

أُسْكَبَةُ The أُسْكَبَةُ [i.e. threshold] of a door. (K.)

إِسْكَابُ: see the next paragraph.

أُسْكُوبُ: see سَكَبُ, in three places. — Also Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázineeh,

بَرَقَ يَضِيءُ أَمَامَ الْبَيْتِ أُسْكُوبُ

[Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) — And A row of palm-trees; (IAqr, K;) as also أُسْلُوبُ: if of other than palm-trees, it is termed أُتُوبُ, and مَدَارُ. (IAqr, TA.) — Also i. q. إِسْكَاْفُ [A maker of shoes or boots, or a sewer of leather, &c.]; like إِسْكَابُ: or a blacksmith. (K.)

المُسْكَبَةُ [altered in a copy of the A from المُسْكَبَةُ, which may perhaps be the right word,] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.) — [In a copy of the A (in art. سَطَب), المُسْكَبَةُ, which I believe to be in that instance a mis-transcription for المُسْكَبَةُ, occurs expl. as meaning +The Milky Way.]

سكب

Q. 1. سَكَبَ He prepared. (TA.)

سَكَبَ an arabicized word, (O, Mṣb, K,) with kear (Mṣb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَالٌ except of the reduplicate class [like زَلْزَالٌ &c.], (Mṣb,) from سَكَبَ, meaning “vinegar,” in Pers., and سَكَبَ, [arabicized from the Pers. سَكَبَا,] i. e. لَوْحٌ [as meaning “a sort,” or “species,” of food or viands]; (O; [in which it is erroneously said that سَكَبَ is in Pers. سَكَبَا,]) or from [the Pers.] سَكَبَ, meaning “vinegar;” and سَكَبَ meaning “vinegar;” and سَكَبَ, “sheep’s feet,” or “trotters;” (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Mṣb;) flesh-meat cooked with vinegar: this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سَكَبَا; from the Pers. سَكَبَا, “vinegar,” and سَكَبَا “spoon-meat:” accord. to Golius, on the authority of the Loghat Niāmet-Allah Khaleel Soofee, a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrop: and سَكَبَا is a name given to such food prepared with beef: سَكَبَا is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed اصْفَر. (Mgh.)

سكبينج

سَكَبِينَج an arabicized word [from the Pers.

سَكَبِينَج; (O;)] [Sagapenum;] a certain medicine, (O, K,) well-known; (K;) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of قَنْة [or galbanum] that changes from its original state and becomes سَكَبِينَج. (O.)

