

hath caused it to enter into springs in the earth]. (TA.)

2: see 1. — [In the present day, **سَلَكٌ** signifies *He cleared a passage or way*. And *He cleaned out a pipe for smoking*. — And, from **سَلَكٌ**, *He wound thread upon a reel or into a skein*.]

4: see 1, in four places.

7: see 1, second sentence.

**سَلَكٌ** Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed **سِمَطٌ**: (S and Mgh in art. **سِمَطٌ**;) [in the present day it signifies *wire*:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is **سَلَكَةٌ**: the pl. [of pauc.] of **سَلَكٌ** is **أَسَلَاكٌ** and [of mult.] **سَلُوكٌ**. (K.) — [Hence,] one says, **هَذَا كَلَامٌ رَقِيقٌ السَّلَكِ** † *This is speech, or language, [subtle; or] abstruse in its course, or tenour; i. e. خَفِيُّ الْمَسَلِكِ*. (TA.) — And **أَنْتَ بِمَنْجَرِدِ السَّلَكِ**, (AZ, TA in art. **مَنْجَرِدٌ**;) or **بِمَنْجَرِدِ السَّلَكِ**, (so in a copy of the A in that art.,) said to one who is shy, or bashful, † meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art.:) or † *thou art not celebrated, or well-known*. (A and TA in that art.) — Also *The first of what is emitted by the she-camel [from her udder], before the **لَبَأٌ** [or biestings]*. (Ibn-'Abbád, K.)

**سَلَكٌ** The young one of the **عَجَلٌ**. [or part-ridge]; (S, K;) like **سَلَحٌ**: (S in art. **سَلَحٌ**;) or of the bird called **قَطَا**: (K:) fem. **سَلَكَةٌ**, (S, K,) and **سَلَكَانَةٌ**, but the latter is rare: (K:) pl. **سَلَكَانٌ**, (S, K,) like **صِرْدَانٌ** pl. of **صِرْدٌ** (S) [and **سَلْحَانٌ** pl. of **سَلْحٌ**].

**سَلَكَةٌ**: see **سَلَكٌ**.

**طَعْنَةٌ سَلَكِيٌّ** [A thrust, or piercing thrust,] directed right towards the face. (S, K.) And **أَمْرٌ سَلَكِيٌّ** [An affair] rightly directed; (K, TA;) and so **رَأْيٌ** [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISK, TA.) — In the saying of Keys Ibn-'Eyzarah,

• عَدَاةٌ تَنَادَوْا نَمْرًا فَاَجْمَعُوا

• بِقَتْلِي سَلَكِيٌّ لَيْسَ فِيهَا تَنَازُعٌ

he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.)

**سَلَكُوتٌ**, like **جَبْرُوتٌ** [in measure], A certain bird. (K.)

**سَلَكَةٌ**: see **سَلَكٌ**.

**مَسَلَكٌ** [A place of passage of a man or beast and of anything;] a way, road, or path: pl. **مَسَالِكٌ**. (TA.) — [Hence,] **مَسَلَكَا الْمَرْأَةِ** [The vagina and rectum of the woman]. (M in art. **فَيْضٌ**. [See **أَفَاضَ الْمَرْأَةُ** in that art.]) — [Hence,

also,] one says, **خُذْ فِي مَسَالِكِ الْحَقِّ** † [Enter thou upon the ways of truth]. (TA.) — See also **سَلَكٌ**.

**مَسَلَكَةٌ** A border (طَرَفٌ) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the **سَلَكٌ**. (TA.)

**مُسَلِّكٌ** Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And **مُسَلِّكُ الذَّكْرِ** Sharp in the head of the penis: and so **مُسَلِّكُ الذَّكْرِ**. (AA, TA.)

