

سلج — سلت

removed the blood [from her or it]. (TA.) — سَلَتْ دَمَ الْبَدْنَةِ (M, K) means, accord. to Lh, *He scraped off the blood of the beast brought to Mekheh for sacrifice, or there sacrificed,] with the knife: but [ISd says, (and in like manner هَلَتْ دَمَ الْبَدْنَةِ is expl. in the L as on the authority of Lh,) in my opinion the meaning is, he scraped off the skin of the beast with the knife so that he made its blood to appear.* (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: قَشَرَهُ حَتَّى أَظْهَرَ دَمَهَا as though meaning he scraped off the dried blood of the beast so that he made its fresh blood to appear: but in the copy of the K followed in the TA, التَّدَبَّةُ (i. e. the scar) is put in the place of الْبَدْنَةِ, and the former of these two (i. e. التَّدَبَّةِ I regard as the right word.])] It also signifies + *He cut off* a thing. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, سَلَتْ أَنْفَهُ, (S, M, A, K,) aor. = and =, inf. n. سَلْتْ, (M,) + *He cut off his nose* (S, M, A, K) entirely (TA) with a sword. (S, A.) And سَلَتْ يَدَهُ بِالشِّيفِ + *He cut off his hand, or arm, with the sword.* (M.) And سَلَتْ شَعْرَهُ + *He shaved off his hair.* (M, K.) And سَلَتْ رَاسَهُ + *He shaved his head.* (A, S, L.) — سَلَتْ + *He beat, struck, or smote, him:* (K, TA;) and سَلَتْ مَائَةً سَوْطٍ + *I inflicted upon him a hundred strokes of the whip.* (S, TA.) — And سَلَتْ بَسْلَحَهُ + *He cast forth his excrement, or ordure.* (K.)

7. انسَلَتْ عَنْهُ *He stole, or slipped, away from us without his being known to do so.* (M, K.)

8: see 1, in the former half of the paragraph.

سُلْتُ *A species of شَعْير [or barley], (Lth, S, M, Mgh, Mṣb, K,) having no hush, (Lth, S, Mgh, Mṣb,) أَجْرَدْ [which may mean either beardless or smooth], (Lth,) [in appearance] as though it were wheat, (S,) growing in El-Ghōr and El-Hijāz; (Mgh, Mṣb;) the سُوقِيَّ [or meal of the parched grain] whereof is employed as a cooling diet in the صَيْفِ [or summer]: (TA:) or i. q. شَعْير [i. e. the common barley]; (M, K;) as some say: (M:) or the sour (حَامِض) sort of شَعْير: (M, K:) or a white شَعْير, without hush: or, as some say, a species of wheat; but the explanation next preceding this last is the more correct, for اسْلَتْ and اسْلَتْ are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a species of شَعْير with a thin hush and small grain: (IF, Mṣb:) or a grain between wheat and barley (شعير), not having a hush like that of the latter, and thus being like wheat in smoothness, and like barley (شعير) in its nature, or quality, and in its coolness: (Az, Mṣb:) accord. to Es-Seydelāne, like barley (شعير) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Eṣ-Salāh, Mṣb:) [gymnocrithon (i. e. hordeum nudum) of Galen: tragus of Diosc. (Goliūs.)]*

Bk. I.

ذَهَبَ مِنِي فَلَتَّهُ وَسَلَّتَهُ It (a thing, or an affair, TA) escaped me: (K, TA;) accord. to some, سَلَّتْ is here an imitative sequent. (TA.)

سَلَّتْهُ A woman who does not make frequent use of حِنَاءَ [for tinging, or dyeing, her hands]; (S;) a woman who does not frequently tinge her hands with خُضَابٌ: (M:) or a woman who does not make use of خُضَابٌ for herself (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

سَلَّاتَهُ What is extracted, or made to come forth, (M, K,*) from a gut [by compressing it] with the hand. (M.) — What is taken off with the finger from the sides of a bowl, to clean it. (S, K,*)

سَلَّتْهُ A man (S) whose nose has been cut off (S, M, K) entirely. (S, K.)

مِسْلَاتُ حِنَاءَ [app. An instrument with which حِنَاءَ is scraped off, or removed, from the hand]. One says, أَعْطِنِي مِسْلَاتَ حِنَاءَكَ [Give thou to me &c.]. (A.)

