

سَرِيَّةٌ [We journeyed by night a single night-journey]: and the subst. [signifying a journeying, or travelling, by night, or in the night,] is سَرِيَّةٌ, and سَرِيٌّ. (S, TA.)

سَرِيَّةٌ: see the next preceding paragraph, in four places.

سَرِيَّةٌ meaning *An arrow-head*, (Aḡ, M, TA,) such as is small, short, round and smooth, having no breadth, (M, TA,) is a dial. var. of سَرِيَّةٌ [q. v.], (Aḡ, TA,) or formed from the latter word by the substitution of ي for و because of the kesreh: (M, TA:) accord. to the K, سَرِيَّةٌ signifies a small round arrow-head; but this is a mistake; the correct word being سَرِيَّةٌ, with kesr, and without tesheed to the ي. (TA.) = It is also a dial. var. of سَرِيَّةٌ signifying *The locust in its first state, when it is a larva*. (S in art. سَرِيَّةٌ.)

سَرِيَّةٌ *A certain tree*, (Aḡn, S, M, K,) from which bows are made, (Aḡn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (Aḡn, M:) El-Ghanawee El-Aḡrābee says, the شَوْحَطُ and سَرِيَّةٌ are one: (TA in art. شَوْحَطُ:) [it is also mentioned in the TA in art. سَرِيَّةٌ:] n. un. سَرِيَّةٌ. (M, K.)

سَرِيٌّ i. q. نَهْرٌ [A river, &c.]: (Th, M:) or a rivulet, or streamlet: (S, M, Mḡb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] سَرِيَّانٌ (S, M, K) and [of mult.] سَرِيَّانٌ (Sb, S, M, Mḡb, K:) as its pl. has not been heard. (S.) Thus it has been expl. as occurring in the Kṡur xix. 24. (M, TA.) = See also art. سَرِيٌّ.

سَرِيَّةٌ *A portion of an army*: (S, Mḡb:) of the measure فَعِيْلَةٌ in the sense of the measure فَاعِلَةٌ; because marching by night, privily; (Mḡh, Mḡb;) thus originally, and afterwards applied also to such as march by day: (Ḥam p. 45:) or it may be from الإِسْتِرَاءُ "the act of choosing, or selecting;" because a company chosen from the army: (Mḡh: [but if so, belonging to art. سَرِيَّةٌ]) from five persons to three hundred: (M, K:) or four hundred: (K:) or, of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, Nh:) or, accord. to the "Fet-ḡ el-Bāri," from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being termed طَلِيْعَةٌ, not سَرِيَّةٌ: but it is related of the Prophet that he sent a single person as a سَرِيَّةٌ: (Mḡh:) the pl. is سَرِيَّانٌ (S, Mḡb) and سَرِيَّاتٌ. (Mḡb.) = See also سَرِيَّةٌ.

سَرِيَّةٌ *A journeying, or travelling, by night, or in the night*: (S, Mḡb, TA:) an inf. n.; (TA as from the K; [see 1. first sentence;]) or a simple subst. (Mḡb, TA.)

سَرِيَّانِيٌّ, from the inf. n. سَرِيَّانٌ, *Pervasive*: occurring in philosophical works, and probably post-classical.]

السَّرِيَّانِيَّةُ *The Syriac language*.]

سَرِيٌّ One who journeys much, or often, by night. (K.)

سَرِيٌّ *Journeying, or travelling, by night, or in the night, in a general sense*: (M, TA:) pl. سَرِيَّةٌ. (TA.) — Hence, because of his going [about] by night, (TA,) السَّرِيٌّ signifies *The lion*; as also السَّرِيٌّ and السَّرِيٌّ. (K, TA.)

سَرِيَّةٌ *A party, or company of men, journeying by night*. (Er-Rāghib, TA.) — And *A cloud that comes by night*: (S, Mḡb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lḡ, a rain that comes in the night: (M, TA:) pl. سَرِيَّاتٌ [app. a mistranscription for سَوَارٍ, being indeterminate]. (K, TA.) — One says, جَاءَ صَبِيْحَةٌ سَرِيَّةٌ *He came in the morning of a night in which was rain*. (TA.) — And the pl. السَرِيَّاتُ signifies *The asses*: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) = Also *A column*, syn. أَنْطَوَانَةٌ, (S, M, Mḡb, K,) of stone, or of baked bricks; so in the "Bāri": (TA:) pl. سَوَارٍ. (Mḡh.) — [And *A mast*: see حَنْ and صَرٌّ: and see also صَارِيَّةٌ.]

