

سَكْتٌ. — Also *A certain disease [by which a person loses his powers of speech and motion], (S, K, TA,) well known among the physicians; (TA;) [i. e. apoplexy; thus called in the present day:] accord. to some, the word in this sense should be written سَكْتَةٌ, because it denotes a mode [of silence or stillness]; but this is incorrect, being at variance with the authority of transmission. (TA.)* — See also the next paragraph: — and see **سَكَيْتٌ**.

سَكْتَةٌ: see **سَكْتَةٌ**. — Also *A thing (S, A, Mgh, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Mgh, K,) or other person; (S, K;) [generally meaning a lullaby of any kind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i. e., of food. (TA.) One says, سَكْتَةٌ لِعِيَالِهِ, meaning *He has not any food with which to silence, or quiet his family, or household. (Lh, TA.)**

سَكْتَةٌ is a subst. from **سَكَتَ**; [signifying *Silence*, &c.; like **سَكُوتٌ** used as a subst.;] as also **سَكْتَةٌ**. (Lh, TA.) — See also **سَكْتَةٌ**.

سَكَاتٌ *Constant, or continual, silence. (Mgh.)* Hence, by way of comparison, one says, **الإِفْخَامُ سَكَاتٌ** [as though meaning *The state of being silenced in a dispute, &c., is a state of constant, or continual, silence: but it seems to mean, more probably, الإِفْخَامُ (as an act. inf. n.) is an act that silences; agreeably with what here follows. (Mgh.)* — **رَمَاهُ بِسَكَاتٍ** (AZ, M, K) and **سَكَاتَةٌ** (AZ, S, M, A, K,) to which latter is generally added **وَصَمَاتَةٌ** (M, TA,) *He (a man, S, M, and God, TA) smote him, or afflicted him, with a thing that silenced him; (S, A, K;) thought by ISd to mean, with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent: not expl. by AZ. (TA.)* — [In like manner] one says also, **رَمَاهُ بِالسَّكَاتِ** [*He smote him, or afflicted him, with the words, or acts, that silenced him. (T in art. رَمَى, from Aboo-Malik.)* And **بِهِ سَكَاتٌ** [*He has in him that which makes him silent*]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And **أَصَابَ سَكَاتًا** *He met with, or experienced, a disease that prevented him from speaking. (TA.)* — **هُوَ عَلَى سَكَاتِ الْأَمْرِ** *He is at the point of accomplishing the affair. (K.)* And **كُنْتُ عَلَى سَكَاتِ هَذِهِ السَّاجَةِ** *I was at the point of attaining this want, or needful affair. (S.)* — **حَيَّةٌ سَكَاتٌ** *A serpent that bites before one has knowledge of it; (S, A, K, TA;) as also سَكُوتٌ. (TA.)*

سَكُوتٌ: see **سَكَيْتٌ**. — Applied to a she-camel, *That does not utter the [grumbling] cry termed رُعْدٌ when the saddle is put upon her. (M, TA.)* — See also **دَكَاتٌ**, last sentence.

السَّكَيْتُ and **السَّكَيْتُ**: see **سَكَيْتٌ**. — **السَّكَيْتُ** (S, Mgh, K,) sometimes pronounced thus with teshdeed, (S,) the former being the more common, (Mgh,) *The tenth horse in a race; i. e., the last of them; (Mgh;) the last horse among those*

that start together in a race, (S, K,) of the ten that are reckoned; (S;) also called السَّكَلُ (S, Mgh) and القَاشُورُ; those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: **العَاطِفُ**, **الْمُرْتَاخُ**, **الْأَلِي**, **الْمَسْلَى**, **الْمَصْلَى**, **الْمَجْلَى**, **الْحَظِي**, **الْمُؤَمِّلُ**, and **الطَّيْمِرُ**. (TA.) Sb says that **سَكَيْتٌ** is a contracted dim. of **سَكَيْتٌ**; the uncontracted dim. of which is **سَكَيْتٌ**. (TA.) —

[Hence,] one says, **فُلَانٌ سَكَيْتُ الْحَلَبَةِ** [lit. *Such a one is the tenth horse of those that are started together for a wager*], meaning *such a one is scrupulously nice and exact, or neat, [and therefore deliberate,] in his handicraft. (A, TA.)*

سَكَاتٌ: see **سَكَاتٌ**.

السَّكَيْتُ: see **السَّكَيْتُ**. — **سَكَيْتٌ**: see **سَكَيْتٌ**.

سَكَيْتٌ (S, A, Mgh, K) and **سَاكُوتٌ** (S, A, K) and **سَكُوتٌ** (A, TA) and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** (K,) [all intensive epithets, and the last doubly intensive,] *A man constantly, or continually, silent: (S in explanation of the first and second:) or much, or often, silent, (Mgh in explanation of the first, and K in explanation of all above-cited therefrom,) restraining himself from speech; (Mgh;) and سَكُوتٌ signifies the same: (K:) and this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَزْلٌ &c.,] (AZ, K,) and **سَكُوتٌ** and **سَاكُوتٌ** and **سَكْتَةٌ** (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] *a man who speaks little, (AZ, K, TA,) without inability to express his mind, or to express what he would say, (AZ, TA,) and, when he speaks, does so well. (AZ, K, TA.)**

سَكَيْتٌ: see the next preceding paragraph.

سَاكُوتٌ [part. n. of 1; *Silent, &c.: pl. سَكُوتٌ*. (TA.)]

