

forth mostly, male offspring, to a male that begot, or begot mostly, such offspring,] the last word is a verb, in the pret. tense, not an epithet applied to **فحل**. (S, TA.) [In the former, only the second hemistich is cited.]

[**تساقبت أبنائهم** was probably used as meaning *Their tents, or houses, were near together*: see the part. n. of this verb below.]

سَقْب The young one of a camel: or, when just brought forth: (K:) or only the male young one of a camel: (S, K:) [see also **صَقْب**:] when a she-camel has brought forth her young one, the latter, when just born, is called **سَلِيل**, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called **سَقْب**: (A, TA:) the female is not called **سَقْبَة**: (S, K,) but **حَائِل**: (S:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's *Chrest. Arabe*, 2nd ed., ii. 358: and see **سَقْبَة** below:] the pl. is **أَسْقَب** [a pl. of pauc.] and **سَقَبَان** and **سُقُوب** and **سَقَاب**. (K.)

* **أَذَلَّ مِنَ السَّقْبَانِ بَيْنَ الْحَلَالِبِ** *
[More vile than the male young ones of camels among the milch camels] is a prov. [from a verse of **Keys Ibn-El-Khaṭeem**]. (TA.) — **Tall**: (K:) [see also **سَقْب**:] or anything tall, together with plumpness; or fatness, softness, thinness of the skin, and plumpness. (S. [See also **صَقْب**].) Applied to a branch, *Juicy, thick, and long*: (Az, TA: [and so **صَقْب**:]) or anything of the like kind full and complete. (ADK, TA.) In the following verse, cited by Sb,

* **وَسَاقِبَيْنِ مِثْلَ زَيْدٍ وَجَعَلْ** *
* **سَقْبَانِ مَشُوقَانِ مَكْنُوزَا الْعِضْلُ** *

سَقْبَانِ signifies **طَوِيلَانِ** [tall], and is also written **صَقْبَانِ**: (Sh, TA:) [so that the meaning may be, *And two waterers, or givers of drink, like Zeyd and Jo'al*: they being two tall persons, light of flesh, compact in the muscles: I suppose **هَما** to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted **مَكْنُوزَا** for **مَكْنُوزَا**, the reading in the TA, doubtless a mistranscription:] or it is for **مِثْلَ سَقْبَيْنِ** [meaning like two male young ones of camels]. (L, TA.) — And The pole of a [tent such as is called] **خَبَاء**: (S, K:) as also **سَقْبِيَّة**: and so **صَقْب**: (S:) pl. of the first **سَقْبَانِ**. (K.)

سَقْب inf. n. of **سَقَب** [q. v.]. (Msb.) = See also **سَاقِب**, in three places.

سَقْبَة The female foal of a wild ass. (S, K, TA.) — [See also **سَقْب**, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

سَقَاب A bit of cotton which a woman afflicted (K, TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red with her blood, (K, TA,) i. e. her own blood,

(TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her **قِنَاع** [or head-covering], in order that people might know her to be so afflicted. (K, TA.)

سُقُوب a pl. of **سَقْب** [q. v.]. (K.) — Also The hind legs of camels: (IAar, K:) pronounced also with **ص**. (IAar, TA in art. **صَقْب**.)

سَقِيب: see **سَاقِب**.

سَقْبِيَّة: see **سَقْب**, last sentence. — Also A baker's kneading-board: or his rolling-pin. (MA.)

سَاقِب [in the CK **ثاقب**] Near; (A, Msb, K;) and likewise with **ص**; (A;) as also **سَقِيب** (Msb) and **سَقْب**, [likewise pronounced with **ص**,] (Mgh, K, TA,) for **دُو سَقِب**, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and **سَقِيب**. (K, TA.) You say **مَكَانَ سَاقِب** A near place: (A:) and **مَنْزِلَ سَقِب** and **مُسَقِب** a near place of alighting or abode: (K, TA:) and **دَارِي سَقِب** My house is near his house. (Mgh.) — Also Distant: (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

* **تَرَكْتَ أَبَاكَ بِأَرْضِ الْحِجَازِ** *
* **وَرَحْتَ إِلَى بَلَدِ سَاقِبِ** *

[Thou leftest thy father in the land of El-Hijáz, and wentest to a distant country]. (MF, TA.)

