

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 teshdeed 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.)

سَرِيَّةٌ 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.] سَرِيَّاتٌ (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 Kḡr xix. 24. (M, TA.) = See also art. سَرِيَّةٌ.

سَرِيَّةٌ *A portion of an army*: (S, Mḡb:) of the measure فَاعِلَةٌ 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 الإِسْتِرَاةُ "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.]

[السريانية The Syriac language.]

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

سَرِيَّةٌ *Journeying, or travelling, by night, or in the night, in a general sense*: (M, TA:*) pl. سَرِيَّاتٌ. (TA.) — Hence, because of his going [about] by night, (TA,) السَّارِي signifies *The lion*; as also سَرِيَّةٌ and السَّارِيَّةُ. (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 سَوَارِي, being indeterminate]. (K, TA.) — One says, *جَاءَ صَبِيْحَةً سَرِيَّةً* He came in the morning of a night in which was rain. (TA.) — And the pl. السَّرِيَّاتِ 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. *أَسْطُوَانَةٌ*, (S, M, Mḡb, K,) of stone, or of baked bricks; so in the "Bāri": (TA:) pl. سَوَارِي. (Mḡh.) — [And *A mast*: see *صَرٌّ* and *حَنْ* and see also *صَارِيَّةٌ*.]

أَسْرِيٌّ [More, and most, used to night-journeying]. أَسْرِيٌّ مِنْ قَنْغَذٍ [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.]

مَسْرِيٌّ 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.)

السَّارِي }
السَّارِيَّةُ } see سَارِي, above.

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

سب

سَبٌّ and سَبِيَّةٌ (M, K,) i. q. سَبِيَّةٌ, with two s, (L, TA,) the second of which is commonly pronounced سَبِيَّةٌ, and by some سَبِيَّةٌ, (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,

رَأَتْ وَرَاحَ كَعَصِي السَّبَابِ *
[She went, and he went, like the rods of the seysāb, (of which see another reading voce سَبِيَّةٌ, in art. سَب) meaning, like arrows], it may be that السَّبَابُ is a dial. var. of السَّبِيَّةُ, or it may be that the l is added for the sake of the rhyme like as it is in العَقْرَابُ in a verse cited in art. عَقْرَبٌ. (M. [accord. to the K and TA,

السَّبَابِ is used by Ru-beh for السَّبِيَّةُ: but this is evidently a mistake.]

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

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

سَبِيَّةٌ and سَبِيَّةٌ (K,) or the former and سَبِيَّةٌ, 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 (خَرَائِطُ) 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] عَشْرِيْقٌ: (TA:) [the sesbania Aegytiaca of Persoon; *eschynomene sesban* of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) *dolichos sesban* of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362):] Aḡn further says, *وَحَكَى الْفَرَاءُ فِيهِ سَبِيَّةٌ*: (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سَبِيَّةٌ, as it is in the accus. case: but I think that the right reading is سَبِيَّةٌ, and also سَبِيَّةٌ, (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 السَّبِيَّةِ, at the end of a verse, for السَّبِيَّةِ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَبِيَّةٌ: see the first paragraph, in two places.

سمر

سَامِرٌ, without ء, (Aḡāt, TA,) *A kind of tree, of which arrows are made*: (Aḡāt, M:) *a kind of black tree*: (S, K:) or *a kind of tree* (Aḡn, M, K) of the mountains, of the [sort termed] عَتَقٌ (Aḡn, M,) of which bows are made: (Aḡn, M, K:) or, (K,) as some assert, (Aḡn, M,) the [tree called] اَبْنُوسُ [i. e. ebony]: (Aḡn, M, K:) or, (K,) as others assert, (Aḡn, M,) the [tree called] شِيْزٌ (Aḡn, M, K: [in some copies of the K شِيْزِيٌّ, 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. صَطْبُ])

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