

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 سُلْوَانَةٌ, 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 مَفْرُوح: (S:) or a certain bead (خَرْزَة) for captivating, or fascinating, also called سُلْوَانَةٌ (Lh, M, K,) and سُلْوَانَةٌ (Sgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or سُلْوَانَةٌ 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 أَشْرَبْتُ السُّلْوَانَ مَا سَلَيْتُ
- مَا بِي غِنَى عَنكَ وَإِنْ غَنَيْتُ

(S, M,\*) and Nuṣeyr Ibn-Abē-Nuṣeyr, in answer to a question of Aṣ respecting the meaning of السُّلْوَان, 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 أَشْرَبْتُ السُّلْوَانَ [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 سُلْوَةٌ.

سُلْوَانَةٌ: see the next preceding paragraph.

سُلْوَانَةٌ: see سُلْوَى: — and see also سُلْوَانٌ, in three places.

سَلَى, [said to be] like رُبَى, [but it may be سَلَى, 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.)

مَجْبُونَةٌ [a noun of the class of مَبْحَلَةٌ and مَجْبُونَةٌ &c., originally مَسْلُوءَةٌ]. One says, فِيهِ مَسْلُوءَةٌ عَنِ, meaning he is low, base, vile, or sordid. (TA.)

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

الْمُسَلَّى 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.)

مَتَسَلَّى [a noun of place from 5]. One says, مَا عَنْهُ مَتَسَلَّى [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. سَلَيْتُ (M, K,) aor. ٤, (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. تَسَلَيْتُ; (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.) = سَلَيْتُهُ a dial. var. of سَلَوْتُهُ, mentioned by Esh-Shereeshee. (TA.) See 1 in art. سلو, first sentence.

2: see the preceding paragraph.

8. اسْتَلَّتْ 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.) = اسْتَلَّتْ سَمْنًا [i. e. سَمْنًا] She collected سَمْن [or clarified butter]. (TA. [See also 8 in art. سَلَا.]

سَلَى or سَلَا [thus differently written, the former the more correct, unless the word be derived from السَّلْوَةُ, 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 مَشِيمَةٌ: (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. اسْتَلَّ. (M, Mṣb, K.) [Hence,] one says, انْقَطَعَ [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 السِّكِّينَ الْعِظْمَ [The knife reached to the bone]. (S, K.) And هُوَ آكِلُ الْأَسْلَاءِ [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.)

سَلِيَاءٌ 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. سَمَّهُ (S, Mṣb, K,) aor. ٢, inf. n. سَمَّرَ (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 هَامَتِ الْهَامَةُ [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] مَسَّرَ may be an inf. n. of the verb [signifying نَفَذَ], and may also signify a place of نُفُود. (Mṣb.) — And, (K,) aor. ٢, (S, TA,) inf. n. سَمَّرَ, (TA,) † He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) — Also, inf. n. سَمَّرَ i. q. شَدَّهُ [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سَدَّهُ; for] you say, سَمَّيْتُ 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. ٢, inf. n. سَمَّرَ (TA,) i. q. أَصْلَحَهُ [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, K.) And سَمَّرَ بَيْنَ الْقَوْمِ (S, M,) or سَمَّرَ بَيْنَهُمَا (K,) aor. ٢, [for the verb is trans., وَدَعَ being understood, or بَيْنَ meaning ذَاتَ الْبَيْنِ] (M,) inf. n. سَمَّرَ (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 سَمَّرَ الْوَدَعَ He strung the وَدَعَ [or conveys]; which, when strung, are termed سَمَّةٌ and سَمَرٌ. (M.) — سَمَّهُ, inf. n. سَمَّرَ, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, سَمَّرَ النِّعْمَةَ He so appropriated the benefit, or bounty. (K.) And سَمَّتِ النِّعْمَةُ 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-'Ajjāz says,

- هُوَ الَّذِي أَنْعَمَ نَعْمَى عَيْثُ
- عَلَى الَّذِينَ أَسْلَمُوا وَسَمَّتْ

(S,) or the latter hemistich is