

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

إِسْكَابٌ: see the next paragraph.

أُسْكُوبٌ: see سَكَبٌ, in three places. — Also Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázinee,

• بَرَقَ يَضِيءُ أَمَامَ الْبَيْتِ أُسْكُوبٌ •

[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; (IAar, K;) as also أُسْلُوبٌ: if of other than palm-trees, it is termed إِسْكَافٌ, and مَدَادٌ. (IAar, TA.) = Also i. q. إِسْكَافٌ [A maker of shoes or boots, or a sewer of leather, &c.]; like إِسْكَابٌ: or a blacksmith. (K.)

السَّكْبَةُ [altered in a copy of the A from السَّكْبَةُ, 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), السَّطْبَةُ, which I believe to be in that instance a mis-transcription for السَّكْبَةُ, occurs expl. as meaning †The Milky Way.]

### سكج

Q. 1. سَكَبَجَ He prepared (TA.)

سَكَبَجٌ an arabicized word, (O, Mṣb, K,) with kesr (Mṣb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَالٌ except of the reduplicate class [like زَنْزَالٌ &c.], (Mṣb,) from سَكَبَج, meaning “vinegar,” in Pers., and سَكَبَج [arabicized from the Pers. سَكَبَج] i. e. تَوْنٌ [as meaning “a sort,” or “species,” of food or viands]; (O; [in which it is erroneously said that سَكَبَج is in Pers. سَكَبَج]) or from [the Pers.] سَكَبَج meaning “vinegar;” and سَكَبَج meaning “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 سَكَبَج; from the Pers. سَكَبَج “vinegar,” and سَكَبَج “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 سَكَبَج البَقَرُ is a name given to such food prepared with beef: سَكَبَج أَصْفَرٌ is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed أَصْفَر. (Mgh.)

### سكبنج

سَكَبِنَجٌ an arabicized word [from the Pers.

سَكَبِنَج]; (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 سَكَبِنَج. (O.)

### سكت

1. سَكَتَ, (S, Mṣb, TA,) aor. ٤, (Lth, TA,) inf. n. سَكُوتٌ and سَكْتُ (S, A, Mṣb, K) and سَكَاتٌ (S, K) and سَاكُوتَةٌ (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. صَمَتَ: (Lth, Mṣb, TA:) or سَكَتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمَتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rāghib, MF, TA:) or سَكَتَ, aor. ٤, inf. n. سَكُوتٌ and سَكْتُ, signifies he (a man) ceased, or stopped, speaking; and سَكَتَ, aor. ٤, inf. n. سَكْتُ, †he (a man) was, or became, still, or quiet; syn. سَكَنَ: (Zj, TA:) [it is said that] †اسكت, also, is syn. with صَمَتَ, like سَكَتَ; (Mṣb;) accord. to AZ, one says of a man, صَمَتَ and صَمَتَ and سَكَتَ and †أَسَكْتُ: (TA:) or, as some say, †اسكت 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 سَكَتَ signifies he was, or became, silent intentionally; and †اسكت, he was, or became, silent by reason of thought or disease or fear: (TA:) or you say سَكَتَ ثُمَّ سَكْتُ without † [when you mean he spoke and then became silent, i. e., intentionally]; (S;) but you say †اسكت when you mean his speech became broken off, or cut short, and so he spoke not. (S, K.) It is said in a prov., وَنَطَقَ خَلْفًا سَكَتَ أَلْفًا وَنَطَقَ خَلْفًا, and then uttered what was wrong. (ISK, S and Mṣb in art. خَلْف.) And you say [of the quiescent \* that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in لَمْ يَرْضَهُ وَآ زَيْدَاهُ and لَمْ يَرْضَهُ وَآ زَيْدَاهُ] [This is the هاء of pausation]. (A, TA.) One says also, of a she-camel, سَكَّتَتْ, inf. n. سَكُوتٌ, meaning She uttered not the [grumbling] cry termed رَغَاءٌ when the saddle was put upon her. (ISd, TA.) — [Hence سَكَتَ, 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 †اسكت.] You say, ضَرَبَهُ حَتَّى سَكَّتَتْ حَرَكَتُهُ (A) or حَرَكَتُهُ †أَسَكَّتَتْ (TA) †[He beat him until his motion became stilled]; and †حَتَّى أَسَكَّتَتْ †[until he became still]. (TA.) And سَكَّتَ الْغَضَبُ i. q. سَكَنَ (S, Mṣb, TA,) meaning قَتَرَ [i. e. †The anger remitted; or became stilled, appeased, or

allayed]; (TA:) as also †اسكت: (Mṣb:) and سَكَّتَ عَنْهُ الْغَضَبُ †[Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kūr [vii. 153], وَلَمَّا سَكَّتَ 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 وَلَمَّا سَكَّتَ مُوسَى عَنِ الْغَضَبِ [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.) — سَاكُنَتِي فَسَكْتُ: see 3. — سَكَّتَ said of a horse, [from السَّكْتُ,] He came in tenth in a race. (TA.)

2: see 4, in two places.

3. †سَاكُنَتِي فَسَكْتُ [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. اسكت as an intrans. verb: see 1, in nine places. — He turned away, and spoke not; occurring in this sense in a trad.: and اسكت عَنِ الشَّيْءِ He turned away from the thing. (TA.) — اسكتَهُ and سَكَّتَهُ (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 اسكتَهُ عَنِّي [He made him to abstain from speaking of, or to, me]. (Aṣ, TA in art. نَصَتْ.) And اسكتَ الصَّبِيَّ بِسَكْتَةٍ [He silenced, or hushed, the child with a سَكْتَةٌ]. (Lh, S, A, K.) And أَسَكَّتَ 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 Kūr vii. 153, some read, وَلَمَّا سَكَّتَ 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.])

سَكْتُ 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 سَكَّتَتْ, in two places.

سَكْتَةٌ A single state of silence, muteness, or speechlessness. (Mṣb.) One says, لِلْحَبْلِ صَرْخَةٌ ثُمَّ سَكْتَةٌ [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 Kūr-ān;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kūr-ān. (T, TA.) — See also