

tioned, and for the fact that it is immediately followed in the A by **وَهُوَ مُسَلَّبُ الْعَقْلِ**: perhaps, however, **مُسَلَّبُ** may be here a mistake for **مُسَلَّبُ**. — And **أَسْلَبَ هَذِهِ الْقَصَبَةَ** + *Peel thou this cane, or reed.* (TA.) — [In grammar and logic, **سَلَبٌ** is used to signify + *Privation, or deprivation, in a general sense; and + negation; opposed to إِبْتِاتٌ and إِيْجَابٌ*.] — **سَلَبٌ** [as an inf. n. of which the verb (app. **سَلَبٌ**) is not mentioned] + *The going, or journeying, lightly and quickly.* (M, K.) Ru-beh says,

• قَدْ قَدَحَتْ مِنْ سَلْبِيْنَ سَلْبًا •
• قَارُورَةُ الْعَيْنِ فَصَارَتْ وَقْبًا •

+ [The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: **سَلْبًا**, for **سَلْبًا**, being an absolute complement to the inf. n. in **سَلْبِيْنَ**.] (M. [See also 7.]) — **سَلَبٌ** [or **سَلَبَتْ**, as appears from what follows], aor. **سَلَبَ**, + *He [or she] put on black garments (K, TA) which women wear at assemblies for the purpose of mourning.* (TA. [See also 5.])

2: see 5, in three places.

[3. **سَالِبُهُ الشَّيْءُ**, if used, means *He contended with him in a mutual endeavour to seize, or carry off, the thing by force.* See 6.]

4. **اسلبت**, said of a she-camel, (S, M, K,) + *She became deprived of her young one by death (M, K, TA) or by some other means: (M, TA:) or she cast her young one in an imperfect state.* (S, M, K.) — **اسلب الشجر** + *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) — **اسلب الثمار** (S, TA) + *The ثمار [or panic grass] put forth its خوص [or leaves, so that it became fit to be cut: see سَلَبٌ].* (TA.) — See also 1, in two places.

5. **تسلبت**, (S, K,) said of a woman, (S,) i. q. **أَحَدَتْ** [i. e. + *She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning, [for her husband]: (K:) or, as some say, إِحْدَادٌ is for the husband; (S, A;) but تَسَلَّبٌ is sometimes for another than the husband: (S, TA:) [therefore] تَسَلَّبَتْ signifies + she put on the black garments of mourning; (M, TA;) as also تَسَلَّبَتْ: (M, A:) you say, عَلَى تَسَلَّبِ زَوْجِهَا or حَبِيبِهَا (Lh, M) + *She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]: (M:) and تَسَلَّبَتْ عَلَى مَيِّتِهَا + *She put on the black garments of mourning for her dead one: تَسَلَّبٌ having a general application. (A.)***

[6. **تساليا الشئ** They both contended together, each endeavouring to seize, or carry off, the thing by force. The inf. n. occurs in the S and K in art. **خَلَسَ**, as a syn. of **تَخَالَسَ**.]

7. **انسلب** + *He went a very quick pace: (K:) or he went well; said of a horse and of a camel: (KL:) but mostly (TA) one says, انسلبت الناقة*

+ *The she-camel went so quick a pace that she was as though she went forth from her skin: (S, TA:) [or she outstripped: see an ex. voce عَابَجَ.]*

8: see 1, in four places.

سَلَبٌ The longest [thing] of the apparatus of the plough: (AHn, M, K:) or a piece of wood that is joined to the base of the لُؤْمَةُ [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.)