سكت

1. سَكَّتَ, (S, Mṣb, TA,) aor. ٤, (Lth, TA,) inf. n. سَكُوْتُ and سَكْتُ (S, A, Mṣb, K) and سَكَاْتُ (S, K) and سَاكُوْتَةٌ (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] He was, or became, silent, mute, or speechless; contr. of نَطَقَ; (TA;) i. q. صَمِتَ: (Lth, Mṣb, TA:) or سَكَّتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمِتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rāghib, MF, TA:) or سَكَّتَ, aor. ٤, inf. n. سَكْتُ and سَكْتُ, signifies he (a man) ceased, or stopped, speaking; and سَكَّتَ, aor. ٤, inf. n. سَكْتُ, + he (a man) was, or became, still, or quiet; syn. سَكَنَ: (Zj, TA:) [it is said that] اسكُتْ, also, is syn. with صَمِتَ, like سَكَّتَ; (Mṣb;) accord. to AZ, one says of a man, صَمِتَ and صَمِتَ and سَكَّتَ and اسكُتْ: (TA:) or, as some say, اسكُتْ signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Mṣb;) or سَكَّتَ signifies he was, or became, silent intentionally; and اسكُتْ, he was, or became, silent by reason of thought or disease or fear: (TA:) or you say سَكَّتَ سَكَّتَ تَكَثَّرَ ثُمَّ سَكَّتَ [when you mean he spoke and then became silent, i. e., intentionally]; (S;) but you say اسكُتْ when you mean his speech became broken off, or cut short, and so he spoke not. (S, K.) It is said in a prov., سَكَّتَ أَلْفًا وَنَطَقَ خَلْفًا [He held his tongue from a thousand words (Sَكَّتَ عَنْ أَلْفٍ كَلِمَةٍ), and then uttered what was wrong. (ISK, S and Mṣb in art. خَلَف.)] And you say [of the quiescent ة that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in نَزَرَ نَزْرَةً and وَارَ وَارَةً] سَكَّتَ هَذِهِ هَاءُ السَّكْتِ [This is the هَاءُ of pausation]. (A, TA.) One says also, of a she-camel, سَكَّتَتْ, inf. n. سَكُوْتُ, meaning She uttered not the [grumbling] cry termed رَغَاءٌ when the saddle was put upon her. (ISd, TA.) — [Hence سَكَّتَ, aor. as above, inf. n. سَكْتُ, as syn. with سَكَنَ, meaning as expl. above; and also + It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so اسكُتْ.] You say, سَكَّتَتْ حَرَكَتُهُ (A) or اسكُتَتْ (TA) † [He beat him until his motion became stilled]; and سَكَّتَتْ حَرَكَتُهُ † [until he became still]. (TA.) And سَكَّتَ الْغَضَبُ i. q. سَكَنَ, (S, Mṣb, TA,) meaning قَرَّ [i. e. + The anger remitted; or became stilled, appeased, or

allayed]; (TA:) as also اسكُتْ: (Mṣb:) and سَكَّتَ عَنْهُ الْغَضَبُ † [Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kur [vii. 153], وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ (S,) meaning, accord. to Zj, سَكَنَ [i. e. + And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being سَكَّتَ عَنْهُ الْغَضَبُ [And when Moses was silent, ceasing from anger]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَّتَ الْحَرُّ, meaning + The heat became vehement, or intense, the wind being still. (TA.) — [Hence also,] † He died: (K:) occurring in this sense in a trad. (TA.) — سَاكُتِي فَسَكَّتْ: see 3. — سَكَّتَ said of a horse, [from السَّكِيْتُ,] He came in tenth in a race. (TA.)

2: see 4, in two places.

3. † سَاكُتِي فَسَكَّتْ [may mean He kept silence with me and I was silent: or he vied with me in keeping silence and I surpassed therein: or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4. اسكُتْ as an intrans. verb: see 1, in nine places. — He turned away, and spoke not; occurring in this sense in a trad.: and اسكُتْ عَنْ الشَّيْءِ He turned away from the thing. (TA.) — اسكُتْ and سَكَّتْهُ (S, A, Mṣb) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or speechless; (Mṣb;) [he silenced, or hushed, him;] namely, a person speaking. (A.) And اسكُتْ عَنِّي [He made him to abstain from speaking of, or to, me]. (As, TA in art. نصت.) And اسكُتْ الصَّبِيَّ بِسَكْتَةٍ [He silenced, or hushed, the child with a سَكْتَةٌ]. (Lh, S, A, K.) And اسكُتْ means He was silenced in a dispute or the like. (A, TA.) — [And hence, + He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged, or quelled, it.] In the Kur vii. 153, some read, وَلَمَّا سَكَّتْ عَنْ مُوسَى الْغَضَبُ [i. e. + And when the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.])

سَكْتٌ an inf. n. of 1 [q. v.]. (S, &c.) — And [hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also سَكْتَةٌ. (TA.) — See also سَكْتٌ, in two places.

سَكْتَةٌ A single state of silence, muteness, or speechlessness. (Mṣb.) One says, سَكْتَةٌ لِّلْحَبْلِ صَرْخَةٌ [To the pregnant woman is attributable a vehement cry, then a silence]. (A, TA.) — In prayer, A silence [or pause] after the commencement; [i. e. after what precedes the first recitation of the Opening Chapter of the Kur-ān;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kur-ān. (T, TA.) — See also