

sheep or goat, شاة; (M;) *He, or it, lost his, or its, teeth*: (M, K:) on the authority of Lh. (M.) — **سَلَّ**, (M, Mṣb, K,) in the pass. form, (Mṣb,) with damm, (K,) *He was, or became, affected with the disease termed سَلَّ* [q. v.]. (M, Mṣb, K.)

4: see 1, second sentence. — **اسَلَّ**, (ISk, S, M, Mgh,) inf. n. **إِسْلَانٌ**, (ISk, S, K,) also signifies *He stole*: (ISk, S, Mgh:) or *he stole covertly, secretly, or clandestinely*. (M, K.) See also 1, in the latter half of the paragraph. You say, **اسَلَّ** *He stole of the spoil*. (Mgh.) — **إِسْلَانٌ** signifies also *An open raid or predatory incursion*. (TA.) — And **اسَلَّ** *He aided another to steal, or to steal covertly, secretly, or clandestinely*. (TA.) — [See also **إِسْلَانٌ** below. Accord. to Freytag, **اسَلَّ** signifies *He received a bribe*: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] — **اسَلَّهُ** *He (God) caused him to be affected with the disease termed سَلَّ* [q. v.]. (S, M, Mṣb, K.)

5. **تَسَلَّلَ**: see 7: and see also 1, in the former half of the paragraph. — Also i. q. **اضْطَرَبَ** [*It was, or became, in a state of commotion, agitation, &c.*]; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rāghib, TA.)

7. **انْسَلَّ** *It (a thing) became pulled out, or drawn forth, gently*; (M;) *it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough*. (Mgh.) You say, **انْسَلَّ** *The sword [became drawn from the scabbard: or] slipped out from the scabbard*. (TA.) And **انْسَلَّ قِيَادُ الْفَرَسِ مِنْ يَدِهِ** [*The leading-rope of the horse slipped out or] came forth [from his hand]*. (Mgh.) — And [hence], as also **تَسَلَّلَ**, (S, M, K,) *He slipped away, or stole away*; i. e., *went away covertly, secretly, or clandestinely*: (M, K:) or *he went forth, مِنْ بَيْنِهِمْ* [from among them]. (S.) And **انْسَلَّتْ مِنْ بَيْنِ يَدَيْهِ** *I went away, and went forth, deliberately, or leisurely, and by degrees, from before him*. (TA.) Sb says that **انْسَلَّتْ** [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] **فَعَلَتْ**; like **اِئْتَقَرَّ** is like **ضَعَفَ**. (M.) It is said in a prov., **رَمَتْنِي بِذَاتِي وَأَنْسَلَّتْ** [*She reproached me with her own fault, and slipped away*]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Sa'ad Ibn-Zeyd-Menah, on Ruhm's reproaching her with a fault that was in herself. (Meyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, **اسْتَلَّ بِكَذَا**, meaning *He went away with such a thing covertly, secretly, or clandestinely*. (TA.)

8: see 1, first and second sentences: — and see also 7, last sentence.

10. **اسْتَسَلَّ النُّهْرُ جَدْوَلًا** † *The river had a rivulet, or streamlet, branching off from it*. (TA.)

R. Q. 1. **سَلْسَلَةٌ** [as inf. n. of **سَلَّ** (see **سَلَّ** below)] signifies *A thing's being connected with another thing*. (M, K.) [It is also inf. n. of **سَلَّ**, as such signifying *The connecting a thing with another thing*.] — [Hence, or the reverse may be the case,] **سَلَّسْتُهُ** *I bound him with the سَلْسَلَةٌ* [or *chain*]. (O. TA.) — And **سَلَّسْتُ الْمَاءَ فِي الْحَلْقِ** *I poured the water into the throat, or fauces*, [app. in a continuous stream.]. (S, O.) — And **مَا سَلَّسَ طَعَامًا** *He did not eat food*: (K:) as though he did not pour it into his throat, or fauces. (TA.) — Accord. to I. Aar, **سَلَّسَ** signifies *He ate a سَلْسَلَةٌ*, i. e., *a long piece of a camel's hump*. (O.) — See also 1, third sentence.

R. Q. 2. **تَسَلَّلَ**, said of water, *It ran into the throat, or fauces*: (S, O:) or *it ran down a declivity, or declivous place*: (M, K:) or † *it became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind*. (S.) — And, said of lightning, † *It assumed the form of سَلْسَلَاتٍ*, [i. e. *chains, meaning elongated streams*], pl. of **سَلْسَلَةٌ** [q. v.], in the clouds. (M.) — And **تَسَلَّلَ** signifies † *The glistening, and [apparent] creeping, of the diversified wavy marks, streaks, or grain, [resembling a chain, (see **مَسَلَّسَ**), and also likened to the creeping of ants, (see **فَرِنْدٌ**, and **رَبْدٌ**)] of a sword*. (TA. [See also **أَثَرٌ**].) — And **تَسَلَّلَ** said of a garment, † *It was worn until it became thin*; (O, K:) like **تَخَلَّخَلَّ**. (O.)

