

its second year, (M, K,) used for water and for milk, (ISK, JK, S, Mṣb, K, KL,) or, accord. to ISd, only for water: (TA:) it is termed **ابن أديبر** [made of one hide; but there are larger sorts]; and if larger, it is termed **ابن أديمين** [made of two hides], and **ابن ثلاثة آدمة** [made of three hides]: (T and TA in art. **بنى**.) accord. to ISk, the **وطب** is peculiarly for milk; and the **نخى**, for clarified butter; and the **قربة**, for water: (S:) the pl. (of pauc., S) is **أسقيات** and **أسقية** and (of mult., S) **أساق**, (S, K,) or this last is a pl. pl. (T, TA.) — See also 4, last sentence. — [And see a phrase voce **جداء**, in art. **حدو**, where it is applied to † The stomach of a camel, in which water is stored.]

سقى: see **سقى**, last sentence, in two places. — Also *A cloud having large drops [of rain]*, (S, K,) *vehement in the falling [thereof]*: (S:) [like **رمى** and **روى**]: pl. **أسقية**. (S, K.) — And *The papyrus (بردى)*: (JK, S, K:) or *tender papyrus*: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Kays, cited voce **مذلل**: (S, TA: [but see what is said under this word, **مذلل**: and see Ham p. 555:]) n. un. **سقية**. (S.) — And *Palm-trees*; (S, K;) and **سقية** signifies [the same, or] *palm-trees that are irrigated by means of water-wheels (دوالي, [pl. of دالية, q. v.])*. (TA.)

سقية: see what next follows.

سقية and **سقية** and **سقية** and **سقية** *A place for giving to drink or for watering*: (K, TA:) what is termed **سقية الماء** is well known: (S:) i. e. **سقية** signifies *a place made, or prepared, for the giving to drink to people*: (Mṣb:) *a construction for water*: (Mgh:) or *a place in which beverage is made, or prepared, at the fairs, or festivals, &c.*: (JK, T, TA:) [and particularly a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:] and **سقية** signifies *a drinking-place [in a general sense]*: and he who pronounces it with **kesr** to the **م** [**سقية**] makes it to be like the utensil called **الدريك** [*the drinking-vessel of the cock*]: (S:) [see **ترفة**]: and the pl. is **مساق**. (TA.) — **سقية** also signifies *A vessel in which one is given to drink*: (K:) in the **Kur** [xii. 70], it means the king's *drinking-cup*; (Mgh;) his **صواع**, in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) — And **سقية الحاج** means *The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink*: it was under the superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or **سقية** in this phrase is an inf. n.; so in the **Kur** ix. 19; (Mgh;) where it is said, **أجعلتم سقية الحاج وعمارة المسجد الحرام كمن آمن بالله**

وَأَيُّومَ الْآخِرِ; the two words **سقية** and **عمارة** being inf. ns. of **سقى** and **عمر**; (Bd;) the meaning being **أجعلتم أهل سقية الحاج وعمارة المسجد الحرام** [i. e. *Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?*]; and this is confirmed by another reading, which is, **سقية الحاج وعمارة المسجد**; (Ksh, Bd:) or the meaning is, **أجعلتم سقية الحاج كإيمان من آمن** [i. e. *have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.?*]. (Bd.) [See also **وفادة**.]

ساق; and the fem. **سقاءة** and **سقاءة**: see **ساق**, in six places. — **السقاءة** is also the appellation of *A certain intelligent bird, that draws water for itself*. (JK.) [It is applied in the present day, by some, to *The pelican*: and by some, to *the aquiline vulture; commonly called the رخمر*.]

ساق and **سقاءة** *Giving to drink; or one who gives to drink*: (K, TA:) the former signifies [generally as above, or a cup-bearer: and also] *watering seed-produce; or a waterer of seed-produce*: (Mṣb:) [and † the latter generally signifies *a water-carrier*]: the pl. of the former is **سقى**, (K, TA,) with **damm** and then **teshdeed**, (TA,) [accord. to the **سقى**, which is app. a mistranscription,] and **سقاءة**, (K, TA,) like **رمان**, (TA,) or **سقاءة**: (CK:) [this last is a well-known pl. of **ساق**, and as such has occurred above, voce **سقاءة**]: the pl. of **سقاءة** is **سقاءون**: (K:) and a woman is termed **سقاءة** and **سقاءة**. (S, K.) It is said in a prov.,

إسقى رقاش إنا سقاءة

[Give thou to drink to *Rakashi*: verily she is one who gives to drink: **رقاش** being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeyd, S.) — [Hence,] **ساقى** *A certain vein [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight*. (JK.) [See also the next paragraph.]

