

*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 مُتَذَكَّرَةٌ. (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 الميسر] 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. ثنى.) — And 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.] — And دَاهِيَةٌ 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 voice ذَكْرٌ]: (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.) — And فَلَاةٌ مُذَكَّرَةٌ † A terrible desert; (As, A, K;) that is not traversed but by strong, courageous, stubborn men. (As, 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.)\*

مُتَذَكَّرَةٌ: see مُذَكَّرَةٌ.

ذكو

1. تَذَكُّو (S, K, &c.) aor. ذَكَتِ النَّارُ (S) inf. n. ذَكَا (S, Mgh, K, &c.) and ذَكَاً 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 ذَكَا;]) 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.) — ذَا الْمِسْكِ The musk gave forth odour, or fragrance; (MA;)

[or a strong, or pungent, odour; for] the primary signification of ذَا in relation to odour is the being strong, [or pungent,] in sweetness or in fetidness. (TA.) — ذَكَى, aor. يَذْكِي (S, Mgh, K;) and ذَا, (Mgh, K,) aor. يَذْكِي (K,) or يَذْكُو (Mgh); and ذَكُو (MA, K,) aor. يَذْكُو (K;) all three mentioned by ISd; (TA;) inf. n. ذَكَا; (S, MA, K, TA; [in my copy of the Mgh, the inf. n. of the first is said to be ذَكِي; but this is app. a mistranscription; or the author perhaps held ذَكِي, more properly written ذَكَا, to be the inf. n.; for he says that ذَكِي is of the class of تَعَب, of which the inf. n. is تَعَبٌ, and afterwards mentions ذَكَا 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 ذَكَا; below.]) [Also, app., said of a camel, and the like, meaning He was, or became, sharp in spirit. See ذَكِي.] = [ذَكَا] 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,] أَيَا أَرْضٍ جَفَّتْ فَقَدْ ذَكَتْ † 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 ذَكَا; below.])

2. ذَكَى النَّارُ (T, Mgh, K,) inf. n. تَذْكِيَةٌ (S, TA,) He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely; (T, S, K;) as also اذكاها (S, K;) or he supplied the fire fully with fuel: (Mgh, TA:) and اذكى السراج ذكى العقل (Har p. 53.) — [ذكى العقل, and ذكى alone, said of a medicine &c., It sharpened the intellect.] = ذكى (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 ذَكَا [q. v. infra]. (Mgh, Mgh, K.) The proper signification of التذكية 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 ذَكَا [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 ذَكَا; last sentence. [See also مُذَكِّقٌ, below.]

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

أَذَكَيْتُ عَلَيْهِ (TA.) — أَذَكَيْتُ عَالِيَةَ الْحَرْبِ 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.)

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

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

ذَكَاة: see ذُكُوَةٌ. = [Also] a subst. (Mgh, Mgh, TA) syn. with تَذْكِيَةٌ (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 ذَكَا, (K, TA, [in the CK ذَكَا,]) which is likewise said to be a simple subst.: (TA: [in the TK, ذَكَا and ذَكَاة are both said to be inf. ns., of which the verb is ذَكَا, 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 وَدْجَانِ [or two external jugular veins], less than which is not lawful; or, accord. to Aboo-Haneefeh, the severing of the windpipe and gullet and one of the وَدْجَانِ; 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 ذَكَاةُ الْجَنِينِ هِيَ ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ [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 ذَكَاةُ أُمِّ الْجَنِينِ ذَكَاةُ لَهْ [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 ذَكَاةُ أُمِّهِ, [i. e., the saying ذَكَاةُ أُمِّهِ,] is a mistake. (Mgh, TA.) — Hence the saying of Moḥammad Ibn-El-Hanafeeyeh, ذَكَاةُ الْأَرْضِ يَبْسُهَا † [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.])

ذُكُوَةٌ (T, TA, &c.) with damm, not ذُكُوَةٌ as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and ذَكِيَّةٌ (S, TA,) also with damm, (TA,) [in the copies of the K ذَكِيَّةٌ,] 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