

say, *هَذَا سِلْعٌ هَذَا* This is the like of this. (TA.) And *غُلَامَانِ سِلْعَانِ* Two boys, or young men, that are fellows, or equals in age: and *غُلَامَانِ أَسْلَاحِ*. (Ibn-'Abbād, K.) And *أَعْطَاهُ أَسْلَاحَ إِبِلِهِ* He gave him the likes, or fellows, of his camels. (L.) — And the pl. *أَسْلَاحِ* signifies also The portions of flesh that cling to the *نَسِيَانِ* [or two sciatic veins] of a mare when she is fat. (Sgh, K.)

*سَلْعٌ* [originally inf. n. of *سَلَعَ*, q. v.,] Marks left by fire upon the skin. (TA.) — A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of *تَسْلِيعٌ*; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the *عُشْرُ* to the tails (*ذُنَابِي* [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying *ذُنَابِي*, in the above-cited passage; that he should have said *أُذُنَابِ*; but others had made this remark before the author of the K; and 'Abd-El-Kādir Ibn-'Omar El-Baghdādee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as *الدُّبُرُ* is used in the Kūr [liv. 45], for *الأُدْبَارُ*: (MF, TA:) AHn cites an Arab of the desert, of the *سُرَاة*, as saying that the *سَلْعُ* grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, I have not tasted it; but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the *سُرَاة*: (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like *زَرْعٌ* [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like [the plant called] *رَاحَةُ الْكَلْبِ*, having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the *colocynth*: (Aboo-Ziyād, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed *ذُكُورٌ* [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Aboo-Naṣr: (TA:) [Forskāl found this name applied in El-Yemen to the *xelanthus quadrangus*: (Flora Ægypt. Arab., pp. cv. and 33:) and the *calcia sonchifolia*: (Ibid., p. cxix.) and the name of *أَبْيَضُ* *سَلْعُ*, or *سَلْعُ الْبَقَرِ*, to the *senecio hadiensis*. (Ibid., pp. cxix. and 149.)]

*سَلْعَةٌ* A wound by which the head is broken, syn. *شَجَّةٌ*, (S, L, Mgh, Mṣb, K,) of whatever kind it be; as also *سَلْعَةٌ*: or that [only] cleaves the skin: (K:) pl. *سَلْعَاتٌ* (Mṣb, K, [in the CK, erroneously, *سَلْعَاتٌ*]) and *سِلَاعٌ*, and quasi-pl. n. [or coll. gen. n.] *سَلْعٌ*. (K.) — See also what next follows.

*سَلْعَةٌ* [A ganglion;] a thing like the *غُدَّةُ*, that comes forth upon the body, or person; (K, TA;) as also *سَلْعَةٌ*, (K,) which is the form of the word now commonly known, (TA,) and *سَلْعَةٌ*, (K,) and *سَلْعَةٌ*: (Ibn-'Abbād, K:) or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a [kind of spontaneous swelling that comes forth upon the body, such as is termed] *خُرَاجٌ*, (Mṣb,) like the *غُدَّةُ*, (S, Mgh, Mṣb, K,) that moves about when moved, (S, Mṣb, K,) or moves to and fro between the skin and the flesh, (Mgh,) and varies from [the size of] a chick-pea to [that of] a melon; (S, K;) also termed *ضَوَاةٌ*: (S:) the physicians say that it is a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Mṣb:) or a *خُرَاجٌ* [vide supra] in the neck: (K:) or a *غُدَّةٌ* in the neck: (Ibn-'Abbād, K:) pl. *سَلْعٌ*. (Mṣb.) — [Hence,] A thing [i. e. a knob] that comes forth in a tree. (AHn, TA in art. *بَلَطٌ*.) — [Hence also,] A leech; (K;) because it attaches itself to the body like the *غُدَّةُ*: (TA:) pl. *سَلْعٌ*. (K.) — A commodity; an article of merchandise; (S, Mgh, Mṣb, K;) a thing with which one trafficks: (K:) pl. *سَلْعٌ*. (Mṣb, K.)

*سَلْعَةٌ*: see *سَلْعَةٌ*: — and *سَلْعَةٌ*.

*سَلْعَةٌ*: see *سَلْعَةٌ*.

*سَلِيعَةٌ* Nature, or disposition: so in the phrase *إِنَّهُ لَكَرِيمٌ السَّلِيعَةُ* [Verily he is generous in respect of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for *سَلِيقَةٌ*.]

*سَوْنَعٌ* The bitter aloes. (IAṣr, Sgh, K.)

