

culine. — **مُذَكَّرَةٌ** A she-camel resembling a he-camel in make and in disposition. (S.) And also, (K, TA,) or **مُذَكَّرَةٌ**, (accord. to the CK,) A woman who makes herself like a male; (K;) as also **ذَكْرَةٌ**, (L, and so in a copy of the K,) or **ذَكْرَةٌ**, (so in another copy of the K, and in the TA,) or **ذَكْرَةٌ**, (so in the CK,) and **مُذَكَّرَةٌ**. (K.) — **مُذَكَّرَةُ الثَّيْبِ** A she-camel having a large head, (K, TA,) like that of a he-camel: (TA:) because her head is one of the parts that are excepted in the game of chance [called **النَّبِير**] for the man who has sold her: [therefore those parts are termed **الثَّيْبِ**:] (K:) or resembling the make of the male in [the largeness of] the head and legs. (Th, M in art. **ثَبِي**.) — **يَوْمٌ مُذَكَّرٌ** † A day that is severe, distressing, or hard to be borne; as also **مُذَكَّرٌ**: (K, TA:) or in which a severe fight, or slaughter, has taken place. (A, TA.) [See also **ذَكْرٌ**, last sentence but one.] — **وَأَهِيَّةٌ مُذَكَّرَةٌ** † A severe calamity or misfortune; (A, K;) and so **مُذَكَّرٌ** [without ة because it is from this epithet applied to a she-camel as meaning “bringing forth a male;” for her doing so was disliked, as has been mentioned **وَصَرَفَ** (K:) or the latter means which none can withstand but strong, courageous, stubborn men. (TA.) = See also **ذَكْرٌ**, in two places, in the latter half of the paragraph.

مُذَكَّرٌ A woman [or other female] that usually brings forth males. (S, K.) And A man who usually begets male children. (TA.) — Also † Land that produces herbs, or leguminous plants, such as are termed **ذُكُورٌ**: (A, TA: [see **مُذَكَّرٌ**, and **ذَكْرٌ**]) or that does not produce [anything]: but the former signification is the more common. (TA.) — **وَأَهِيَّةٌ مُذَكَّرَةٌ** † A terrible desert; (A, K;) that is not traversed but by strong, courageous, stubborn men. (A, K.)

مُذَكَّرٌ [pass. part. n. of 1]. — † A man praised, or spoken of well. (TA.) — **لَمْ يَكُنْ شَيْئًا مُذَكَّرًا** in the Kur [lxxvi. 1], means [accord. to some] When he was not a thing existing by itself, though existing in the knowledge of God. (TA.)

مُذَكَّرٌ said to be an anomalous pl. of **ذَكْرٌ** in a sense pointed out above: see the latter word. (S, Mgh, K.)

مُذَكَّرَةٌ: see **مُذَكَّرٌ**.

ذكو

1. **ذَكَتِ النَّارُ**, (S, K, &c.) aor. **تَذَكُّو**, (S,) inf. n. **ذَكَأَ** (S, Mgh, K, &c.) and **ذَكَأَ** accord. to Z (K) and **ذُكُو**, (M, K, TA,) like **عَلُو**; (TA; [accord. to the CK **ذُكُو**; and so accord. to the MA, as well as **ذُكُو** and **ذَكَأَ**];) and **استذكت**; (K;) The fire blazed, or flamed; burned up; or burned brightly or fiercely: (S:) or blazed, or flamed, vehemently, or intensely: (K:) or blazed, flamed, or burned up, completely; agreeably with the primary signification of the root, which is “completeness.” (Mgh.) — **ذَكَأَ الْمَشْكُ** The musk gave forth odour, or fragrance; (MA;)

[or a strong, or pungent, odour; for] the primary signification of **ذَكَأَ** in relation to odour is the being strong, [or pungent,] in sweetness or in fetidness. (TA.) — **ذَكَأَ**, aor. **يَذَكُّو**; (S, Mgh, K;) and **ذَكَأَ**, (Mgh, K,) aor. **يَذَكُّو**, (K,) or **يَذَكُّو**; (Mgh;) and **ذُكُو**, (MA, K,) aor. **يَذَكُّو**; (K;) all three mentioned by ISd; (TA;) inf. n. **ذَكَأَ**; (S, MA, K,* TA; [in my copy of the Mgh, the inf. n. of the first is said to be **ذَكَأَ**; but this is app. a mistranscription; or the author perhaps held **ذَكَأَ**, more properly written **ذَكَأَ**, to be the inf. n.; for he says that **ذَكَأَ** is of the class of **تَعَبَ**, of which the inf. n. is **تَعَبَ**, and afterwards mentions **ذَكَأَ** as though he held this to be a simple subst.];) said of a man, (S, Mgh,) He was, or became, sharp, or acute, in mind, (S, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or quick of understanding, (Mgh, K,) or intelligence, sagacity, skill, or knowledge: (K:) or quick of perception, and sharp, or acute, in understanding: (Er-Rághib, TA:) or quick in drawing conclusions. (TA. [See **ذَكَأَ**, below.]) [Also, app., said of a camel, and the like, meaning He was, or became, sharp in spirit. See **ذَكَأَ**.] = [**ذَكَأَ** seems to have been also used by some as meaning He (a beast) was, or became, legally slaughtered; and consequently, legally clean: or to have been supposed to have this signification.