**سَلَّ**, (M, K,) applied to a man, (M,) *Whose teeth are falling out*; (M;) *losing his teeth*: (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شاة); on the authority of Lh; (M;) and to a she-camel whose teeth have fallen out from extreme old age; or one extremely aged, having no tooth remaining; on the authority of I. Aar. (TA.) — See also **سَلَّةٌ**, in two places.

**سَلَّ**: see what next follows.

**سَلَّ**, (S, M, Mṣb, K) and **سَلَّانٌ**, (S, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Hareere says in the "Durrat el-Ghowwāṣ" that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also **سَلَّ** and **سَلَّةٌ**, (K,) [*Consumption: or phthisis: an emaciating, oppressive, and fatal malady*: (T, TA:) *a certain disease, well known; said in the medical books to be one of the diseases of girls, because of the abundance of blood in them*: (Mṣb:) accord. to the physicians, (TA,) *an ulcer, (K, TA,) or ulcers, (Mṣb,) [or ulceration,] in the lungs*; (Mṣb, K, TA;) *succeeding* (**تَعَقَّبَ** [grammatically referring to **سَلَّةٌ**]) *either ذات الرئة* [i. e. *inflammation of the lungs*] or *ذات الجنب* [i. e. *pleurisy*]: (in the CK, **بَعَقَبَ** *ذات الرئة* or *ذات الجنب* is [erroneously] put in the place of **تَعَقَّبَ** *ذات الرئة* or *ذات الجنب*: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or *a rheum*

(**رُكَامٌ**), and *defluxions* (**نَوَازِلٌ**), or *a long cough, and attended with constant fever*. (K, TA.) — Hence the saying, in a trad., **غَبَارُ ذَيْلِ الْمَرْأَةِ الْفَاجِرَةِ يُورِثُ السَّلَّ** † [*The dust of the skirt of the vitious woman occasions the loss of property*]; meaning that he who follows vitious women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed **سَلَّ**. (TA.)

**سَلَّةٌ** *The drawing of swords*; (S, M, K;) as also **سَلَّةٌ**. (K.) So in the saying, **أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ** [*We came to them on the occasion of the drawing of swords*]. (S, M, K.) — And **تَهَفَّتْ**: (S, Mṣb:) or *covert, secret, or clandestine, theft*; (M, K;) like **إِسْلَانٌ** [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, **فِي بَنِي فَلَانٍ سَلَّةٌ** [*Among the sons of such a one is theft, or covert theft*]: (S:) and **السَّلَّةُ تَدْعُو إِلَى السَّلَّةِ** [*Want invites to theft, or covert theft*]. (TA.) — Also † *The rush* (**دَفْعَةٌ**) of a horse among other horses, in running: (TA:) or the *rush* (**دَفْعَةٌ**) of a horse in striving to outstrip: (S, TA: [I read **سَبَاقِهِ**, as in a copy of the S; instead of **سَبَاقِهِ**, as in other copies of the S and in the TA:]) so in the saying, **فُورَسٌ شَدِيدُ السَّلَّةِ** † [*A horse of which the rush &c. is vehement*]: (S, TA:) and **خَرَجَتْ سَلَّتُهُ عَلَيَّ** (TA) † [*His rush in striving to outstrip proceeded against the other horses*]. — And *A revulsion of shortness of breathing* (**إِرْتِدَادُ رُبُو**) in the chest of a horse, in consequence of his suppressing such shortness of breathing [so I render **يَكْبُوهَا**, but this phrase admits of other renderings, as will be seen in art. **كَبُو**]: (M, K:) when he is inflated thereby, one says, **أَخْرَجَ سَلَّتَهُ** [app. meaning *he has manifested his revulsion of shortness of breathing*]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (**ذَلِكَ الرُّبُو**) passes forth. (M.) — [In a sheep or goat, or a ewe or she-goat, it seems to mean *Power, or force, of long continuance*: see **مَسْلُوتَةٌ**, voce **مَسْلُوتٌ**.] — See also **سَلَّ**. — Also **سَلَّةٌ**: (K:) or *a basket of the kind called* **جُونَةٌ**, (M,) or like the covered **جُونَةٌ**, which is also called **سَبْدَةٌ**; so says Az: (TA:) *a receptacle in which fruit is carried*: (Mṣb:) [sometimes covered with red skin: (see **حَوْرٌ**): in the present day commonly applied to a basket made of twigs, oblong and deep; generally between a foot and a foot and a half in length:]; and **سَلَّ** signifies the same: (M, K:) what is termed **سَلَّةُ الخُبْزِ** [the bread-basket] is well known: (S:) **سَلَّةٌ** meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. **سَلِيلَةٌ** occurs in the K voce **جُونَةٌ**, and in the Mgh voce **رَبْعَةٌ**, &c.:] the pl. is **سَلَالٌ** (M, K) and **سَلَالَاتٌ** (Mṣb) and [coll. gen. n.] **سَلَّ**, of