مَسْلُوتُهُ That whereof the flesh that was upon it has been taken off or away, or removed. (K.) — And A shaven head. (A, S, L.)

سلتم

سَلْتَهُ A calamity, or misfortune. (S, M, K.) — A hard, or severe, year. (S, M, K.) — A [goblin, or demon, such as is termed] غُول. (S, M, K.) — A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it. (K, TA. [The explanation in the CK is faulty: the last words should be رَقَعَهُ.]) Some say that the رَ is augmentative. (TA.) — One says also ما أَصَابَهُ سَلَّتْهُ, [in the CK سَلَّتْهَا] meaning He got not anything. (K, TA.)

سلج

1. سَلَجَهُ, aor. =, inf. n. سَلَجَانْ (S, O, Mṣb, K) and سَلَجَهُ, (S, O, K,) *He swallowed* (S, O, Mṣb, K) a morsel, or mouthful, or goblet, (S, O, K,) and food, (TA,) or a thing; (Mṣb;) as also سَلَجَهُ, aor. =; (Mṣb;) and تَسْلَجَهُ (O, K,*) or تَسْلَجَانْ (O, K,*) or تَسْلَجَهُ (O, K,*) signifies the eating quickly. (TA.) Hence the saying, إِلَّا كُلَّ سَلَجَانْ وَالْعَصَاءَ لَيَانْ [Eating is a swallowing, and paying is a putting off], (S, Meyd, O,) or إِلَّا أَخْدَ سَلَجَانْ اللَّهُ [Taking, or receiving, is a swallowing, &c.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore.

(L. [See also سَلَجَهُ سَلَجَانْ — said of a young camel, *He sucked the she-camel;* (O, K;) as also مَنْجَانْ. (L, TA.) — سَلَجَتِ الإِبْلُ — (S, K, TA,) inf. n. سَلَجَجْ (TA;) and سَلَجَتْهُ, aor. =; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) The camels had a looseness (S, K) of their bellies (S) from eating the plant called سَلَجَجْ. (S, K.)

5. تَسْلَجَ: see 1, first sentence. — Also *He persevered, or persisted, in drinking* (Lh, O, K) the beverage called نَبِيْد, (Lh,) or wine; (O, K;) like تَرَلَجَ; (Lh;) meaning *he made it to enter his سَلَجَانْ;* (O;) or as though he filled with it his حُلْقُومْ, (K,) i. e. his سَلَجَانْ. (TA:) and so اسْتَلَجَ. (O, K.)

8: see what next precedes.

سَلَجَجْ: see سَلَجَجْ, below.

سَلَيْجَةُ سَلَيْجَة A سَلَيْجَة, (O, K,) i. e. an oblong and squared piece of wood of the tree called سَاجَ, as brought from India, (TA in art.,) from which a door is cloven, or divided off, lengthwise: (O, K:) so says AHn. (TA.) — See also what next follows.

سَلَجْ A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind; (TA;) also called سَلَجَانْ*, (K, TA,) or سَلَجَانْ, (CK,) like قَمَحَانْ; (K;) and سَلَيْجَة*: (TA;) or the سَلَجَانْ, (O, TA,) i. e. سَلَجَانْ, with qamm to the س, and teshdeed and fet-h to the ل, (O,) is a species of the سَلَجْ; (O, TA;) and this last is one of the largest of the kind of trees called حُمْض: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سَلَجْ is a large kind of trees, like the tails of the [lizards called] ضَبَاب [pl. of ضَبَاب], green, and having thorns, and [of the kind termed] حُمْض: (O, TA:) in the T it is said to be a sort of حُمْض that ceases not to be green in the summer, or hot season, and in the رَبِيع [app. here meaning autumn], and is weak, or weak and soft: Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] رَبِيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not reckoned among the trees called حُمْض. (L, TA.)

سَلَجَانْ or سَلَجَانْ: see the next preceding paragraph, in three places.

الْحُلْقُومُ The *hollow pipe*, but here app. meaning the *gullet*: see 5. (O, K.) One says, رَمَاهُ اللَّهُ فِي سَلَجَانْهِ [May God smite him, or afflict him, in his سَلَجَانْ]. (O.)

سَلَجَجْ and طَعَامُ سَلَجَجْ Good,