

**سَكْتُ**. — 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, 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, **الإفحام 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, الإفحام (as an act. inf. n.) is an act that silences; agreeably with what here follows. (Mṣb.)* — **سَكَاتٌ** (AZ, M, K) and **سَكَاةٌ**, (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-Málik.)* And **سَكَاتٌ بِهِ** [*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 رَغَاءٌ when the sadle is put upon her. (M, TA.)* — See also سَكَاتٌ, last sentence.

**سَكَيْتٌ**: see سَكَيْتٌ. — **السُّكَيْتُ** and **السُّكَيْتُ**, (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 الفَسْكَلُ (S, Mṣb) 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**, **المُرْتَاخُ**, **التَّالِي**, **المَسَلِي**, **النَّصَلِي**, **المُجَلِّي**, **اللَّطِيمُ**, **المُؤَمَّلُ**, and **الحَظِي**. (TA.) Sb says that **سَكَيْتٌ** is a contracted dim. of **سَكَيْتٌ**; the uncontracted dim. of which is **سَكَيْتٌ**. (TA.) — [Hence,] one says, **فُلَانٌ سَكَيْتٌ الحَلَبِيَّةِ** [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.)*

**سَكَاةٌ**: see سَكَاتٌ.

**السُّكَيْتُ**: see السُّكَيْتُ. — **سَكَيْتٌ**: see سَكَيْتٌ.

**سَكَيْتٌ** (S, A, Mṣb, K) and **سَاكُوتٌ** (S, A, K) and **سَكُوتٌ** (A, TA) and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَاكُوتَةٌ** (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 سَكْتُ signifies the same: (K:) and † this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَدَلٌ &c.,] (AZ, K,) and **سَاكُوتٌ** and **سَاكُوتَةٌ** 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.)* — **رَمَائِمُ** 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 lonest 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. سَكْتُ]; but this demands consideration. (TA.)*

**إِسْكَاتَةٌ**, of the measure **إِفْعَالَةٌ** from **السُّكُوتُ**; *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 asكاتة?]. (IAth, TA.)*

**سَكَاتٌ**: see رَمَاهُ بِالسَّكَاتِ.

**المُسَكَّتُ** *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.)

**الحِكْمَةُ المَسْكُوتُ عَنْهَا** *The secrets of the science of the Divine Essence. (TA in art. حَكَمَ, q. v.)*

## سَكَرَ

1. **سَكَرَ**, 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 صَحَا. (S, A, K.)* [See also سَكُرٌ, below.] — [Hence,] **سَكَرَ عَلَى فُلَانٍ**, (A,) inf. n. سَكْرٌ (K,) *† Such a one was, or became, violently angry with me: (A:) or angry; or enraged. (K.)* And **سَكَرَ لِي** *† He has violent anger against me. (A.)* — And **سَكَرَتْ أَبْصَارُنَا**; and **سَكَرَتْ أَبْصَارُ القَوْمِ**; and **سَكَرَتْ عَيْنُهُ**: see 2. — Also **سَكَرَ**, aor. سَكَرَ, (TK,) inf. n. سَكْرٌ (IAḡr, K,) *It (a watering-trough, or tank, TK) was, or became, full. (IAḡr, K, TK.)* — And **سَكَرَتِ الرِّيحُ**, (A, and so in my MS. copy of the K,) or **سَكَرَتْ**, (S, O, and so in the CK,) aor. سَكَرَ, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennà Et-Tuhawce, in which it occurs, سَكَرَ, (O,) [indicating that the pret. is سَكَرَتْ or that the aor. is irreg.,] inf. n. سَكُورٌ (S, O, K) and **سَكَرَانٌ** (K,) *† The wind became still, (S, A, O, K,) after blowing. (S.)* And **سَكَرَ**, [or سَكِرَ,] inf. n. سَكُورٌ, *† It (water) became still, ceasing to run: so says AZ: and † it (the sea) became calm, or motionless: so says IAḡr. (TA.)* And **سَكَرَ**, (A,) or **سَكَرَ**, 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.)* — **سَكَرَهُ**: 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 **سَكَرَهُ**, inf. n. تَسَكِيرٌ; (MF;) *He stopped it up, or dammed it; namely, a river, or rivulet. (S, Mgh, Mṣb, K, MF.)* And hence, **سَكَرَ البَابَ**, and **سَكَرَهُ**, *† He closed, or stopped up, the door. (TA.)* — **سَكَرَتْ أَبْصَارُنَا**: see 2.

2. **سَكَرَهُ**: see 4. — And see also 1, last two explanations. — **سَكَرَتْ أَبْصَارُنَا**, in the Kḡr [xv. 15], means *† Our eyes have been prevented from seeing, and dazzled: (S, K:) or have been covered over: (Aboo-'Amr Ibn-El-'Alà, S, K:) and † سَكَرَتْ, 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*