

renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K,*) whereupon his love dies: (K:) or rain-water poured upon a certain bead (خَرْزَة) called سَلْوَانَة, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K;) called by the physicians مُفَرِّج: (S:) or a certain bead (خَرْزَة) for captivating, or fascinating, also called سَلْوَانَة, (Lh, M, K,) and سَلْوَانَة, (Sgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or سَلْوَانَة signifies [or, accord. to the K, signifies also] a certain bead (خَرْزَة, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K:*) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-beh says,

- لَوْ أَشْرَبَ السَّلْوَانَ مَا سَلَيْتُ
- مَا بِي غِنَى عَنْكَ وَإِنْ غَنَيْتُ

(S, M,*) and Nuṣayr Ibn-Abī-Nuṣayr, in answer to a question of Aṣ respecting the meaning of السَّلْوَان, said that it is a bead (خَرْزَة) which is bruised, or pulverized, [and upon which water is then poured;] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but Aṣ disallowed this, and said that it is an inf. n. of سَلَوْتُ, and that the meaning is لَوْ أَشْرَبَ السَّلْوَانُ [i. e. + Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also سَلْوَة.

سَلْوَانَة: see the next preceding paragraph.

سَلْوَانَة: see سَلَوَى: — and see also سَلْوَان, in three places.

سَلَوَى, [said to be] like رَشَى, [but it may be سَلَوَى, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. سَلَى.)

سَال [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p. 41.)

مَجْبَنَة and مَبْخَلَة [a noun of the class of مَبْخَلَة and مَجْبَنَة, originally مَسْلُوة]. One says, فِيهِ مَسْلُوةٌ عَنِ, meaning he is low, base, vile, or sordid. (TA.)

الكَرْب [In him is a cause of forgetfulness of, or freedom from, anxieties]: like مَعْلَاة [in form]. (TA.)

المُسَلَّى The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (يُسَلِّيه). (Ham p. 46.)

مُسَلَّى [a noun of place from 5]. One says, مَا عَنْهُ مُسَلَّى [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)

سلى

1. سَلَى (M, K,) aor. ʔ, (K,) inf. n. سَلَى, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (سَلَاهَا) became disrupted [in her belly]. (M, K.) = سَلَاهَا, inf. n. سَلَى; (M;) or سَلَاهَا, inf. n. سَلَى; (S, K;) He pulled out or off, or removed from its place, her secundine (سَلَاهَا), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And سَلَيْتُ النَّاقَةَ I drew [forth] the she-camel's secundine (سَلَاهَا) after the bringing forth without letting it fall (بَعْدَ الرَّحْمِ or الرَّحْمِ). (Lh, M.) = سَلَيْتُ a dial. var. of سَلَوْتُ, mentioned by Esh-Sherecsheh. (TA.) See 1 in art. سلو, first sentence.

2: see the preceding paragraph.

8. اسْتَلَتْ She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (سَلَاهَا). (K, TA.) — She (a ewe, or goat,) became fat. (K in art. سلو, and TA in the present art.) = استلت [i. e. سَلَتْ] She collected سَمِن [or clarified butter]. (TA. [See also 8 in art. سَلَا.])

سَلَى [thus differently written, the former the more correct, unless the word be derived from السَلْوَة, as it is said to be in the Ham p. 656, but this is improbable,] The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fetus, or young, [in the womb,] (S, M, Mṣb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed مَشِيمَة: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. اسْلَافَة. (M, Mṣb, K.) [Hence,] one says, انْقَطَعَ السَلَى فِي الْبَطْنِ [The secundine became disrupted in the belly]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السَّكِينُ الْعَظْمَ [The knife reached to the bone]. (S, K.) And هُوَ آكِلُ الْإِسْلَافَةِ [He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And وَقَعَ الْقَوْمُ فِي سَلَى جَمَلٍ [The people, or

party, fell into the like of the secundine of a he-camel]; meaning they fell into a difficult affair or case; (S, K;*) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سَلَى. (S, Meyd.)

سَلَا A ewe, or she-goat, (S, K,) and a she-camel, (S,) whose secundine (سَلَاهَا) has become disrupted [in her belly]. (S, K.) — And A ewe, or she-goat, [or she-camel,] whose secundine (سَلَاهَا) has been pulled out or off, or removed from its place. (TA.)

سَلَى, [or سَلَى,] mentioned in this art. in the TA: see art. سلو.

سر

1. سَمَهُ (S, Mṣb, K,) aor. ʔ, inf. n. سَمَر, (Mṣb,) He put poison into it; [poisoned it; infected it with poison;] namely, food. (S, Mṣb, K.) And He gave him to drink poison. (S, K.) And سَمَتَهُ الْهَامَةُ The هَامَة [or venomous reptile or the like] smote him with its poison. (M.) — [Hence, perhaps, He suggested it, إِلَيْهِ to him: a signification mentioned by Freytag, but without any indication of the authority.] — [And, app., It perforated it; transpierced it; or pierced, or passed, through it: for it is said that] مَسَرَّ may be an inf. n. of the verb [signifying نَفَذَ], and may also signify a place of نُفُوذ. (Mṣb.) — And, (K,) aor. ʔ, (S, TA,) inf. n. سَمَر, (TA,) He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) — Also, inf. n. سَمَر i. q. سَدَدَ [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سَدَدَ; for] you say, سَمَمْتُ الْقَارُورَةَ وَنَحْوَهَا, (S, K,*) inf. n. as above, (TA,) meaning سَدَدْتُ [i. e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (S, K,*) — Also, (M, K,) aor. ʔ, inf. n. سَمَر, (TA,) i. q. أَصْلَحَ [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, K.) And سَمَرْتِ بَيْنَ الْقَوْمِ, (S, M,) or سَمَرْتِ بَيْنَهُمَا, (K,) aor. ʔ, [for the verb is trans., the الأمر being understood, or بَيْنَ meaning ذَاتَ الْبَيْنِ,] (M,) inf. n. سَمَر, (S, M,) i. q. أَصْلَحَ [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affairs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (S, M, K.) — And سَمَرُ الْوَدَعِ He strung the وَدَع [or conveys]; which, when strung, are termed سَمَرَة and سَمَر. (M.) — سَمَرَة, inf. n. سَمَر, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, سَمَرِ التَّعْمَةَ He so appropriated the benefit, or bounty. (K.) And سَمَتِ التَّعْمَةَ The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) El-'Ajjāj says,

- هُوَ الَّذِي أَنْعَمَ نَعْمَى عَيْثَ
- عَلَى الَّذِينَ أَسْلَمُوا وَسَمَتَ

(S,) or the latter hemistich is