

[i. e. *side, or outward part,*] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner, or angle, (زَاوِيَةٌ)* of a house or room or the like: (K in art. زوى:) [and this is perhaps what is meant by the "strongest جانب;" for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Ka'abah, is specially called رُكْنٌ] رُكْنٌ of a قصر [i. e. رُكْنٌ بَيْتِ اللَّهِ:] the رُكْنٌ of a قصر [or palace, or pavilion, &c.] is its جَانِبٌ [or its strongest جانب], and so of a mountain: (TA: [see رُكْنٌ, and رُكْنٌ]) the pl. is أَرْكَانٌ and رُكْنٌ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mṣb, TA:) the أَرْكَانٌ of anything are its جَوَانِبٌ [or sides, or outward parts, or its corners, or angles,] upon which it rests, and by which it is supported: (TA:) and the أَرْكَانٌ of a land are its extremities [or sides or corners]. (Ham p. 478.) — [Hence, † A stay, or support, of any kind: see an ex. voce مَرْجَمٌ: whence, perhaps,] one says, تَمَسَّحْتُ بِأَرْكَانِهِ, meaning meaning بِه تَبَرَّكْتُ † [i. e. I looked for a blessing by means of him, or it]. (TA.) † A thing whereby one is strengthened (بِه) مَا يَقْوَى بِهِ [in the CḲ مَا يَقْوَى بِهِ], such as dominion (مُلْكٌ [in the CḲ مَلِكٌ]), and an army, or a military force, &c.: (K:) and thus it has been explained as occurring in the Kur [li. 39], where it is said, قَتَلْتَنِي بِرُكْنِهِ, (TA.) i. e. † And he turned away from belief with his forces; because they were to him like the رُكْنٌ [properly so termed]. (Jel.) † A man's kinsfolk; or nearer, or nearest, relations; or clan; or tribe; syn. عَشِيرَةٌ: (AHeyth, TA:) † a man's people, or party; and the higher among them; and the persons by whom he is aided and strengthened: thought by ISd to be thus called by way of comparison [to a رُكْنٌ properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ أَرَى إِلَى رُكْنٍ شَدِيدٍ, † [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عَشِيرَةٌ [explained above]. (Jel.) And † A noble, or high, person; as in the saying, هُوَ رُكْنٌ مِنْ عَشِيرَةٍ [He is a noble, of the nobles of his people]. (TA.) And أَرْكَانُ الْإِنْسَانِ means † The members, or limbs, of the man, with which things are gained or earned, or with which he works; as the hands or arms, and the feet or legs. (TA.) — Also † *Might, and resistance:* (S, K:) so in the saying, هُوَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ, † [He has recourse to strong, or vehement, might and resistance]: (S:) and so it has been explained as used in the words of the Kur last cited above. (TA.) — And † A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible. (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nábigah [Edh-Dhubyanee],

* لَا تُغْدِفْنِي بِرُكْنٍ لَا كِفَاءَ لَهُ *

[By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal; though (he

proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], رُكْنُ الشَّيْءِ means † [The essence of the thing; or] that whereby the thing subsists: from التَّقْوَمُ; because the قَوَامُ [or subsistence] of the thing is by its رُكْنٌ: not from القِيَامُ: else it would necessarily be the case that the agent would be a رُكْنٌ to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is † that without which the thing has no subsistence: (Kull:) and is [also] applied to † [an essential, or essential part, of the thing; i. e.,] a part of the ماهية [or essence] of the thing, (Kull, [and in like manner أَرْكَانُ الشَّيْءِ is explained in the Mṣb as meaning the parts of the ماهية of the thing,]) as when we say that القِيَامُ is a رُكْنٌ of الصَّلَاةِ; as well as to † the whole ماهية [of the thing]: (Kull:) [thus] أَرْكَانُ الْعِبَادَاتِ means † the fundamentals [or essentials] of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void: (TA:) or, as some say, رُكْنُ الشَّيْءِ means that whereby the thing is complete; and this is intrinsic therein; differing from the شَرْطُ [or condition] thereof, which is extrinsic thereto. (KT.)

أَرْكَانٌ A mountain having high أَرْكَانٌ [i. e. sides, or angles]: (S, K:) or having strong أَرْكَانٌ: (TA:) or inaccessible, or difficult of access, having أَرْكَانٌ. (Har p. 561.) — And hence, (Har ibid.,) † A man (S, K, &c.) firm, (Har,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, Har, TA.)

