

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

• قَدْ قَدَحَتْ مِنْ سَلَبِ سَلَا

• 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: **سَلَا**, for **سَلَا**, being an absolute complement to the inf. n. in **سَلَب**.] (M. [See also 7.]) — **سَلَب** [or **سَلَب**, 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. **سَالَبُهُ الشَّيْءُ**, if used, means *He contended with him in a mutual endeavour to seize, or carry off, the thing by force.* See 6.]

4. **اسْلَبَتْ**, 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.) — **اسْلَبَ الشَّجَرُ** + *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) — **اسْلَبَ الشَّامُ** (S, TA) + *The panic grass* put forth its **خُوص** [or leaves, so that it became fit to be cut: see **سَلَب**]. (TA.) — See also 1, in two places.

5. **تَسَلَّبَتْ**, (S, K,) said of a woman, (S,) i. q. **أَحْدَثَتْ** [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.*] **عَلَى زَوْجِهَا** [for her husband]: (K:) or, as some say, **إِحْدَاد** is for the husband; (S, A:) but **تَسَلَّبَتْ** 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 زَوْجِهَا** **حَمِيمًا** (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:* **تَسَلَّبَتْ** having a general application. (A.)

[6. **تَسَالَبَا الشَّيْءُ** *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. **تَخَالَسَ**, as a syn. of **تَخَالَسَ**.]

7. **انْسَلَبَ** + *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, **انْسَلَبَتْ النَّاقَةُ**, *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 **عَاسَجَ**.]

8: see 1, in four places.

**سَلَب** 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 **نُؤْمَة** [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.)

**سَلَب**: see **سَلَب**. — *Spoil, plunder, or booty*; (TA:) what is seized, or carried off, by force, (M, Mgh, K, TA,) from a man, of spoils, whatever it be; (TA:) comprising all the clothing that is upon the man; (Mgh, Mgh, TA:) accord. to Lth and Az (Mgh) and the Bāri'; (Mgh;) 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 **مَنْفَعُول**, i. e., (TA,) i. q. **مَنْفَعُول** [used in the manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. **أَسْلَاب**. (M, A, Mgh, 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 **بَدَن**].) — 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 **سَلَبَة**: (TA:) or the bark of a kind of tree of which are made [baskets of the kind called] **سَلَال** (Sh, TA:) there is a market called **سُوقُ السَّلَابِينِ** 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 **سَلَب**: (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 (**يُمَلَّ**), and then split asunder, whereupon there comes forth from it a white **مُشَاقَّة** [or coarse fibrous substance] like [the fibres of the palm-tree, called] **لَيْف**; and it is one of the best of the materials of which ropes are made: the n. un. is with **ة**: (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 (**لَيْف**) 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 **خُوص** [or leaves] of the **ثَمَار** [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-Maḥkán [El-Temeemee], (M,) **فَتَنَشَّ الْجِلْدَ عَنْهَا وَفَى بَارِكَةً**

• **كَمَا تَنْشِشُ كَمَا فَاتِلَ سَلَا**

(S, M, K) 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. **نَش**) some read **فَاتِلَ**, meaning [by the word following it] "what is seized, or carried off by force, from one slain:" (M:) Aṣ read **فَاتِلَ**, with **ف**; IAṣ, with **ق**: Th says that the right reading is that of Aṣ. (S in the present art.)

**سَلَب** Light, or active, (K, TA,) and quick. (TA.) You say, **رَجُلٌ سَلَبٌ الْيَدَيْنِ بِالطَّعْنِ** A man light, or active, in the arms, or hands, in thrusting, or piercing: and **سَلَبٌ بِالْقَرْنِ** A bull light, or active, in thrusting, or piercing, with the horn. (S, TA.) And **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. **سَلَب**. (M.)

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

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

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

**سَلَاب** sing. of **سَلَب**, 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