

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

إِسْكَابٌ: see the next paragraph.

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

بَرْقٌ يُضِيءُ أَمَامَ النَّبِيِّ أَسْكَبٌ

[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 *أَسْلُوبٌ*: if of other than palm-trees, it is termed *أَسْكَافٌ*, 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. *سَطَبٌ*), *السَّطْبَةُ*, which I believe to be in that instance a mis-transcription for *السَّكْبَةُ*, occurs expl. as meaning †The Milky Way.]

سكبج

Q. 1. *سَبَّجٌ* He prepared *سَبَّجٌ*. (TA.)

سَبَّجٌ 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 *سَكَبٌ*, meaning “vinegar,” in Pers., and *سَبَّجٌ*, [arabicized from the Pers. *سَبَّجٌ*,] i. e. *نَوْءٌ* [as meaning “a sort,” or “species,” of food or viands]; (O; [in which it is erroneously said that *سَبَّجٌ* is in Pers. *سَبَّجٌ*];) or from [the Pers.] *سَبَّجٌ*; *سَبَّجٌ* meaning “vinegar;” and *سَبَّجٌ*, “sheeps’ feet,” or “trotters;” (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Mṣb;) *سَبَّجٌ* 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 *سَبَّجٌ*; from the Pers. *سَبَّجٌ* “vinegar,” and *سَبَّجٌ* “spoon-meat:” accord. to Golius, on the authority of the Loghat Niāmet-Allah Khaleel Ṣoofee, 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 syrup: and *سَبَّجٌ البَقَرِ* is a name given to such food prepared with beef: *سَبَّجٌ أَصْفَرٌ* is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed *أَصْفَرٌ*. (Mgh.)

سكبينج

سَكْبِينَجٌ an arabicized word [from the Pers.

سَكْبِينَةٌ]; (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 *قَنْةٌ* [or galbanum] that changes from its original state and becomes *سَكْبِينَجٌ*. (O.)

سكت

1. *سَكَّتَ*, (S, Mṣb, TA,) aor. 2, (Lth, TA,) inf. n. *سَكُوتٌ* and *سَكْتٌ* (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 *سَكَّتَ* 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 *سَكَّتَ*, aor. 2, inf. n. *سَكُوتٌ* and *سَكْتٌ*, signifies he (a man) ceased, or stopped, speaking; and *سَكَّتَ*, aor. 2, inf. n. *سَكْتٌ*, †he (a man) was, or became, still, or quiet; syn. *سَكَنَ*: (Zj, TA;) [it is said that] *أَسَكَّتَ*, also, is syn. with *صَمَتَ*, like *سَكَّتَ*; (Mṣb;) accord. to AZ, one says of a man, *صَمَتَ* and *أَسَكَّتَ* and *سَكَّتَ* and *أَسَكَّتَ*: (TA;) or, as some say, *أَسَكَّتَ* 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 *أَسَكَّتَ*, he was, or became, silent by reason of thought or disease or fear: (TA;) or you say *سَكَّتَ* *تَكَلَّمَ* without † [when you mean he spoke and then became silent, i. e., intentionally]; (S;) but you say *أَسَكَّتَ* 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*, *سَكَّتَ* (S, K,) and then uttered what was wrong. (ISk, S and Mṣb in art. *خَلْفٌ*.) And you say [of the quiescent 0 that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in *لَمْ يَرُضْهُ* and *وَأَزِيدَاهُ*], *هَذِهِ هَاءُ السَّكْتِ* [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 *سَكَّتَ*, aor. as above, inf. n. *سَكْتٌ*, 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 *أَسَكَّتَ*.] You say, *ضَرَبَهُ حَتَّى سَكَّتَتْ حَرَكَتُهُ*, (A) or *أَسَكَّتَتْ* (TA) †[He beat him until his motion became stilled]; and *حَتَّى أَسَكَّتَتْ* † [until he became still]. (TA.) And *سَكَّتَ الغَضَبُ* i. q. *سَكَنَ*, (S, Mṣb, TA,) meaning *قَتَرَ* [i. e. †The anger remitted; or became stilled, appeased, or

allayed]; (TA;) as also *أَسَكَّتَ*: (Mṣb;) and *سَكَّتَ عَنْهُ الغَضَبُ* † [Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kur [vii. 153], *وَلَمَّا سَكَّتَ عَنْ مُوسَى الغَضَبُ*, (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* *مُوسَى عَنِ الغَضَبِ* [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 الحَرُّ*, 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.) — *سَاكُنْتِي 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. *أَسَكَّتِي 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. *أَسَكَّتَ* as an intrans. verb: see 1, in nine places. — He turned away, and spoke not; occurring in this sense in a trad.: and *أَسَكَّتَ عَنِ الشَّيْءِ* He turned away from the thing. (TA.) = *أَسَكَّتَهُ* and *أَسَكَّتَهُ* (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 *أَسَكَّتَهُ عَنِّي* [He made him to abstain from speaking of, or to, me]. (Aṣ, TA in art. *نَضَتْ*.) And *أَسَكَّتَهُ الصَّبِيُّ بِسَكْتَةٍ* [He silenced, or hushed, the child with a *سَكْتَةٌ*]. (Lh, S, A, K.) And *أَسَكَّتَتْ* 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 سَكَّتَتْ* *عَنْ مُوسَى الغَضَبُ* and *أَسَكَّتَتْ* [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 *سَكَّتَتْ*, in two places.

سَكْتَةٌ A single state of silence, muteness, or speechlessness. (Mṣb.) One says, *لِلْحَبْلِئِ 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 Kur-án;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kur-án. (T, TA.) — See also