سَاكُوتٌ } see **سَكَيْتٌ**; each in two places.
سَاكُوتَةٌ }

أَسَكَاتٌ *The temperate days in the latter, or last, part of the صَيْفُ [app. here meaning summer]. (K.)* — *Remains of anything: (K:) as though pl. of سَكْتَةٌ, before mentioned. (TA.)* — Also, (K,) or **أَسَكَاتٌ مِنَ النَّاسِ** (IAqr, Lh,) *Sundry, or scattered, parties, or classes, of people: (IAqr:) or i. q. أَوْبَاشُ [i. e. a medley, or mixed multitude; or the lowest or basest or meanest sort, or refuse, or riffraff]: (Lh, K:) IAqr does not assign to it a sing.: some say that its sing. is سَكْتٌ [app. سَكْتٌ]; but this demands consideration. (TA.)*

السَّكُوتُ of the measure **إِفْعَالَةٌ** from **السَّكُوتُ**; *A silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech; not an absolute silence, in which one ceases, or abstains, from reading or reciting or*

speaking; for it occurs in a trad. in the words, مَا تَقُولُ فِي إِسْكَاتِكَ [What dost thou say in thy as-kā-ta?]. (IAth, TA.)

سَكَاتٌ: see **رَمَاهُ بِالسَّكَاتِ**.

السَّكُوتُ *The last of the قِدَاحُ [or arrows used in the game called المَيْسِر]. (K.)* This is omitted in some of the copies of the K. (MF.)

السَّكُوتُ *The secrets of the science of the Divine Essence. (TA in art. حَكَمٌ, q. v.)*

سَكْرٌ

1. **سَكْرٌ**, aor. **سَكَرَ**, inf. n. **سَكْرٌ** (S, Mgh, Mgh, K) and **سَكْرٌ** (A, Mgh, K,) or this is a simple subst., (S, Mgh,) and **سَكْرٌ** and **سَكْرٌ** (K) and **سَكْرٌ** (Mgh) and **سَكْرَانٌ** (K,) *He was, or became, intoxicated, inebriated, or drunken; (MA, KL, &c.): contr. of صَحَا. (S, A, K.)* [See also **سَكْرٌ**, below.] — [Hence,] **سَكْرٌ عَلَى فُلَانٍ** (A,) inf. n. **سَكْرٌ** (K,) *Such a one was, or became, violently angry with me: (A:) or angry; or enraged. (K.)* And **سَكْرٌ لَهُ عَلَى سَكْرٍ** *He has violent anger against me. (A.)* — And **سَكْرَتُ أَبْصَارِ الْقَوْمِ**; and **سَكْرَتُ أَبْصَارِنَا**; and **سَكْرَتُ عَيْنِهِ**: see 2. — Also **سَكْرٌ**, aor. **سَكَرَ**, (TK,) inf. n. **سَكْرٌ** (IAqr, K,) *It (a watering-trough, or tank, TK) was, or became, full. (IAqr, K, TK.)* — And **سَكْرَتِ الرِّيحُ** (A, and so in my MS. copy of the K,) or **سَكْرَتُ** (S, O, and so in the CK,) aor. **سَكَرَ**, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennā Et-Tuhawwā, in which it occurs, **سَكَرَ**, (O,) [indicating that the pret. is **سَكْرَتِ** or that the aor. is irreg.,] inf. n. **سَكُورٌ** (S, O, K) and **سَكْرَانٌ** (K,) *† The wind became still, (S, A, O, K,) after blowing. (S.)* And **سَكْرٌ**, [or **سَكْرٌ**,] inf. n. **سَكُورٌ**, *† It (water) became still, ceasing to run: so says AZ: and † it (the sea) became calm, or motionless: so says IAqr. (TA.)* And **سَكْرٌ** (A,) or **سَكْرٌ**, aor. **سَكَرَ**, (TA,) *† It (food [in a cooking-pot], or hot water, A, or a hot thing, TA) ceased to boil, or estuate, (A, TA,) or to burn, or be hot: (TA:) and † it (heat) became allayed, or it subsided. (TA.)* — **سَكْرَةٌ**: see 4. — Also, (IAqr, TA,) aor. **سَكَرَ**, (TK,) inf. n. **سَكْرٌ** (K,) *He filled it. (IAqr, K, TA.)* — Also, (S, Mgh, Mgh,) aor. as above, (S, Mgh,) and so the inf. n.; (S, Mgh, Mgh, K;) and **سَكْرَةٌ**, inf. n. **سَكْرَةٌ**; (MF;) *He stopped it up, or dammed it; namely, a river, or rivulet. (S, Mgh, Mgh, K, MF.)* And hence, **سَكْرَ الْبَابِ**, and **سَكْرَهُ**, *† He closed, or stopped up, the door. (TA.)* — **سَكْرَتُ أَبْصَارِنَا**: see 2.

2. **سَكْرَةٌ**: see 4. — And see also 1, last two explanations. — **سَكْرَتُ أَبْصَارِنَا**, in the K. [xv. 15], means *† Our eyes have been prevented from seeing, and dazzled: (S, K:) or have been covered over: (Aboo-Amr Ibn-El-'Alā, S, K:) and سَكْرَتُ*, without teshdeed, *have been prevented from seeing: (Fr, K:*)* or this latter, which is the reading of El-Hasan, means, accord. to him, *have been enchanted: (S:) or both mean, have been covered*