

[i. e. *side, or outward part,*] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner, or angle*, (Rājīyah,) of a house or room or the like: (K in art. رُزْي:) [and this is perhaps what is meant by the “strongest *جَانِبٌ*;” 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 Kaabah, is specially called رُكْنُ الْكَعْبَةِ, i. e. بَيْتُ اللَّهِ, the قَصْرُ of a قَصْرٌ بَيْتِ اللَّهِ, i. e. the *palace, or pavilion, &c.*] is its جَانِبٌ [or its strongest *جَانِبٌ*], and so of a mountain: (TA:) [see أَرْكَانُ, and رَكِينُ:] the pl. is أَرْكَانٌ and رَكِينٌ: [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mṣb, TA:) the أَرْكَانُ of anything are its جَوانِبٌ [or *sides, or outward parts, or its corners, or angles,*] upon which it rests, and by which it is supported: (TA:) and the أَرْكَانُ 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 مِرْجِمٌ: whence, perhaps,] one says, تَسْعَثُ بِأَرْكَانِهِ [i. e. I looked for a blessing by means of him, or it]. (TA.) + *A thing whereby one is strengthened* (مَا يُقْوَى بِهِ [in the CK ما يُقوى بهِ, such as dominion (مُلْكٌ [in the CK ملک]), 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, قَوْيَ بِرُكْنِهِ, (TA,) i. e. + *And he turned away from belief with his forces;* because they were to him like the رُكْنُ [properly so termed]. (Jel.) + *A man's kinsfolk; or nearer, or nearest, relations; or clan; or tribe;* syn. عَشِيرَةٌ: (A. Heyth, 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 رُكْنُ properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ أَوِي 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 هُوَ رُكْنٌ مِنْ أَرْكَانُ قَوْمِهِ + [*He is a noble, of the nobles of his people.*]: (TA.) And أَرْكَانُ الْإِنْسَانٍ 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.* (A. Heyth, K.) Thus A. Heyth explains it as used in the saying of En-Nābighah [Edh-Dhubyānee],

\*      لَا تَقْدِي بِرُكْنٍ لَا كِفَافَةَ 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 قِوَامُ [or subsistence] of the thing is by its رُكْنٍ: not from الْقِيَامُ: else it would necessarily be the case that the agent would be a رُكْنٍ 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 مَاهِيَّةُ [or essence] of the thing, (Kull, [and in like manner أَرْكَانُ الشَّيْءِ is explained in the Mṣb as meaning the parts of the مَاهِيَّةُ of the thing,]) as when we say that رُكْنٌ of الصَّلَةِ; as well as to + the whole مَاهِيَّةُ [of the thing]: (Kull:) [thus] أَرْكَانُ العباداتِ 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 شُرُطٌ [or condition] thereof, which is extrinsic thereto. (KT.)

**رَكِينُ** 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.)

**رَكْنُ**: see رَكِينُ.

**أَرْكَونُ** دُهْقَانٌ, (K, TA,) i. e. headman, or chief, of a village or town: [app. from the Greek ἄρχων; 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.)

**مِرْكَنُ** A kind of vessel, well known, (K, TA,) like a تُورٌ [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. and مَرَاكِنُ. (TA.) One says, نَذَّعُوا الرَّيَاحِينَ فِي مَرَاكِينٍ [They sowed the sweet-smelling plants in the مَرَاكِين]. (TA.)

**ضَرْعٌ مَرْكَنُ** A thing having أَرْكَانٌ [here meaning corners, or angles]. (TA.) — [Hence,] أَرْكَانٌ 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 أَرْفَاغٌ [or groins], and is not very long. (TA.) Tarafeh says,

\*      وَضَرَّتْهَا مَرْكَنَةً دَرُوزَ \*

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

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

رَكْو

**رَكْوُ**, (ISd, K,) [aor. بِرَكْوُ] inf. n. (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 مَرْكَوٌ, (AZ, TA,) or a watering-trough [in an absolute sense]; as also اَرْكَى. (TA.)

4: see what next precedes.

**رَكْوَةٌ** (S, Mgh, Mṣb, K, &c.) and رِكْوَةٌ, (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 تُورٌ, of leather; (ISd, TA;) a small drinking-vessel of skin: (Nh, TA:) or a دُلُو [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. رَكَوَاتٌ (S, Mgh, Mṣb) and رَكَوَاتٌ; (S, Mṣb;) the latter allowable. (Mṣb.) The prov. (S) صَارَتِ الْقَوْسُ رَكْوَةً (lit. The bow became a رَكْوَة, app. meaning the bow became exchanged for a vessel such as is called رَكْوَة, 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 زُورَقٌ [or shiff]. (ISd, K.)

— A رُغْعةٌ [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 TK, the prov. above mentioned: but I see not why.] — + The فَلَمَّا of a woman; i. e. her فُرْجٌ [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 IAār; as being likened to the رَكْوَة of water: (TA:) the pl. [app. in all its senses] is رَكَوَاتٌ and رَكَوَاتٌ [as above], (K,) or in the last sense رَكَيْيَاتٌ (TA.)

**رَكَيْيٌ**: see what next follows, in two places.

**رَكَيَّةٌ** A well: (S, Mṣb, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghowwās, in De Sacy's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [etc.]: (MA:) pl. رَكَيَّاتٌ (S, Mṣb, K) and رَكَيْيٌ, (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 رَكَيْيٌ: (so in some copies of the K and in the TA:) accord. to ISd, it is from رَكَأَ in the first of the senses assigned to this verb above. (TA.)

**مَرْكَوٌ** [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, والجِرْمُوزُ الصَّغِيرُ, which may mean either that the small watering-