

**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, Mṣb, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Mṣb, 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, **مَا لَهُ سَكْتَةٌ لِعِيَالِهِ**, and **سَكْتَةٌ**, 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.* (Mṣb.) Hence, by way of comparison, one says, **الإِفْحَامُ 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, *الإِفْحَامُ* (as an act. inf. n.) is an act that silences; agreeably with what here follows]. (Mṣb.) — **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 بِالسَّكَاتَاتِ** [*He smote him, or afflicted him, with the words, or acts, that silenced him*]. (T in art. رَمَى, from Aboo-Málik.) 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 الْحَاجَةِ** *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 رَعَاءٌ when the saddle is put upon her.* (M, TA.) — See also **سَكَاتٌ**, last sentence.

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

*that start together in a race,* (S, K,) of the ten that are reckoned; (S;) also called **السَّكَلُ** (S, Mṣb) and **الْقَاشُورُ**; 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**, **التَّالِي**, **المَسْتَلِي**, **المُصَلِّي**, **المَجَلِّي**, **الْحَظِي**, **المُؤَمَّلُ**, and **الطَّيْمِرُ**. (TA.) Sb says that **سَكَيْتٌ** is a contracted dim. of **سَكَيْتٌ**; the uncontracted dim. of which is **سَكَيْتٌ**. (TA.) —

[Hence,] one says, **فَلَانٌ سَكَيْتٌ الْحَلْبَةِ** [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**. — **السَّكَيْتُ**: see **السَّكَيْتُ**.

**سَكَيْتٌ** (S, A, Mṣb, 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*, (Mṣb in explanation of the first, and K in explanation of all above-cited therefrom,) *restraining himself from speech*; (Mṣb;) and **سَكَيْتٌ** signifies the same: (K:) and **سَكَيْتٌ** this last, [which is originally an inf. n., and therefore used as an intensive epithet, like **عَدَلٌ** &c.,] (AZ, K,) and **سَكَيْتٌ** and **سَاكُوتَةٌ** and **سَكَيْتٌ**, (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**, (IAḡr, Lh,) *Sundry, or scattered, parties, or classes, of people*: (IAḡr;) or *i. q. أَوْبَاشٌ* [i. e. *a medley, or mixed multitude*; or the *lowest or basest or meanest sort, or refuse, or riffraff*]: (Lh, K:) IAḡr does not assign to it a sing.: some say that its sing. is **سَكَتٌ** [app. **سَكْتٌ**]; but this demands consideration. (TA.)

**إِسْكَاتَةٌ**, 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 إِسْكَاتَتِكَ** [*What dost thou say in thy asakāta?*]. (IAḡr, TA.)

**سَكَاتٌ**: see **سَكَاتٌ**.

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

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

## سكر

1. **سَكِرَ**, aor. **سَكَرَ**, inf. n. **سَكْرٌ** (S, Mgh, Mṣb, K) and **سَكُرٌ**, (A, Mgh, K,) or this is a simple subst., (S, Mṣb,) and **سَكْرٌ** and **سَكْرٌ** (K) and **سَكْرٌ** (Mṣb) and **سَكْرَانٌ**, (K,) *He was, or became, intoxicated, inebriated, or drunken*; (MA, KL, &c. ;) *contr. of صَمَاً*. (S, A, K.) [See also **سَكْرٌ**, below.] — [Hence,] **سَكِرَ عَلَى فُلَانٍ**, (A,) inf. n. **سَكْرٌ**, (K,) *† Such a one was, or became, violently angry with me*: (A:) or *angry*; or *enraged*. (K.) And **سَكِرَ لَهُ عَلَى سَكْرٍ** *† He has violent anger against me*. (A.) — And **سَكِرَتْ أَبْصَارُ الْقَوْمِ**; and **سَكِرَتْ أَبْصَارًا**; and **سَكِرَتْ عَيْنُهُ**: see 2. — Also **سَكِرَ**, aor. **سَكَرَ**, (TK,) inf. n. **سَكْرٌ**, (IAḡr, K,) *It* (a watering-trough, or tank, TK) *was, or became, full*. (IAḡr, K, TK.) — And **سَكِرَتْ الرِّيحُ**, (A, and so in my MS. copy of the K,) or **سَكِرَتْ**, (S, O, and so in the CK,) aor. **سَكَرَ**, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennā Et-Tuhawee, in which it occurs, **سَكَرَ**, (O,) [indicating that the pret. is **سَكِرَتْ** or that the aor. is irreg.,] inf. n. **سَكْرٌ** (S, O, K) and **سَكْرَانٌ**, (K,) *† The wind became still*, (S, A, O, K,) *after blowing*. (S.) And **سَكِرَ**, [or **سَكِرَ**] inf. n. **سَكْرٌ**, *† It* (water) *became still, ceasing to run*: so says AZ: and *† it* (the sea) *became calm, or motionless*: so says IAḡr. (TA.) And **سَكِرَ**, (A,) or **سَكْرَ**, 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.) — **سَكِرَهُ**: see 4. — Also, (IAḡr, TA,) aor. **سَكَرَ**, (TK,) inf. n. **سَكْرٌ**, (K,) *He filled it*. (IAḡr, K, TA.) — Also, (S, Mgh, Mṣb,) aor. as above, (S, Mṣb,) and so the inf. n.; (S, Mgh, Mṣb, K;) and **سَكِرَهُ**, inf. n. **تَسْكِيرٌ**; (MF;) *He stopped it up, or dammed it*; namely, a river, or rivulet. (S, Mgh, Mṣb, K, MF.) And hence, **سَكِرَ الْبَابُ**, and **سَكِرَهُ**, *† He closed, or stopped up, the door*. (TA.) — **سَكِرَتْ أَبْصَارًا**: see 2.

2. **سَكِرَهُ**: see 4. — And see also 1, last two explanations. — **سَكِرَتْ أَبْصَارًا**, in the Qur [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 **سَكِرَتْ**, without teshdeed, *have been prevented from seeing*: (Fr, K:\*) or this latter, which is the reading of El-Ḥasan, means, accord. to him, *have been enchanted*: (S:) or both mean, *have been covered*