رُكْنٌ: see رُكْنٌ.

أَرْكَوْنٌ A great دَهْقَانٌ, (K, TA,) i. e. headman, or chief, of a village or town: [app. from the Greek ἀρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مَرْكُونٌ A kind of vessel, well known, (K, TA,) like a تَوْرٌ [q. v.], of leather, used for water: (TA:) or i. q. إِجَانَةٌ [q. v.], (S, Mgh, Mṣb, TA,) in which clothes and the like are washed; (TA;) called in Pers. تَغَارٌ: (Mgh:) pl. مَرَاكِينٌ and مَرَاكِينٌ. (TA.) One says, نَزَعُوا الرِّبَا حِينَ فِي مَرَاكِينِ [They sowed the sweet-smelling plants in the مَرَاكِينِ]. (TA.)

مَرْكُونٌ A thing having أَرْكَانٌ [here meaning corners, or angles]. (TA.) — [Hence,] مَرْكُونٌ ضَرْعٌ مَرْكُونٌ A great udder; as though having أَرْكَانٌ: (S, TA:) and an udder that has opened [or expanded] in its place so as to fill the أَرْفَاعُ [or groins], and is not very long. (TA.) Tarafeh says,

* وَضَرَّتْهَا مَرْكُونَةٌ دَرُورٌ *

[And her udder is great, having much milk: or,] accord. to AA, مَرْكُونَةٌ [here] signifies مَجْمُوعَةٌ [app. meaning collecting much]. (TA.) And

you say also نَاقَةٌ مَرْكُونَةٌ الضَّرْعِ (S, TA) [A she-camel great in the udder; or] whose udder has مَرْكُونٌ by reason of its greatness. (TA.)

ركو

1. رُكَا, (ISd, K,) [aor. يَرْكُو] inf. n. رُكُو, (ISd, TA,) He dug, or excavated, (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.) — He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed مَرْكُو, (AZ, TA,) or a watering-trough [in an absolute sense]; as also ارُكِي. (TA.)

4: see what next precedes.

رُكُوَةٌ (S, Mgh, Mṣb, K, &c.) and رُكُوَةٌ and رُكُوَةٌ (K,) all well known, but the first is the most chaste, (MF,) A certain thing for water: (S:) it is [a small drinking-vessel] like a تَوْرٌ of leather; (ISd, TA;) a small drinking-vessel of skin: (Nh, TA:) or a small دَوُو [or bucket, generally of leather], (Mgh, Mṣb,) well known: (Mṣb:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رُكَاةٌ (S, Mgh, Mṣb) and رُكَاوَاتٌ; (S, Mṣb;) the latter allowable. (Mṣb.) The prov. (S) صَارَتِ الْقَوْسُ رُكُوَةً [lit. The bow became a رُكُوَةٌ, app. meaning the bow became exchanged for a vessel such as is called رُكُوَةٌ, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (S, K.) — A small زَوْزُقٌ [or skiff]. (ISd, K.) — A رُقْعَةٌ [or piece of cloth, or rag,] beneath the عَوَاصِرُ, (K,) which means three stones [with which grapes are pressed so as to force out the juice,] placed one above another: so in the M. (TA.) [Hence, accord. to the TḲ, the prov. above mentioned: but I see not why.] — † The فُلْفُلُ of a woman; i. e. her فَرْجٌ [or vulva]: so in the copies of the K: but in the T, her قُلْفَةٌ [i. e. the prepuce of the clitoris], on the authority of IAḡ; as being likened to the رُكُوَةٌ of water: (TA:) the pl. [app. in all its senses] is رُكَاةٌ and رُكَاوَاتٌ [as above], (K,) or in the last sense رُكِي. (TA.)

رُكِيٌ: see what next follows, in two places.

رُكِيَةٌ A well: (S, Mṣb, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghowwág, in De Sacy's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [&c.]: (MA:) pl. رُكَايَا (S, Mṣb, K) and رُكِيٌ (S, and so in some copies of the K,) or the former is the pl. and † the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكِيٌ (so in some copies of the K and in the TA:) accord. to ISd, it is from رُكَا in the first of the senses assigned to this verb above. (TA.)

مَرْكُوٌ [pass. part. n. of 1: — and hence, as a subst.,] A large watering-trough or tank: (AA, T, S, K:) [in the S and K is added, وَالْحَرَمُومُ وَالصَّغِيرُ,] which may mean either that the small watering-