

[i. e. *side*, or *outward part*,] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَة) of a house or room or the like: (K in art. زَوَى:) [and this is perhaps what is meant by the "strongest *جَانِب*;" 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 رُكْن, of a قصر رُكْن, i. e. رُكْنُ بَيْتِ اللَّهِ:] the رُكْن of a قصر [or palace, or pavilion, &c.,] is its جَانِب [or its strongest جانب], and so of a mountain: (TA:) [see رُكْن, and رُكْن:] the pl. is أَرْكَانُ and رُكْنُ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mgh, TA:) the أَرْكَان of anything are its جَوَانِب [or sides, or outward parts, or its corners, or angles,] upon which it rests, and by which it is supported: (TA:) and the أَرْكَان 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 مَرْجَم: whence, perhaps,] one says, تَمَسَّحْتُ بِأَرْكَانِهِ, meaning بِه تَبَرَّكْتُ [i. e. *I looked for a blessing by means of him, or it*]. (TA.) † *A thing whereby one is strengthened* (مَا يَغُوثِي بِهِ) [in the CK مَا يَغُوثِي بِهِ], such as *dominion* (مُلْك) [in the CK مَلِك], 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, قَتَلُوا بِرُكْنِهِ, (TA,) i. e. † *And he turned away from belief with his forces*; because they were to him like the رُكْن [properly so termed]. (Jel.) † *A man's kinsfolk*; or *nearer*, or *nearest relations*; or *clan*; or *tribe*; syn. عَشِيرَة: (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 رُكْن properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ أَدَى إِلَى رُكْنٍ شَدِيدٍ, † [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عَشِيرَة [explained above]. (Jel.) And † *A noble*, or *high person*; as in the saying, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ [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-Dhubyánee],

لَا تَقْدِفْتَنِي بِرُكْنٍ لَا كِفَاةَ 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 اتَّقَوُّمُ; because the قَوَام [or subsistence] of the thing is by its رُكْن: not from الْقِيَام: else it would necessarily be the case that the agent would be a رُكْن 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 مَاهِيَة [or essence] of the thing, (Kull, [and in like manner أَرْكَانُ الشَّيْءِ is explained in the Mgh as meaning the parts of the مَاهِيَة of the thing,]) as when we say that الْقِيَام is a رُكْن of الصَّلَاة; as well as to † the whole مَاهِيَة [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 شَرْط [or condition] thereof, which is extrinsic thereto. (KT.)

أَرْكَانٌ A mountain having high رُكْن [i. e. sides, or angles]: (S, K:) or having strong اركان: (TA:) or inaccessible, or difficult of access, having اركان. (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.

أَرْكَانٌ A great دِهْقَان (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.)

مَرْكَنٌ A kind of vessel, well known, (K, TA,) like a تَوْر [q. v.], of leather, used for water: (TA:) or i. q. إِجَانَة [q. v.], (S, Mgh, Mgh, TA,) in which clothes and the like are washed; (TA;) called in Pers. تَغَار: (Mgh:) pl. مَرَائِنُ and مَرَائِينُ. (TA.) One says, زَرَعُوا الرِّيَاحِينَ فِي الْمَرَائِينِ [They sowed the sweet-smelling plants in the مَرَائِين]. (TA.)

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

وَصَرَّتْهَا مَرْكَنَةً دَرُورُ
[And her udder is great, having much milk: or, accord. to AA, مَرْكَنَة [here] signifies مَجْمَعَة [app. meaning collecting much]. (TA.) And

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

ركو

1. رُكُو, (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 ارْكِي. (TA.)

4: see what next precedes.

رُكُوَة (S, Mgh, Mgh, K, &c.) and رُكُوَة and رُكُوَة (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 تَوْر, of leather; (ISd, TA:) a small drinking-vessel of skin: (Nh, TA:) or a small دَوُو [or bucket, generally of leather], (Mgh, Mgh,) well known: (Mgh:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رُكُوَاتُ (S, Mgh, Mgh) and رُكُوَاتُ (S, Mgh;) the latter allowable. (Mgh.) The prov. (S) صَارَتِ الْقَوْسُ رُكُوَةً [lit. *The bow became a رُكُوَة*, app. meaning the bow became exchanged for a vessel such as is called رُكُوَة, 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 زَوْرَق* [or skiff]. (ISd, K.) — *A رُقْعَة* [or piece of cloth, or rag,] beneath the عَوَاصِر, (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 فَرْج of a woman*; i. e. her فَرْج [or vulva]: so in the copies of the K: but in the T, her قُلَّة [i. e. the prepuce of the clitoris], on the authority of IAgar; as being likened to the رُكُوَة of water: (TA:) the pl. [app. in all its senses] is رُكُوَاتُ and رُكُوَاتُ [as above], (K,) or in the last sense رُكُوَاتُ. (TA.)

رُكِي: see what next follows, in two places.

رُكِيَة A well: (S, Mgh, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghowwāq, 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, Mgh, K) and رُكِيَاتُ (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 رُكِي: (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.)

مَرْكُو [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, وَالْجَرْمُوزُ الصَّغِيرُ,] which may mean either that the small watering-