a pl. of pauc.; and the pl. of mult. is ذُفُونُ. (Mab.) Hence, (K,) مِثْقُلُ ٱسْتَعَانَ بِذَقَنِهِ [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, They fell down prostrate, with خُرُوا لاَّذْقَانِهمُ their chins to the ground: see the Kur xvii. 108 عَصَفَتُ رِيعٌ فَخَرَّتِ الْأَشْجَارُ [hence,] and 109]: and [hence,] لرُّزْقَان [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (A in art. عَلَيْتِ الشَّجَرَ عَلَى) and هَبُّتِ الرَّبِّ فَكَبَّتِ الشَّجَرَ عَلَى (: خر The wind blew, and overturned, or threw down, or bent down, the trees]: and, of a stone, The torrent overturned it. كُبُّهُ السَّيْلُ لذَقَنه (TA.) \_ The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shihab El-Khafajee, in the "Shifa el-Ghaleel," to be post-classical: Z says, in the "Rabeea el-Abrar," that it signifies the beard in the language of the Nabathæans. (TA.)

زقن: see the next preceding paragraph, first sentence.

ذَقَنَى: see the paragraph next following.

A she-camel that relaxes her chin [so as ذَقُونٌ to make her lower lip hang down] in going along: (S, K:) or that moves about her head in going along: (JK:) or that stretches her steps, and moves about her head, by reason of strength, and brishness, liveliness, or sprightliness, in going رِذَاقنَةٌ ♦ TA:) pl. ذُقُنْ (TA:) and أَقُنْ along: (A, TA:) applied to a she-camel, signifies the same as دُلُو زَقُونَ ــــ (IAar, TA.) دَلُو زَقُونَ A bucket [ofleather] which one has sewed in such a manner that its lip inclines on one side: (S, K:) or a large bucket inclining on one side: (Er-Raghib, a bucket with an inclining دَنُوْ زَقْنَى ♥ TA:) and lip: (IB, TA:) and \$ دُنُو دُفْنَاء d bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

: [or chin] ذَقَن The part beneath the الذَّاقنَةُ (K:) or the part, of the breast, that is reached by the ذَفَن or the ذَفَن [itself]: (TA:) or the head of the مُنْقُوم [or windpipe]: (K:) or the prominent extremity of the علقوم: (Ṣ, Ķ:) thus explained by A'Obeyd and AA in the saying of 'Aisheh, " [The Prophet died] between my or ([: السَّاقنَةُ TA : [see : زُاقنَة and my سَاقنَة for collar-bone; or it may here mean تُرْقَية the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of الحاقنة: (TA:) or

most part of the breast, or chest: or the upper part of the belly: (K:) and the stomach: (JK:) pl. ذَوَاقَنَ (Ṣ, TA.) [See also المَاقنَةُ Hence the prov.. لَأُلْحِقَنَّ حَوَاقنَكَ بِلَوَاقنكَ [explained in art. الذَّوَاقَنُ : [حقن, accord. to AZ, means the lower part of the belly. (S.) == See also ذُقُون.

or chin]: and so (زُقَن A man long in the أَزْقَنُ [the fem.] نُفْنَادُ applied to a woman. (K.) -And A man having the two sides of the mouth inclining, or wry. (JK.) \_ And [hence, app.,] رُقْنَاءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) # Having the [or pu-: دَلُو دُقْنَاتُ ـــ (tendum] inclining, or wry. (K, TA.)