*أَسْلَعُ* A man having the foot chapped, or cracked: pl. *سَلْعٌ*. (K.) — A man having his skin burned by fire so that the mark thereof is seen upon it. (TA.) — A man affected with *بَرَصٌ* [i. e. leprosy, particularly the white, malignant kind thereof]. (Mgh, K.) — And *Hump-backed*. (TA.)

*مَسْلُوعٌ* [A man having a wound in the head, such as is termed *سَلْعَةٌ*: (see 4; and see also *مَسْلُوعٌ*)] or having a [kind of ulcer in the belly, called] *دُبَيْتَةٌ*. (TA.)

*مَسْلُوعٌ* A guide that directs aright: (Lth, K:) so called because he cleaves the desert. (TA.)

*بَيْقُورٌ مُسْلَعَةٌ* A number of [wild] bulls or cows

having some firewood of the *سَلْعُ* hung to their tails, [with *عُشْرُ*, and then set on fire,] (S, TA,) or having their backs laden therewith. (TA.) [See 2, and see also *سَلْعٌ*.]

*مَسْلُوعٌ* A man having [the skin of] his head cleft, or split; (Mṣb;) a man having [a *سَلْعَةٌ*, i. e.] a *شَجَّةٌ*; as also *مَسْلُوعٌ*. (TA.) [See also *مَسْلُوعٌ*.] — Having a *سَلْعَةٌ*, i. e. [ganglion, or] thing like the *غُدَّةُ*, &c. (K.) — *مَسْلُوعَةٌ* The main part, or middle, of a road; the part of a road along which one travels; syn. *مَحْجَةٌ*: (Ibn-'Abbād, L, K:) because it is cleft, or furrowed. (L.)

*مَسْلُوعٌ*: see *مَسْلُوعٌ*.

## سلع

1. *سَلَعَتِ الْبَقَرَةُ*, and *السَّاءَةُ*, aor. *سَلَعَتْ*, inf. n. *سَلُوعٌ*, The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the *سَدِيسُ*; (S, K;) as also *سَلَعَتْ*: (S:) this is in the sixth year; (S, K;) and *سَلُوعٌ* in cloven-hoofed animals is like *بُرُوزٌ* in camels: for it is the furthest of their teeth [that they then shed]: (S:) or bred its [tooth called the] *نَابُ*: (K:) or attained its full fatness: (TA: [or more probably, I think, its full age; for I think that *سَمِنَا* in the TA is a mistranscription for *سَمِنَا*: see *أَسَنٌ*]) the epithet is *سَالِغٌ* and *صَالِغٌ*, applied [to the male and] likewise to the female, without *ة*: (S:) you say *سَلَعَتْ بَقَرَةٌ سَالِغٌ* and *نَعَجَةٌ سَالِغٌ*: (Lth, K:) the young one of the *بَقَرَةُ* in the first year being termed *عَجَلٌ*, then *تَبِيعٌ*, (S, Sgh, K,) or, correctly, accord. to IB, in the first year *عَجَلٌ* and *تَبِيعٌ*, (TA,) then *جَذَعٌ*, then *ثَنِيٌّ*, then *رَبَاعٌ*, then *سَدِيسٌ*, then *سَالِغٌ* *سَتَيْنِ* and *سَالِغٌ* *سَنَةِ*, and so on; and the young one of the *شَاةُ* in the first year being termed *حَمَلٌ* or *جَذَنِيٌّ*, then *جَذَعٌ*, then *ثَنِيٌّ*, then *رَبَاعٌ*, then *سَدِيسٌ*, then *سَالِغٌ*: (S, Sgh, K:) and *سَلْعٌ* is [the pl.,] applied to [bovine animals and] sheep or goats, like *صَلْعٌ*. (TA.) — You say also, *سَلَعُ الْجِمَارِ*, meaning *قَرِيعٌ* [i. e. The ass finished-teething]. (TA.)

*سَالِغٌ*: see the preceding paragraph.

## سلف

1. *سَلَفٌ*, (S, M, Mṣb, K,) aor. *سَلَفَ*, (S, M, Mṣb,) or, accord. to some, *سَلَفَ*, and accord. to IKt, *سَلَفَ*, and *سَلَفَ*, (MF,) inf. n. *سَلْفٌ*, (S, K,) or *سَلُوفٌ*, (Mṣb,) [both app. correct,] It (a thing, K) [and also he (a man)] passed; passed away; (S, Mṣb, K;) came to an end, or to nought; or became cut off: (Mṣb:) and, (K,) inf. n. *سَلْفٌ*, (M, MF, and so in copies of the K,) or *سَلْفٌ*, (so in the CK,) and *سَلُوفٌ*, (M, K,) he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so *سَالَفٌ*, said of a camel. (K.) In a verse cited voce *رَدَادٌ*, *سَلْفٌ* is used by poetic