— And hence,] **أَيُّمَا أَرْضٍ جَفَّتْ فَقَدْ ذَكَتْ** means † Whatever ground has become dry, it has become clean, or pure: but [Mtr, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also **ذَكَأَ**, below.])

2. **ذَكَأَ النَّارُ**, (T, Mgh, K,) inf. n. **تَذَكُّو**, (S, TA,) He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely; (T, S, K;) as also **اذكاه**: (S, K;) or he supplied the fire fully with fuel: (Mgh, TA:) and **اذكى السراج** He lighted the lamp. (Har p. 53.) — **ذَكَأَ الْعَقْلَ**, and **ذَكَأَ** alone, said of a medicine &c., It sharpened the intellect. = **ذَكَأَ**, (Mgh, Mgh,) inf. n. as above, (S, Mgh, Mgh, K,) He slaughtered (S, Mgh, Mgh, K) an animal, (Mgh,) or a camel and the like, (Mgh,) in the manner [prescribed by the law,] termed **ذَبْحٌ**, (S, Mgh, K,) i. e., (Mgh, K,) in the manner termed **ذَكَأَ** [q. v. infra]. (Mgh, Mgh, K.) The proper signification of **التَذَكُّو** is The causing the natural heat to pass forth: but it is peculiarly applied in the law to signify the destroying of life in a particular manner, exclusive of any other manner. (Er-Rághib, TA.) — **إِلَّا مَا ذَكَيْتُمْ** in the Kur [v. 4], means Except that whereof ye shall attain to the **ذَكَأَ** [or slaughter in the manner prescribed by the law] (Bd, Mgh, TA) while life yet remains in it. (Bd.) = Also, (S, K,) said of a man, (S,) He became old, or advanced in age, (S, K,) and big-bodied, or corpulent: (K:) [or he attained to full growth or age: said of a man, and of a horse and the like:] see **ذَكَأَ**, last sentence. [See also **مَذَكَّ**, below.]

4: see 2, in two places. — [Hence,] **أَذَكَيْتُ**

أَذَكَيْتُ عَلَيْهِ — **أَذَكَيْتُ عَلَيْهِ** (TA.) — **أَذَكَيْتُ عَلَيْهِ** I kindled mar. (TA.) — **أَذَكَيْتُ عَلَيْهِ** I sent against him the scouts. (S.)

10: see 1, first sentence. — [Hence, app.,] **استذكى الفحل على الأنثى** + The stallion pressed vehemently upon the female. (TA.)

ذَكَأَ an inf. n. of 1; The blazing, or flaming, &c., of fire. (S, K, &c. [See 1, first sentence.]) — See also **ذُكُو**. = And see **ذَكَأَ**.

ذَكَأَ a possessive epithet: (ISd, TA:) you say **نَارٌ ذَكَأَ**, (K, TA,) without tesheed, (TA, [in the CK **ذَكَأَ**]) A fire blazing, or flaming, &c. (K, TA.)

ذَكَأَ: see **ذُكُو**. = [Also] a subst. (Mgh, Mgh, TA) syn. with **تَذَكُّو** (Mgh, Mgh, K, TA) as signifying **ذَبْحٌ** [i. e. The slaughter of an animal for food in the manner prescribed by the law]; (Mgh, K, TA;) as also **ذَكَأَ**, (K, TA, [in the CK **ذَكَأَ**]) which is likewise said to be a simple subst.: (TA: [in the TK, **ذَكَأَ** and **ذَكَأَ** are both said to be inf. ns., of which the verb is **ذَكَأَ**, signifying **ذَبْحٌ**; but this I do not find in any lexicon of authority:]) it is satisfactorily performed by the severing of the windpipe and gullet, as is related on the authority of Ahmad [Ibn-Hambal], or, as is also related on his authority, by severing them and also the **وَدَّجَانِ** [or two external jugular veins], less than which is not lawful; or, accord. to Aboo-Hanefeh, the severing of the windpipe and gullet and one of the **وَدَّجَانِ**; or, accord. to Málík, the severing of the **أَوْدَاجِ** [or external jugular veins] though it be without the severing of the windpipe. (Mgh.) The saying **ذَكَأَ أَمْرُ الْجَنِينِ** **ذَكَأَ** is for **ذَكَأَ الْجَنِينِ** **ذَكَأَ** [The legal slaughter of the foetus, or young in the belly, it is the legal slaughter of its mother]: (Mgh, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Mgh,) its implied meaning being **ذَكَأَ أَمْرُ الْجَنِينِ** **ذَكَأَ** [The legal slaughter of the mother of the foetus, or young in the belly, is a legal slaughter of it also; so that the latter, like the former, may be lawfully eaten]; (Mgh;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase **ذَكَأَ** **أَمْرُ**, [i. e., the saying **ذَكَأَ أَمْرُ**] is a mistake. (Mgh, TA.) — Hence the saying of Moḥammad Ibn-El-Hanafeyeh, **ذَكَأَ الْأَرْضُ يُبْسًا** + [The cleanness, or purity, of the ground is its becoming dry]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذُكُو, (T, TA, &c.) with damm, not **ذُكُو** as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and **ذُكُو**, (S, TA,) also with damm, (TA,) [in the copies of the K **ذُكُو**], What is thrown upon the fire, (T, S, K,*) of firewood, or of camels' or similar dung, (T,) to make it blaze, or flame, or burn up, or burn brightly or fiercely. (S, K.) — Also