

IB, it signifies *sheep or goats taken in payment of the صدقة for camels*. (L.) = You also say, *صاروا أوقاصاً* † They became scattered, or dispersed: and *أتانا أوقاص من بني فلان* † There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbād, K:*) *اوقاص* in these cases being a pl., [namely of *وقص*,] like *أسباب*, pl. of *سبب*. (TA.)

وقيصه : }
واقصة : } see موقوص.

أوقص A man (S, Mgh) short in the neck; (S, A, Mgh, K:) naturally so: (TA:) or having the neck inclining and short: (A'Obeyd, TA:) fem. *وقصاة*. (A, TA.) = *خذ أوقص الطريقين* † Take thou the nearer of the two ways: (Ibn-'Abbād, K:*) or shorter thereof. (A, TA.)

موقوص A man (S) having his neck broken: (S, K:) and so *موقوص العنق*: (A:) the fem. is with *ة*: and *واقصة* occurs in the sense of *موقوصة* in a trad. of 'Alee, in which he is said to have given judgment in the case of the *قارصة* and the *قامصة* and the *واقصة*, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. *قرص*, and Mgh,) here, [accord. to those who hold that *وقص* is trans. only,] *واقصة* is like *راضية*, in the phrase *عيسة راضية*; (TA, in art. *قرص* and in the present art.); and is used in the place of *موقوصة* for the sake of agreement in form with the two other epithets: (Mgh, in art. *قرص*, and Mgh:) *واقصة*, also, signifies *having her neck broken*; and its pl. is *وقائص*. (Meyd, as in Freytag's Lex., excepting that the pl. is there written *وقايس*.) You say also *عنق موقوصة* A broken neck. (Mgh.) And *موقوص* is also applied to a camel, signifying, *Become diseased in his back, and without motion*. (Khálid Ibn-Jembeh.)

[وقع, &c.]

See Supplement.]

وكأ

1: see 8.

3. *وكأ على يديه* He leaned upon his hands, or arms. Moḥammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.)

4. *أوكاه* (S, K,) inf. n. *أوكاه*, (S,) He set up for him a thing upon which to recline (*مئكة*.) (S, K.) — *أوكاه*, (in which *ت* is substituted for *و*), inf. n. *أوكاه*, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — *طعنه حتى أوكاه*, (A,) or *ضربه فأكاه*, (S,) † He smote him, (A,) or pierced him, (S,) so that he made him fall in a reclining posture: (S, A, K:*) or, so that he threw him down upon his left side. (K.) — See 3.

5: see 8.

8. *اتكأ* He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Mgh, in art. *تكأ*;) the vulgar know it only in the latter sense: but it signifies *he leaned, rested, or stayed, his back, or his side, against, or upon, a thing*: and he leaned, rested, or stayed, himself in any manner; upon a thing. (IAth, in Mgh, art. *وكأ*.) — *اتكأ على شيء*, (S,) and *توكأ*, (S, K,) and *أوكأ*; (K;) and *تكى*, [in which *ت* is substituted for *و*,] aor. *يتكأ*, inf. n. *تكأ*; (Lth;) and *وكأ*; (CK;) He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — *اتكأ* He reclined upon a cushion, &c. (TA.) — *اتكأ* He made for him [i.e., app., for himself,] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read *اتكأ*.] — *اتكأنا عند فلان* † We ate a repast with, or at the abode of, such a one. (TA.) = *اتكأت* (MF) and *توكأت* (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, *توكؤ الناقة* signifies *تصلفها عند مخاضها*: (TA:) [but it is evident that the right reading is *تصلفها*; and the sense agreeable with the above explanation].

تكأة (in which *ت* is substituted for *و*, TA) A staff, or stick, (K,) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) — One who reclines much. (S, K.) — † A heavy person [app., in disposition]. (TA.)

لا أكل مئكة act. part. n. of 8. — *لا أكل مئكة* I (said Moḥammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] "inclining on one side," as the vulgar among students imagine. (K.)

مئكة A place in which one reclines: (S:) a chamber, or sitting-room. (Akh, S.) — That upon which one leans, or reclines, in eating, drinking, or talking. (Zj.) — † Food, or a

repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See *مئكة*.] It is said to have this last meaning in the Kṛ. xii. 31. (TA.)

وكب

1. *وكب*, aor. *يكب*, inf. n. *وكوب* (K) and *وكبان* (S) and *وكب* (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See *موكب* = *وكب* He (an antelope) proceeded at a quick pace, (IKṭt,) [and with long steps: see *وكوب*]. [Thus the verb bears two contr. significations.] Hence the word *موكب* (IKṭt) [as meaning "a certain mode, or manner, of walking, &c."]. = *وكب*, inf. n. *وكب*, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — *وكب على الأمر*, and *واكب*, (in a copy of the S, *واكب*, which is also mentioned in the sense here following by IKṭt and IM, as stated in the TA,) He hept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) = *وكب*; and *وكب* inf. n. *توكيب*; It (a date) became black when ripe: (K:) or *وكب* signifies, as below, "it (the skin, or a garment,) was dirty, or filthy;" and *وكب*, it (a grape) became black: (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed *لَفٌّ وَنَشْرٌ مُرْتَبٌ*:) or the latter verb signifies *it* (a grape or a date) showed some degree of blackness. (Az.) See *موكب*. — *وكب*, aor. *يوكب*, inf. n. *وكب*, It (the skin, or a garment,) was dirty, or filthy. (TA.) See *وكب*.

2. *وكب*, inf. n. *توكيب*, [app., He pursued a middle or just, way with respect to the *صرار*; which is a cord, or a piece of rag, that is bound over a she-camel's udder, or teats, to prevent her young one from sucking her]. (K: the inf. n. is explained by the words *المقاربة في الصرار*: written in the TA *الاصرار*; to which is there added, with kesr.) — See 1.

3. *واكبهم* (inf. n. *مواكبة*, TA,) He marched, or journeyed, or kept pace, with them; syn. *سأيرهم*: or he hastened with them, and strove to be before them; syn. *بادرهم*: (K:) or he rode with them (S, K) in their *موكب* [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) — See 1.

4. *واكب* He (a camel) kept to the mode of walking, &c.,] or kept with [the kind of procession, called] a *موكب*. (ISK, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, he kept with the procession of riders or camels; for which,