

المستلم is said to be used in the sense of **المستلم** in the saying of El-Ajjaj,

* **بَيْنَ الصَّفَا وَالْكَعْبَةِ الْمُسْتَلِمِ**
[Between Es-Safâ and the Kaqbeh of which the Black Stone is touched with the hand, or kissed: see 8]. (M.)

مستومر: see سلم. — Also A hide, or skin, tanned with [قَرظ, or leaves of] the سلم. (S, M.)

أرض مستومأ A land abounding with the trees called سلم. (M, K.) — Suh says, on the authority of AHn, that مستومأ is a name for A collection of سلم; like مشيوخأ applied to "many elders, or men advanced in age." (TA.)

المستلم: see السلم. — المستلم القدمين means A man soft, or tender, in the feet. (TA.)

سلب

Q. 4. اسلب, said of a horse running, He stretched himself forth; or extended, or elongated, himself: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:] or he pressed onward with a penetrative energy or force, or with sharpness of spirit. (TA.) Some hold that the ة in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سلب, sometimes pronounced with ص, (S, TA.) Long, or tall; (K, TA;) as an epithet of general application: (TA:) or a tall man: pl. سلاهب. (K.) — Applied to a horse, Long-bodied: (S:) or, so applied, large, (K, TA,) and long, or tall, (TA,) and long in the bones; as also سلبية (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, that presses onward with a penetrative energy or force, or with sharpness of spirit: (TA:) or, so applied, large and long or tall: and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (ريح). (A.) — The fem. سلبية signifies Corpulent, or large in body; (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies tall or beautiful. (JK.) — And سلب is the name of A certain dog. (K, TA.)

سلبية: see سلب, in two places.

سلباب: see what follows.

سلباب and سلباب, each as a fem. epithet, (K, TA,) and each with kesr [to the س], (TA,) [but each in the CK is with fet-h,] Bold, daring, brave, or courageous. (K.)

سلو

1. سلو, (S, M, Mṣb, K,) first pers. سلوت, (S, Mṣb,) aor. يسلو, (Mṣb, K,) and يسلا also, [or يسلى] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) and سلوه, (M, K;) aor. يسلوه; (K;) and سلى, first pers. سلوت, (S, Mṣb,) aor. يسلى;

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(Mṣb;) or سايه, (M, K,) aor. يسلاه; (K;) and سلوه, first pers. سلوت, aor. يسليه; (TA in art. سلو, on the authority of Esh-Shereshee;) inf. n. سلو, (S, M, Mṣb, K,) of the first, (S, Mṣb, TA,) and سلو, (M, K,) [app. of the second,] and سلوان, (M, MA, K,) of the first, as also سلوة, (MA,) or this last is a simple subst., (M, Mṣb, K,) and سلوي, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and سلوي [with kesr substituted for damm because of the kesr of the medial radical]; (M, TA;) He was, or became, forgetful, unmindful, or neglectful, (M, K, TA,) or diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) he endured with patience the loss, or want, of him, or it: (Mṣb:) he was, or became, content, or happy, without him, or it: (PS:) [or he experienced comfort, or consolation, for the loss, or want, of him, or it:] accord to AZ, السلو [or rather عن الإنف] signifies the familiar's being content, or happy, without the familiar: (Mṣb:) or السلو [or السلو عن شئ] signifies the being content, or happy, without a thing. (Ham p. 408.) One says also, سلا عن الحب, meaning He was or became, free from love, or affection. (MA.) [And سلا عن الهم He was, or became, free from anxiety. See also 5.] — Also أقول أن ما سليت أن أقول, meaning I did not forget, but neglected, to say that: and one does not say أن أقوله إلا أن سليت أن أقوله. (AZ, TA.)

2. تسليه, (M, TA,*) inf. n. تسلاه عنه, (M, K;) He, or it, made him, or rendered him, forgetful, unmindful, or neglectful, (M, K, TA,) or made him to be diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by عن. (M, TA.) And one says also, أسلاني من همي, inf. n. as above; and أسلاني; meaning [He freed me from my anxiety; or] he removed from me my anxiety. (S.) And سلاه [alone] He, or it, [made him to be content, or happy; comforted, or consoled, him; or] freed him from grief [or anxiety]. (MA.)

4: see 2, in two places. — Also القوم اسلى القوم The people, or party, were, or became, secure, or safe, from the beast of prey. (K.)

5. سلوه عنه quasi-pass. of سلوه عنه (M) or of سلوه عنه (M, K) [and therefore signifying He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it: or was comforted, or consoled, for the loss,

or want, of him, or it]: or تسلى signifies تكلف السلوان [he affected the being forgetful, &c., of a person, or thing]: (Ham p. 403:) [he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like سلا, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] he became free from, or he relinquished, anxiety. (MA.) See also what next follows.

7. انسلى عنه الهم Anxiety became removed, or cleared away, from him; as also تسلى. (S.)

8: see art. سلى.

سلى or سلى: see art. سلى.

سلوة, (M, Mṣb, K,) as also سلوة, (M, K,) a subst. from سلا عنه (M, Mṣb, K) [as such signifying A state of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing: patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n.]. One says, سقيتني منك سلوة and سلوانا Thou hast made me content, or happy, [or hast infused into me content, or happiness,] without thee [or in thine absence]. (As, S.) And هو في سلوة من العيش He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, and pleasant. (AZ, S.)

سلوة: see the next preceding paragraph.

سلوي [accord. to those who make the alif to be a sign of the fem. gender] or سلوي [accord. to those who make that letter to be one of quasi-coordination] A certain bird, (S, M, Mṣb, K,) [in the present day applied to the quail,] i. q. ساني [which is also applied in the present day to the quail], (Ksh and Bḍ and Jel in ii. 54.) [or] white [?], resembling the ساني, (M,) or like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the ساني, quick in motion: accord. to Akh, the word is used as sing. and pl.: (Mṣb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as دلكي is [said to be] applied to one and to the pl. number: (S:) or the n. un. is سلوة; (M, K;) of which Lth cites as an ex. this saying, [in which بالله should be بالله],

* كما اتفص السلوة بالله القطر [Like as shakes the selwâh which the rain has much wetted]. (TA.) — Also Honey; (S, M, K;) and so سلوانة, with damm: (K:) the former is used in this sense by a poet, (S, M,) namely, Khâlid Ibn-Zuheyr; and Zj says that Khâlid has made a mistake, the word سلوي signifying only a certain bird; but, accord. to AAF, (M,) — السلوي signifies [also] Whatever renders thee forgetful, or content, or happy, in a case of privation; (كل ما سلاك, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

سلوان A water which is drunk and which