

سَرِيَّةٌ واحدةٌ [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 سَرُوَّةٌ [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 سَرُوَّةٌ signifying *The locust in its first state, when it is a larva.* (S in art. سَرُو.)

سَرَاةٌ *A certain tree*, (AḤn, S, M, K,) from which bows are made, (AḤn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (AḤn, M:) El-Ghanawee El-Aarabee says, the شَوْحَطُ and نَبَعٌ [q. v.] and سَرَاةٌ are one: (TA in art. شَوْحَطُ.) [it is also mentioned in the TA in art. سَرَاةٌ:] n. un. سَرَاةٌ. (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.] سَرِيَّاتٌ (S, M, K) and [of mult.] سَرِيَّانٌ: (Sb, S, M, Mḡb, K:) سَرِيَّاتٌ 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. سَرُو.

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. سَرُو:]) 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-ḥ el-Bári,” 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 سَرَايَا (S, Mḡb) and سَرِيَّاتٌ. (Mḡb.) — See also سَرِيَّةٌ.

سَرَايَةٌ *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.*

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

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

سَارِيَةٌ *A party, or company of men, journeying by night.* (Er-Rághib, 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 Lḥ, *a rain that comes in the night*: (M, TA:) pl. سَوَارِي [app. a mistranscription for سَوَارٍ, being indeterminate]. (K, TA.) — One says, جَاءَ صَبِيْحَةً سَارِيَةً *He came in the morning of a night in which was rain.* (TA.) — And the pl. السَّارِيَاتُ 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. أُسْطُوَانَةٌ, (S, M, Mḡb, K,) of stone, or of baked bricks; so in the “Bári:” (TA:) pl. سَوَارٍ. (Mḡh.) — [And *A mast*: see صَارِيَةٌ and صَرٌّ and see also صَارِيَةٌ.]

أَسْرَى [More, and most, used to night-journeying]. أَسْرَى مِنْ فُنُودٍ [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. سَرُو.]

مَسْرَى 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: } see سَارٍ, above.  
السَّرِي:

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

سب

سَبٌّ and سَبٌّ, (M, K,) i. q. سَبَّسْتُ, with two س, (L, TA,) the second of which is commonly pronounced سبب, and by some سبسر, (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 السَّبَّابِ \*  
[She went, and he went, like the rods of the seysáb, (of which see another reading voce سَبَّسْتُ, in art. سب,) meaning, like arrows], it may be that السَّبَّابِ is a dial. var. of السَّبَّابِ, or it may be that the ل is added for the sake of the rhyme like as it is in العُقْرَابِ in a verse cited in art. عَقْرَبٌ. (M. [accord. to the K and TA,

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

سَبَّسْتُ: see the preceding paragraph: — and see also سَبَّابٌ.

سَبَّابٌ, and سَبَّابِيٌّ, and سَبَّابِيَّةٌ: see the paragraph that next follows.

سَبَّابٌ and سَبَّابِيٌّ, (K,) or the former and سَبَّابِيَّةٌ, which is mentioned by Th, (M,) *A kind of tree*; (M, K;) accord. to AḤn, 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 (خُرَائِطُ) of sesame, but thinner: (M, TA:) AḤn 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):] AḤn further says, وَحَكَى الْفَرَّاءُ فِيهِ سَبَّابًا: (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سَبَّابِيٌّ, as it is in the accus. case: but I think that the right reading is سَبَّابِيٌّ, and also سَبَّابِيٌّ, (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 rájiz uses the form السَّبَّابِ, at the end of a verse, for السَّبَّابِيَّانِ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَبَّابٌ: see the first paragraph, in two places.

سسر

سَسْرٌ, without ء, (AḤát, TA,) *A kind of tree, of which arrows are made*: (AḤát, M:) a kind of black tree: (S, K:) or a kind of tree (AḤn, M, K) of the mountains, of the [sort termed] عَتَقٌ, (AḤn, M,) of which bows are made: (AḤn, M, K:) or, (K,) as some assert, (AḤn, M,) the [tree called] اَبْنُوسٌ [i. e. ebony]: (AḤn, M, K:) or, (K,) as others assert, (AḤn, M,) the [tree called] شَبِيْزٌ: (AḤn, M, K:) [in some copies of the K شَبِيْزِيٌّ, which means the same:] but neither of these two is suitable for bows. (AḤn, M.)

سطب

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

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