سَوَقِب A man tall and slender. (Suh, TA.)

أَصَقِب or **أَسَقِب**, occurring in a trad., accord. to different relaters, *Nearer* [and nearest]. (TA in art. **صَقْب**.)

مُسَقِب: see **سَاقِب**, in two places.

مِسَقِب The dam of a **سَقْب** [q. v.]; as also **مَسَقَاب**: (K:) [or] the latter signifies a she-camel that usually brings forth males. (S.)

مَسَقَاب: see what next precedes: and see a verse cited above, conj. 4.

أَبْنَاءُهُمْ مُتَسَاقِبَة Their tents, or houses, are near together. (K.)

سقر

1. **سَقَرَتْهُ الشَّمْسُ**, (S,) aor. 2, inf. n. **سَقَر**, (TA,) The sun scorched, or burned, him, altering the colour of his complexion and skin, (S, TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And **سَقَرَتْهُ النَّارُ** The fire altered the colour of his skin; or scorched his skin, and altered its colour; as also **صَقَرَتْهُ**. (Bd in liv. 48.)

سَقَر The heat, and hurtful action, of the sun. (K.)

سَقَر Hell: (S, K:) one of the [proper] names thereof: (S:) Abou-Bekr says, There are two opinions respecting this word: some say, that the fire of the world to come is thus called,

and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from **سَقَرَتْهُ الشَّمْسُ**, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

سَقَرَات The vehemence of the stroke of the sun. (S.)

مُسَقِر A day vehemently hot. (S in this art., and K in art. **سِقَر**.) This is its proper place. (TA.)

سقرع

سُقْرَع, an arabicized word from **سُكْرَكَة**, (S, K,) [or **سُكْرَكَة**, so written in Persian,] A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from **ذُرَّة** [or millet]: (S, K:) or a certain beverage of the people of El-Hijáz, from barley and [other] grains; to which they have become addicted: (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like **ذُرْخَرَج**. (TA.) [See also **سُكْرَكَة**, and **مِزْر**, and **غُبِيرَاء**.]

سقط

1. **سَقَطَ**, (S, M, &c.,) aor. 2, (M, MS,) inf. n. **سَقُوط** (S, M, Mgh, Msb, K) and **مَسَقُوط** (S, K,) It fell; fell down; dropped; dropped down; tumbled down; (M, Mgh, Msb, K;) upon the ground; (Mgh;) or from a higher to a lower place; (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. **هُور**;) and of a **جُرْف** [q. v.]: (Msb and TA in that art. :) [and often used by anatomists and physicians, as meaning it delapsd; it slipped, or fell, down:] and **إِسْقَاط** [originally **تَسَاقُط**] signifies the same; (K;) as in the phrase in the Kur [xix. 25], **تَسَاقُطَ عَلَيْكَ رَطْبًا جَنِيًّا**, or **يَسَاقُطُ**, accord. to different readings, It, namely the palm-tree (**نَخْلَة**) accord. to the former reading, and the trunk (**جَذَع**) accord. to the latter reading, shall drop upon thee with fresh ripe dates, plucked; **رَطْبًا جَنِيًّا** being transferred from its proper place, and used as a specificative; the meaning being, **يَسَاقُطُ رَطْبُ الْجَذَعِ**: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, **سَقَطَ فُلَانٌ مَغْشِيًّا عَلَيْهِ** [Such a one fell down in a swoon]. (TA.) And **أَطْوَلَ مِنْهُ سَقَطٌ** [He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other]. (TA.) — **سَقَطَ الْوَلَدُ مِنْ بَطْنِ أُمِّهِ** —