

which Abu-l-Ḥasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of *كوكبة* and *كوكب* [which are syn.] because this is more common than the class of *سفين* and *سفين*. (M.) = Also *A fault, or defect, in a watering-trough or tank, or in a [jar of the kind called] خابية*: (M, K:) or *a breach between the أنصاب*, (K,) or [more properly] *between the نصاب*, [i. e. the stones set up, and cemented together with kneaded clay, around the interior,] (M,) of a watering-trough or tank. (M, K.) — And *Fisures in the ground, that steal [i. e. imbibe] the water*. (TA.) = Also *One's sewing [a skin, or hide, with] two thongs in a single puncture, or stitch-hole*. (M, K.)

*سلة*: see *سلة*, first sentence.

*سلان* i. q. *سل*, q. v. (S, M, K.)

*سلي* *A drawn sword*; i. q. *مسلول*. (M, K.) — + *A child, or male offspring*; [because drawn forth]; (S, M, Mṣb, K;) as also *سلالة*; (M, Mgh, Mṣb, K;) metonymically so termed: (Mgh:) or, *when it comes forth from the belly of its mother*; as also *the latter*; the former so called because created from the [sperma genitalis, which is termed] *سلالة*: (Akh, TA:) fem. of the former *سليانة*, (S, M, Mṣb, K,) applied to a daughter. (AA, K.) — *A colt*; (M, K;) and with *ة* a filly; (S, \*M, TA;) the *ة* being affixed, though *سلي* is of the measure *فعل* in the sense of the measure *مفعول*, because the word is made a subst.: (Ham p. 102:) or, as some say, (M, in the K "and") the former signifies a colt that is born not in a [membrane such as is called] *ماسكة* nor [in one such as is called] *سلي*: if in either of these, it is termed *بغير* [not *بغير* as in the CK]. (M, K.) [See also *دعموص*.] — And *A young camel when just born, before it is known whether it is a male or a female*. (Aḡ, S, TA.) = *Clear, or pure, beverage or wine*; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or *cool beverage or wine*: or *such as is clear from dust or motes or particles of rubbish or the like, and from turbidness*; of the measure *فعل* in the sense of the measure *مفعول*: or *such as is easy [in its descent] in the throat, or fauces*. (TA.) [See also *سلالة*, and *سلسان*.] = *The channel of the water, or place in which the water flows, in a valley*: or the middle of a valley, (M, K,\*) where flows the main body of water. (M.) And *A wide (S, M, K) and deep (M, K) valley*, (S, M, K,) that gives growth to the [trees called] *سمر* and *سمر*, (S, K,) or that gives growth to the *سمر* and *ضعة* and *ينمة* and *حلمة*; (M;) and *سائل* signifies the same: (M, K:) or this latter, a place in which are trees: (TA:) or a narrow channel of a torrent in a valley: (Aḡ, S, TA:) or a low place surrounded by what is elevated, in which the water collects: (En-Nadr, TA:) pl. of both *سلان*, (M, K,) or of the former accord.

to Kr, (M, TA,) and of the latter accord. to Aḡ [and the S], (TA,) or that of the latter is *سؤال*. (En-Nadr, K, TA.) One says *سلي من سمر* like as one says *سلي من سمر*. (S.) The phrase like as one says *سلي من سمر* [lit. *The wide, or wide and deep, valley, &c., flowed with them*] is used by the poet Zuheyr (S, IB) as meaning + *they journeyed swiftly*. (IB, TA.) = *The brain of the horse*. (M, K.) — *The hump of the camel*. (M, K.) — *The نخاع [or spinal cord]*. (M, K.) — And *سلي اللحم* *The [portions that are termed] حصيل* [q. v. voce *حصيلة*] of flesh: [the former word in this case being app. a coll. gen. n., of which the n. un. is *سليانة* (q. v.); the more probably as it is added that] the pl. is *سلائل*. (TA.)

