٌ (S, M, A, K,) *It ran; (S, M, A, Mgh, Mṣb, K;) said of water: (S, M, A, Mṣb:) and سَابَ, likewise said of water, it ran of itself. (Mṣb.)* — [Hence,] *سَابَتِ الْحَيَّةُ* (M,) aor. as above; (M, A;) and سَابَتْ (S, M, A, Mṣb;) *† The serpent ran: (S, A, Mṣb:) or went along (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.)* سَابَ and سَابَتْ both signify *† He, or it, walked, or went along, quickly: (K, TA:) [or] so the former verb. (M.)* It is said in a trad., respecting a man who drank from the mouth of a skin, *سَابَتْ فِي بَطْنِهِ حَيَّةٌ* *† A serpent entered and ran into his belly with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.)* El-Hareere, in [his first Maḳámeh, entitled] the *San'áneeyeh*, [p. 20,] uses the phrase, *سَابَتْ فِيهَا عَلَيَّ غَرَابَةٌ*, meaning *He entered into it as the serpent enters into its lurking place. (TA.)* And you say of a viper, *سَابَتْ* and *سَابَتْ*, meaning *† It came forth from its lurking place. (TA.)* And *سَابَتْ* *† He re-*

*turned towards you. (S.)* — سَابَ (Mgh, Mṣb,) aor. as above, inf. n. سَيْبَانٌ, said of a horse and the like, *† He went away at random: (Mṣb:) or † he [app. a horse or the like] went any, or every, way: (Mgh:) or سَابَتِ الدَّابَّةُ* *† The beast was left alone, or by itself, to pasture, without a pastor. (S, A, TA.)* — And *سَابَ فِي مَنْطِقِهِ* *† He took every way [or roved at large] in his speech: (TA:) or he dilated, or was profuse, without consideration, in his speech. (A, TA.)* And *سَابَ فِي الْكَلَامِ* *† He entered into talk, or discourse, with loquacity, or irrationality. (TA.)* It is said in a trad., *إِنَّ الْحَيَّةَ بِالْمَنْطِقِ أَيْبَغُ مِنَ السُّيُوبِ فِي الْكَلَامِ*, meaning *† [Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion. (L, TA.)* [السُّيُوبُ is here an inf. n.]

2. سَيْبٌ *† He left, left alone, or neglected, a thing. (M.)* — *† He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.)* — *† He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سَائِبَةٌ. (Mṣb.)* — See also what next follows.

4. سَابَ, said of a horse, [and جَرَدَانَهُ] *سَابَ* has the same or a similar meaning,] i. q. رَفَّضَ, q. v. (TA in art. رَفَضَ.)

7: see 1, in seven places.

سَيْبٌ [is an inf. n. of 1, used in the sense of سَائِبٌ (q. v.), as will be shown in what follows in this paragraph. — And hence,] *† A gift: (S, M, A, Mgh, Mṣb, K:) and a voluntary gift, by way of alms, or as a good work: (TA:) and a benefaction, an act of beneficence or kindness, a favour, or a benefit: (M, K:) pl. سَيْبٌ. (L, TA.)* It is said in a trad. respecting a prayer for rain, *وَاجْعَلْهُ سَيْبًا نَافِعًا* *† And make Thou it to be a beneficial gift: or the meaning in this instance may be, a flowing rain. (TA.)* And one says, *فَاضَ سَيْبُهُ عَلَيَّ النَّاسِ* *† His gifts flowed abundantly upon the people. (A, TA.)* [See also an ex. in a verse cited voce سَيْبًا.] — Also i. q. رَكَازٌ *† [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Mṣb:) or so سَيْبٌ; (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Mṣb:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa'eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لَا تَسِيءُ بِهَا) in the earth: accord. to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.)* The Prophet said, (Mgh, TA,) *فِي السُّيُوبِ الْخَمْسُ*, i. e. *In the case of رَكَازٍ, the fifth part [is for the government-treasury]. (A, Mgh, TA.)* — Also *The hair of the tail of a*

horse. (M, K.) — And *A pole with which a ship or boat is propelled. (M, K.)*

سَيْبٌ *A place, or channel, in which water runs: (S, M, K:) or so سَيْبٌ مَآءٍ: (A:) pl. سَيْبٌ. (M.)* — And *The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سَيْبِيُّه; as though meaning "the scent of apples;" (M, K, TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سِي signifying "thirty" and سِيءٌ signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that سِيءٌ is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سَيْبِيُّه, changing the س into س, but pausing upon it [so as to pronounce it س]. (TA.)*

سَيْبٌ and سَيْبٌ (S, M, K) and سَيْبٌ (K) [Unripe dates in the state in which they are called] سَيْبٌ: (S, M, K:) or [in the state in which they are called] سَيْبٌ: (K:) or green سَيْبٌ: (AHn, M:) Aḡ says that the flowers of the palm-tree when they have become سَيْبٌ are termed سَيْبٌ, without teshdeed: (TA:) [but see سَيْبٌ:] the n. un. is سَيْبَةٌ (S, M) and سَيْبَةٌ (S) [and سَيْبَةٌ]: Sh says that they are called سَيْبٌ in the dial. of El-Medeeneh, and one is called سَيْبَةٌ in the dial. of Wádi-l-Kurà: and he adds, I have heard the Baḡránees say سَيْبٌ and سَيْبَةٌ. (TA.)

سَيْبَةٌ n. un. of سَيْبٌ; (S, M;) like as سَيْبَةٌ is of سَيْبٌ. (S.) — Also *Wine. (K.)*

سَيْبٌ and سَيْبٌ: see سَيْبٌ, in three places.

سَابٌ *Running water. (Mṣb.)* [See also سَيْبٌ, first sentence.]

سَائِبَةٌ *† Any beast that is left to pasture where it will, without a pastor: (M, A, K:) pl. سَوَائِبٌ and سَيْبٌ. (A.)* *† A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.)* In the *Kur v. 102, (TA,) † A she-camel that was set at liberty to pasture where it would, (S, Mgh, Mṣb, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Mṣb, K) and the like: (S, K:) or the mother of a بَحِيرَةٌ; (S, Mgh; [in the Mṣb, said to be a بَحِيرَةٌ (itself); and in one place in the TA said to be a she-camel of which the dam is a بَحِيرَةٌ; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called بَحِيرَةٌ, and was a سَائِبَةٌ like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a far journey, (M, IAth, K,) or re-*