ساقية [a subst. from **ساق**, made so by the affix **ة**,] *A rivulet, or streamlet*, (T, K, TA,) *for the irrigation of seed-produce*; (T, TA;) *a small channel for the irrigation of land*; (Mṣb;) it is larger than a **جدول**, and than a **نهر**: (Mgh:) pl. **سواق**. (Mgh, TA.) It is now vulgarly applied to designate *The [kind of water-wheel for irrigation termed] دولاب [q. v.]*. (TA in art. **دلب**.) — And [the pl.] **السواقى** signifies *Certain veins which discharge into the أهران [dual of أهر, q. v.]*. (JK.)

سقى *A time [and a place] of giving to drink*. (JK, TA.)

سقاءة: see **سقية**, in two places. One says

when the Sultán has dealt gently with his subjects in his government of them, **أبلغ السلطان** *The Sultán has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place*. (TA.) [See also **شربة**.]

مسقاة: see **سقية**, in two places. — Also *A thing which is made for the جرار [or water-jars], and upon which the mugs are hung*. (JK, TA.)

مسقى [Given to drink: and] *watered seed-produce* [i. e. *have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.?*]. (Mṣb.) — [Hence,] **إنه لمسقى** *Verily he is tinged with redness*. (JK.)

سقى and **سقاءة**: see **سقى**, last sentence, in three places.

سك

1. **سك**, (K, TA,) i. q. **سدّه** [i. e. *He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing*]. (K, TA.) [In the place of **سدّ الشيء**, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK **سدّ الشيء**: and it seems that **سدّه** is a correct meaning of **سكّه**; for it is said that] from **مسكوك** as signifying **مشدود** is the post-classical phrase as **سكّ الأبواب** [i. e. *The making fast of doors*]. (TA.) [In the present day, **سدّ الباب**, aor. and inf. n. as above, means *He locked, and he bolted, the door*.] — And **سكّه**, (TA,) inf. n. as above, (S, K, TA,) *He clamped it [ضببه] with iron; namely, a door*, (S, K, TA,) and wood. (TA.) — Also **سكّه**, aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He cut off his ears*. (S, K, TA.) — **سكّ بما في بطنه**, (TA,) inf. n. as above, (K, TA,) *He cast forth what was in his belly*; (K, TA;) *muted, or dunned*; (TA;) said of an ostrich: (K, TA:) and so **سج**. (TA.) And **سكّ** **بسكّه**, (AA, TA,) inf. n. as above, (K, TA,) *He cast forth his excrement, or ordure*, (AA, K, TA,) *in a thin state*; (AA, K, TA;) as also **زكّ**, (AA, TA,) and **هكّ**. (TA.) And **هو يسكّ**, inf. n. as above, *He voids thin excrement or ordure*; (Aṣ, S, TA;) as also **سجّ**, inf. n. **سج**. (Aṣ, TA.) And **أخذهُ سَكٌّ** [*He was taken with a looseness of the bowels*]; he had thin evacuations of the bowels; expl. by **قعد مفاعد رقاشا**: and **أخذهُ سَكٌّ في بطنه**: and **قعد مفاعد رقاشا** [signifies the same; or] *his bowels became loose*; as also **سجّ**; so says Yaḥkoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) — **سكّ في الأرض** *He went at random in the land, or country, not knowing whither to go, and was perplexed*. (Ibn-'Abbád, O.) [See also 7.] — One says also, **أين تسكّ** *Whither goest thou?* (Ibn-'Abbád, O.) — **ما سكّ سمعى مثل ذلك الكلام** *The like of that speech has not entered my ear, or ears*: and **ما أنتكّ في مسامعى مثله** *The*