أَسْرَى *More, and most, used to night-journeying*. [أَسْرَى مِنْ فَنَفَذَ] *More used to go about by night than a hedge-hog* is a prov. of the Arabs. (TA.) [See also the same word in art. سَرِيَّةٌ.]

مَزْرَى may be a n. of place and a n. of time, [signifying *A place, and a time, of night-journeying*,] as well as an inf. n. (Ḥam p. 23.) It is [used also in a larger sense, as] syn. with مَذْهَبٌ [A place, and a time, of going &c.: a way by which one goes &c.]. (Ḥar p. 540.)

السَّرِيٌّ } see سَرِيٌّ, above.
السَّرِيٌّ }

السَّرِيٌّ *He who goes forth in, or among, the [company termed] سَرِيَّةٌ*. (IAth, TA.)

سب

سَبٌّ i. q. سَبٌّ, (M, K,) i. q. سَبٌّ, with two س, (L, TA,) the second of which is commonly pronounced سَبٌّ, and by some سَبٌّ, (TA,) *A kind of tree*, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Ru-beh,

رَاحَتْ وَرَاحَ كَعَصِي السَّبِّ
[She went, and he went, like the rods of the seysāb, (of which see another reading voce سَبٌّ, in art. سَبٌّ,) meaning, like arrows], it may be that السَّبِّ is a dial. var. of السَّبِّ, or it may be that the ل is added for the sake of the rhyme like as it is in العَقْرَابُ in a verse cited in art. عَقْرَب. (M. [Accord. to the K and TA,

السَّبِّ is used by Ru-beh for السَّبِّ: but this is evidently a mistake.])

سَبٌّ: see the preceding paragraph: — and see also سَبٌّ.

سَبٌّ, and سَبٌّ, and سَبٌّ, and سَبٌّ: see the paragraph that next follows.

سَبٌّ and سَبٌّ, (K,) or the former and سَبٌّ, which is mentioned by Th, (M,) *A kind of tree*; (M, K;) accord. to Aḡn, it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the دَقْلَى [q. v.], beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps (خَرَاطُ) of sesame, but thinner: (M, TA:) Aḡn adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed خَشْخَشَةٌ) [in the wind], like the [species of cassia called] عَشْرِق: (TA:) [the sesbania Aegytiaca of Persoon; eschynomene sesban of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) dolichos sesban of Forskāl (in his Flora Aegypt. Arab, p. lxx., no. 362):] Aḡn further says, وَحَكَى الْفَرَّاءُ فِيهِ سَبٌّ, (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سَبٌّ, as it is in the accus. case: but I think that the right reading is سَبٌّ, and also سَبٌّ, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, "it is masc. and fem.," app. indicating that it is with, and without, tenween: then it is there further and strangely added, "it is brought from India:"] a rājiz uses the form السَّبِّ, at the end of a verse, for السَّبِّ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَبٌّ: see the first paragraph, in two places.

سمر

سَامِرٌ, without ة, (Aḡat, TA,) *A kind of tree, of which arrows are made*: (Aḡat, M:) a kind of black tree: (S, K:) or a kind of tree (Aḡn, M, K) of the mountains, of the [sort termed] عَتَقُ, (Aḡn, M,) of which bows are made: (Aḡn, M, K:) or, (K,) as some assert, (Aḡn, M,) the [tree called] أَبَنُوسَ [i. e. ebony]: (Aḡn, M, K:) or, (K,) as others assert, (Aḡn, M,) the [tree called] شِيز: (Aḡn, M, K:) [in some copies of the K شِيزِي, which means the same:] but neither of these two is suitable for bows. (Aḡn, M.)

سطب

أَسْطَبَةٌ [an arabicized word, app. from the Greek σάππη or σάπη], *Tow*; i. e. what falls from flax in the process of combing. (K. [See also art. صَطْب.])

مَسَاطِبُ and مَسَطِبَةٌ are sings. of مَسَاطِبُ, which signifies *The [wide benches, of stone or brick &c., generally built against a wall, called] دَكَاكِينُ*, upon which people sit: (AZ, K:) [and particularly such as surround the court of a mosque: for] one says, رَأَيْتُهُمْ قَاعِدِينَ عَلَى الْمَسَاطِبِ, mean-