*سلالة* *What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing*: (M, K:) or so: *سلالة شئ*: (S:) [an extract of a thing: and hence,] the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]; (Mgh; and Ksh and Bḡ and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Kur [xxiii. 12], *وَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّنْ طِينٍ*, meaning [And verily we created man from] *what was drawn forth from every kind of dust, or earth*: (Fr, TA:) or *from a pure, or choice, or most excellent, sort of earth or clay*. (Ksh, Bḡ, Jel.) — And [hence,] *The sperma genitalis of a man, or human being*; (S, TA;) *what is drawn from the صلب* [app. here meaning *loins*] of the man and from the *ترائب* [pl. of *تريبة*, q. v.,] of the woman: (AHeyth, TA:) *the water (ماء) that is drawn from the back*. ('Ikrimah, TA.) — See also *سلي*, second sentence, in two places.

*سليانة*: see *سلي*, second sentence. — Also *A sinew, (عصبة, (M, K, or عصبه, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another*. (TA.) And *The oblong portion of flesh of the part on either side of the backbone*: (K:) or this is called *سليانة المتن*: (M:) [or] accord. to Aḡ, [the pl.] *سلائل* signifies the long streaks, or strips, of flesh extending with the backbone. (TA.) See also *سلي*, last sentence. [Also] *A small thin thing [or substance] resembling flesh*: pl. *سلائل*. (TA in art. *خشم*.) And *سلائل السنام* *Long slices cut from the camel's hump*. (TA.) — And the pl., *Oblong نغفات [or portions of dry mucus or the like] in the nose*. (M.) — Also [Goats'] *hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins*: (M:) or *سليانة* signifies what is drawn forth from a *ضريبة* of [goats'] hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.

(S.) [See also *عبيانة*.] = Also *A certain long fish, (K, TA,) having a long منقار [app. meaning beak-like snout, or nose]*. (TA.)

*سليانة*: see *سلة* (of which it is the dim.), in the latter half of the paragraph.

*سلا*; n. un. with *ة*; mentioned in the M and K in this art. as well as in art. *سلا*: see the latter art.

*سلال*: see *سائل*. = [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning *A maker of the sort of baskets called سلال* (pl. of *سلة*): for Golius explains it, as on the authority of J, as signifying *qui sportas qualosque contexit*.]

*سلسل* and *سلسال* and *سلسل* (S, M, K) *Sweet water, (M, K,) that descends easily in the throat, or fauces*; (M;) *water that enters easily into the throat, or fauces, by reason of its sweetness and clearness*: (S:) or *cold, or cool, water*: (M, K:) or *water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear*. (Er-Rāghib, TA.) And the first and *second, Mellow wine*: (M, K:) the former is expl. by Lth as meaning *sweet and clear, that runs [easily] into the throat, or fauces, when drunk*. (TA.) — And *غدير سلسل* [A pool of water left by a torrent] which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the *سلسلة* [or chain]. (TA.)

*سلسل* *A boy, or young man, light, or active, in spirit*; as also *سلسل*. (IAḡ, O.)

*سلسل*: see *سلسلة*, in two places.

*سلسلة* [as an inf. n.: see R. Q. 1. = Also] *A long piece of a camel's hump*: (IAḡ, O, K:) accord. to AA, it is called *سلسلة*: accord. to Aḡ, *سلسلة*. (O.)

*سلسلة* *A chain, i. q. زنجير* in Pers.; (KL;) rings *دائر* [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M *دائرة*] of iron (S, M, K) or the like (M, K) of metals: derived from *السلسلة* signifying "the being connected" with another thing: (M: [see R. Q. 1:] pl. *سلسل*. (S, Mgh, TA.) It was a custom to extend a *سلسلة* over a river or a road, the ships or boats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) — [Hence,] *سلسلة برق* *An elongated stream of lightning [like a chain] in the midst of the clouds*: (S, TA:\*) or *سلسل البرق* means *what have assumed the form of chains (ما تسلسل), of lightning, (M, K,) in the clouds*; (M;) and *السحاب* [i. e., of the clouds in like manner]: (K: [but I think that *السحاب* in the K is evidently a mistranscription for *السحاب* في the reading in the M:] sing. *سلسلة* (M, K) and *سلسل*, (K,) thus in the copies of the K, but in the L *سلسل*, which is [said to be] the correct