1. ذُكُرُهُ , [aor. أَدُّرُي , inf. n. دُكُرُهُ , (Ṣ, A, Mṣb,) which is fem., (Msb,) and imperfectly decl., (S,) and ذُكُرُ (A, K) [and ذُكُرُ, or, accord. to Et-Tebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Msb., both are properly substs., and a distinction is made between them, as will be shown below,] and تَذْكَارٌ, (K,) He preserved it in his memory: (K,\* TA:) he remembered it; (S, A;) as also in a sense ذَكَرَهُ بِعَلْبِهِ to distinguish it from إِذَكَرَهُ بِعَلْبِهِ afterwards to be explained], (S, Mab,) and (Ş, K, TA,) ادَّكَرُهُ اللهِ (Ş, A;) and ادَّكَرُهُ اللهِ originally اذَّكُرُهُ (Ş,) and اذَّكُرُهُ, (TA, and so in راستذكره لل (K,) and الأدكرة the CK,) and (AZ, K,) signify the same as تَدْعُوهُ (K) [as explained above]: تذكّرهٔ signifies also he became reminded of it; (Msb;) [and so ارْكُرهُ ♦ seems properly استذكرهٔ \* and its variations: and to signify, as also تذكرهٔ, he recollected it; or called it to mind: and he sought to remember it: and تنكّر and استذكر used intransitively, he sought, or endeavoured, to remember.] You I remembered ذَكَرْتُ الشَّيْءَ بَعْدَ النِّسْيَانِ say, the thing after forgetting]: (Ş:) and ذَكُرْتُ I remembered the thing تَذَكَّرْتُهُ \* and الهَنْسِيُّ forgotten, and I became reminded of it, or I recollected it]: (A:) and ارَّكُو لا بُعْدُ أُمَه, occurring in the Kur [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (Ş.) And رَبُطُ في He tied upon إصْبَعِهِ خَيْطًا يُسْتَذْكُرُ لِهِ حَاجَتَهُ his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called :[: رَتيبَة (AZ:) and استذكر is used alone with the like signification [i.e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, the lower part of the belly, next the navel: (₭:) استذكر لله بدراسته He sought to remember by his but this, also, is given as an explanation of الماقنة, (₭,)

by ISd and by Z: (TA:) or the pit of the upper- inf. n. زخر, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur have been وَٱذْكُرُوا نَعْبَةَ ٱللهُ عَلَيْكُمْ [ii. 231, &c.,] rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, Be thou mindful of my claim ٱذْكُرْ حَقَّى عَلَيْكَ upon thee; and neglect it not. (TA.) \_\_ [In like وَٱذْكُرُوا مَا [manner also are explained the words in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) \_ One says, Fs and Lb, and so in a copy of, (آسَهُكَ أَذْكُرُ the K,) or أَذُكُونُ , (so in another copy of the K, and in the TA,) the hemzeh of أَذْكُرُ being disjunctive, (Lb, K,) [in the CK we find ما اسهُكُ -as though the read, اَذْكُرُهُ بِقَطِعِ البَهْزَةَ مِنْ اَذْكُر ing were أَذُكُونُ with a disjunctive hemzeh from which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the, mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind الذكره): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, آڏڪُرهُ, or آڏڪُر; in which case it is most appropriately rendered, What is thy name? Say: or Tell it | but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] مُكُرَّهُ , aor. ع , (TA,) inf. n. دَخْرَى, fem., [and imperfectly decl,] (Mab,) and ذُكُر, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly substs., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA;) and so ذَكُرُهُ بِلسَانه [to disin the first sense explained ذكر above]. (Ṣ, Mṣb.) You say ذَكَرْتُ لِفُلَانِ حَدِيثَ I mentioned, or told, or related, to كُذَا وُكُذَا such a one the story of such and such things. (TA.) And ذَكُرُ آمُراً بِهَا لَيْسَ فيه [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Ṣagheer voce مُنْ.) ب And ذُكُرُهُ #He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying سُبُحَانَ ٱلله, and or إِلَّا إِلَّاهُ إِلَّا ٱللهُ or أَللهُ أَكْبَرُ and الحَمْدُ لله مُو الله; or the like.] — [And, in like manner, † He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالجَمِيلِ, or لِكَرَهُ بِالجَمِيلِ See دُكُرُهُ, below.] \_ Also, contr., [for ذُكَرُه بالقَبِيح, or بِالقَبِيح,] † He spoke evil of him; men-