a pl. of pauc.; and the pl. of malt. is (Mẹb.) Hence, (K,) ( 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; ( $\mathbf{S}$;) 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: ( $\mathrm{K}:$ ) 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, mith their chins to the ground: see the Kur xvii. 108

 trees fell, or bent themselves down to the ground]:

 down, or bent down, the trees]: and, of a stone,
 ('TA.) - The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shiháb El-Khafajee, in the "Shifá elGhaleel," to be post-classical : Z says, in the "Rabeeą el-Abrár," that it signifies the beard in the language of the Nabatheans. (TA.)

3قَنْ : see the next preceding paragraph, first sentence.

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© A she-camel that relaxes her chin [so as to make her lower lip hang donn] in going along: (Ș, $\mathbb{K}$ :) 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 briskness, liveliness, or sprightliness, in going
 applied to a she-camel, signifies the same as
 leather] which one has semed in such a manner that its lip inclines on one side: ( $\mathrm{S}, \mathrm{K}$ :) or a large bucket inelining on one side: (Er-Rághib,

 had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

الذَّاقِنُة The part beneath the [or chin]: (K:) or the part, of the breast, that is reached by
 head of the مُلُْؤور [or mindpipe]: ( K :) or the prominent extremity of the explained by A'Obeyd and AA in the saying of 'Áisheh, " [The Prophet died] between my
 the تَرْقرْوَ [or collax-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: ( $\mathrm{K}:$ :) but this, in the M, is an explanation of الحَأقنَّ : (TA:) or the lower part of the belly, next the navel: ( K :) but this, also, is given as an explanation of الـطأتنة,
by ISd and by Z: (TA:) or the pit of the uppermost part of the breast, or chest : or the upper part of the belly : (K:) and the stomach: (JK:) pl. ذَوَإِنُ. (S, TA.) [See also الحَاقَنْة.] Hence the prov., لَأَلْ
 lover part of the belly. (\$.) See also ذُقون So
 [the fem.] ${ }^{3}$ atís applied to a woman. (K.) And $A$ man having the two sides of the mouth inclining, or nry. (JK.) - And [hence, app.,] , $\mathfrak{j}$, (K, TA, ) applied to a woman, by way of comparison, (TA,) $\ddagger$ Having the jor pu-
 see

## ركر

 which is fem., (Ms,b,) and imperfectly decl., (S,)
 Tebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Mgb., both are properly substs., and a distinction is made between them, as will be shown below,] and ${ }^{\prime}$ (K," TA :) he remembered it ; (S, A;) as also
 afterwards to be explained], ( $(\underset{S}{ }, \mathrm{Msb}$, ) and
 originally the CK,) and (AZ, K,) signify the same as تذرّرة (K) [as explained above]: $\nabla^{\circ}$ " became reminded of it ; ( M sb ; ) [and so $\nabla^{\prime \prime}$

 called it to mind: and he sought to remember
 he sought, or endeavoured, to remember.] You
 the thing after forgetting]: (S:) and [I remembered the thing forgotten, and $I$ became reminded of $i t$, or $I$
 in the Kur [xii. 45, accord. to one reading of the last word], means $H e$ remembered [or became reminded] after forgetling. (Ṣ.) And رَّطْ فِّ [He tied upon his finger a thread or string, seeking to remember, or recolloct, or call to mind, thereby the thing that he wanted: such a thread or string is com-
 used alone with the like signification [i. e. $H e$ sought to remember]: and also signifies He studied a book and proserved 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, He sought to remember by his

inf. n. "ڭן, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur
 rendered And be yo mindful of, and neglect not to be thanhful for, the favour of God conferred upon you: like as an Arabsays to his companion,俍 Be thou mindful of my claim upon thee; and neglect it not. (TA.) -[In like manner also are explained the words [َأْدْكُرُوا , in the Kur [ii. 60], And study ye rohat 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,

 and in the TA,) the hemzeh of junctive, (Lb, K, ) [in the CK we find楊
 " ${ }^{\circ} \mathrm{j}$ i, 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 $ر$ 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 (I): 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
 most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly
 inf. n. נُكْرَى, fem., [and imperfectly decl,] (Mab,) and ; of these two (which is the most common of all) but not the latter, or, as is said in the Msp, both are properly substs., and a distinction is made between them, as will be shown below,] also signifies $H e$ mentioned it ; told it; related it;
 tinguish it fram
 كَذَا وَكَذا 1 mentioned, or told, or related, to such $a$ one the story of such and such things.
 or spohe of, a man as having that attribute which ras not in him]. (El-Jami' es-Sagheer voce مْن.)
 God; celebrated, lauded, or praised, Him;

 : مُوْ آللّة ; or the like.] [And, in like manner, + He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised,
 See , j, below.] Also, contr., [for