سَلَبٌ: see **سَلَبٌ**. — *Spoil, plunder, or booty; (TA;) what is seized, or carried off, by force, (M, Mḡb, K, TA,) from a man, of spoils, whatever it be; (TA;) comprising all the clothing that is upon the man; (Mgh, Mḡb, TA;) accord. to Lth and Az (Mgh) and the Bāri'; (Mḡb;) or whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast: of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, i. e., (TA,) i. q. مَسْلُوبٌ [used in the manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. أُسْلَابٌ. (M, A, Mḡb, K.) You say, أَخَذَ*

سَلَبَ الْقَتِيلِ [He took the spoil of the slain man], and **أَسْلَابَ الْقَتْلَى** [the spoils of the slain men]. (A.) — Also + *The hide and shanks and paunch of a slaughtered animal. (K.) [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce بَدَنٌ.]* — And + *The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree. (TA.)* And [particularly] *The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar سَلْبَةٌ: (TA:) or the bark of a kind of tree of which are made [baskets of the kind called] سَلَالٌ: (Sh, TA:) there is a market called سُوْقُ السَّلَابِيْنَ in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سَلَبٌ: (Sh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes (يُمَلُّ), and then split asunder, whereupon there comes forth from it a white مَشَاقَّةٌ [or coarse fibrous substance] like [the fibres of the palm-tree, called] لَيْفٌ; and it is one of the best of the materials of which ropes are made: the n. un. is with **سَلْبٌ**: (M:) and (M, K) AHn says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance (لَيْفٌ) of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeid says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is a kind of tree well known in El-Yemen, of which*

ropes are made: and some say that it is the خوص [or leaves] of the ثَمَارٌ [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskål, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to a species of hyacinth, which he terms *hyacinthus aporus*.] A poet says, (S,) namely, [Murrah] Ibn-Maḡkán [El-Temeeme], (M,)

• فَتَشَنَّسَ الْجِلْدَ عَنَّا وَهِيَ بَارِكَةٌ •
• كَمَا تُنَشِّنِيْشُ كَمَا فَاتِلِ سَلْبًا •

(S, M,*) i. e. *And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb]: (S) in art. نش: some read فَاتِلِ, meaning [by the word following it] “what is seized, or carried off by force, from one slain:” (M:) Aḡ read فَاتِلِ, with ف; IAḡ, with ق: Th says that the right reading is that of Aḡ. (S) in the present art.]*

سَلَبٌ Light, or active, (K, TA,) and quick. (TA.) You say, رَجُلٌ سَلَبٌ بِالطَّعْنِ بِالطَّعْنِ *A man light, or active, in the arms, or hands, in thrusting, or piercing: and ثَوْرٌ سَلَبٌ بِالطَّعْنِ بِالطَّعْنِ *A bull light, or active, in thrusting, or piercing, with the horn. (S, TA.)* And قَوْسٌ سَلَبٌ الْقَوَائِمِ *A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.,] in the shifting of the legs: (S:) or, accord. to Az, the right meaning is, long in the legs: (TA:) [for] — سَلَبٌ signifies also Long or tall; (S, M, K;) applied to a spear, and to a man [&c.]: pl. سَلَبٌ. (M.)**

سَلَبٌ, as a sing., see **سَلَبٌ**, in three places. — It is also a pl. of **سَلَبٌ** [q. v., last sentence]: (M:) and of **سَلَابٌ**, as a subst.: (S, K:) and of **سَلُوبٌ** as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of **سَلَابٌ**, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of **سَلَبٌ** as an epithet applied to a tree. (S.)

سَلْبَةٌ i. q. جُرُودَةٌ [i. e. The denuded, or unclad, part, or parts, of the body]: (IAḡ, K:) or a state of nudity. (TA.) One says, مَا أَحْسَنَ سَلْبَتَهَا *[How goodly is what is unclad of her person! or, her state of nudity!]. (K.)*

سَلْبَةٌ: see **سَلَبٌ**, in the former half of the paragraph: — and see also **سَلَابٌ**. — Also *A string, or cord, that is tied to the خَطْمُ [i. e. muzzle, or nose,] of the camel, exclusive of the خَطَامُ [q. v.]. (M.)* — And *A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the لَيْطُ [or skin of the reed, or cane,] of the arrow. (M.)*

سَلَابٌ sing. of **سَلَبٌ**, which signifies *The black garments of women at their assemblies for mourning: (S:) MF says that the former is expl. in the K as meaning black garments, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the*