### سلم

1. **سَلِمَ**, [aor. **سَلِمَ**,] inf. n. **سَلَامَةٌ** (S, M, A, Mgh, Msh, K) and **سَلَامٌ** (A, TA) and **سَلِمٌ** and **سَلِمٌ** and **سَلِمٌ**, (Bd in xxxix. 30,) *He was, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) مِنْ الْإِفَاتِ [from evils of any kind], (S, Mgh,) or مِنْ الْإِفَةِ [from evil of any kind], (K,) or مِنْ الْبَلَاءِ [from trial, or affliction], (A, TA,) or مِنْ الْأَمْرِ [from the affair]: (M:) he (a traveller) was, or became, safe, secure, or free, from evils of any kind: (Msh:) and **سَلِمَ مِنَ الْعَيْبِ** he was, or became, free from fault, defect, imperfection, blemish, or vice; syn. **بَرِيءٌ**. (Msh in art. **بَرِيءٌ**.) [Hence,] one says, **لَا يَذِي تَسَلِمًا مَا كَانَ كَذَا وَكَذَا**, (ISK, S, K,\*) meaning *No, by God [or Him] who maketh thee to be in safety, (ISK, S, K,) [such and such things were not;] and to two persons تَسَلِمَانِ and to a pl. number **تَسَلِمُونَ**, and to a female **تَسَلِمِينَ** and to a pl. number [of females] **تَسَلِمِينَ**. (ISK, S, K,\*) And **لَا أَفْعَلُ ذَلِكَ يَذِي تَسَلِمًا**, meaning, *I will not do that, by the Author (lit. Lord or Master) of thy safety*; and in like manner, **يَذِي تَسَلِمًا**, and **يَذِي تَسَلِمُونَ**. (Sb, M. [See also **ذُو**].) And **إِذْهَبْ يَذِي تَسَلِمًا**, i. e. *Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety*; and [to two persons] **إِذْهَبَا يَذِي تَسَلِمًا**. (S, K.) **ذِي** is thus prefixed to a verb [as virtually governing it in the gen. case] like as **آيَةٌ** is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase **يَفْعَلُ فِيهِ هَذَا يَوْمَ يَفْعَلُ**, meaning *يَفْعَلُ فِيهِ*: (Akh, S:) it is not prefixed to any but this verb **تَسَلِمَ** [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, **سَلِمَتْ لَهُ الصَّيْفَةُ**, meaning [The landed estate] was, or became, free from participation to him; syn. **خَلَصَتْ**. (Mgh, TA.) — **سَلِمَهُ**, [app. **سَلِمَهُ**, or perhaps **سَلِمَهُ**, for some verbs of this measure are trans., as **حَسَبَ** and **وَوَّرَ**] inf. n. **سَلِمٌ**, [app. **سَلِمٌ**, q. v. **سَلِمٌ**,] *He made him a captive*. (TA.) — **سَلِمَتَهُ الْحَيَّةُ**, (TA,) inf. n. **سَلِمٌ**, (M, K, TA,) *The serpent bit him*: (M, K, TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) — **سَلِمَ الْجَلْدُ**, aor. **سَلِمَ**, (S, K,) inf. n. **سَلِمٌ**, (TA,) *He tanned the skin with [قَرَطَ, i. e. leaves of] the **سَلِمٌ** [or **مِيمُوسَا فِلَاوَا**]. (S, K, TA.) — **سَلِمَ الدُّوْبُ**, (M, K,) aor. **سَلِمَ**, inf. n. **سَلِمٌ**, (M,) *He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly*. (M, K.)***

2. **سَلِمَهُ**, (S, M, Msh, K,) inf. n. **تَسْلِيمٌ**, (K,) *He (God) made him to be safe, secure, or free; saved, secured, or freed, him; (M, Msh, TA;) مِنْ الْإِفَاتِ [from evils of any kind], (S, Msh,) or مِنْ الْإِفَةِ [from evil of any kind], (K,) or مِنْ الْأَمْرِ [from the affair]. (M.) [Freytag assigns the same meaning to **تَسْلِيمُهُ** also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] — [Hence,] **التَّسْلِيمُ** is also syn. with **السَّلَامُ**, (S, K, TA,) as meaning *The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التَّخْلِيصُ; (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying **سَلَامٌ عَلَيْكَ** [q. v. **سَلَامٌ**, voce **التَّحِيَّةُ**]. (TA.) You say, **سَلِمَ عَلَيْهِ** [meaning *He so saluted, or greeted, him*]. (M, Msh.) [This, when said of God, virtually means **سَلِمَهُ**, i. e. *He saved him*; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** *May God bless and save him*. You say also, **سَلِمَ عَلَيْهِ بِالْخَلْفَةِ** *He saluted him with the acknowledgment of his being Khaleefeh; saying, سَلَامٌ عَلَيْكَ* *Salutation to thee, or peace be on thee, &c., O Prince of the Faithful*.] **التَّسْلِيمَةُ** signifies *The salutation that is pronounced on finishing every two rek'ahs in prayer*: (Har p. 180:) [and also that which is pronounced after the last rek'ah of each of the prayers (i. e. after the sunneh prayers and the fard alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," ch. iii., p. 78 of the 5th ed.):] and **سَلِمَ** means *He pronounced either of those salutations*. — [Hence also,] **سَلِمَ إِلَيْهِ**, (S, K,\*) inf. n. as above; (K;) and **اسْلَمَ إِلَيْهِ**; (M;) *He gave to him the thing; (S, M, K;) or delivered it to him: (M:) [he resigned it to him:] and سَلِمَ إِلَيْهِ الْوَدِيعَةَ, (Mgh,) or **سَلِمَ الْوَدِيعَةَ لِصَاحِبِهَا**, *He delivered the deposit [to him, or] to its owner: (Msh:) and اسْلَمَ إِلَى الْخَبَاطِ (Mgh) signifies the same as **سَلِمَهُ إِلَيْهِ** [i. e. *He delivered the garment, or piece of cloth, to the tailor*]. (Har p. 166.) — See also 4, in two places. — You say also, **سَلِمَ الْأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ** *The hired man gave himself up, or gave authority over himself, to the hirer*. (Msh.) And **سَلِمْتَهُ** and **سَلِمْتَهُ** *I left him in the power of him who desired to kill him or to wound him*. (Ham p. 115.) And **لَبِهَتْكَ** *He gave him up to destruction*: in this case with [the prep.] **لِ** only. (Har p. 166.) And****