

heaviness, or dulness, of hearing: (Msb, TA:) or deafness; entire loss of hearing. (K, TA.) See 1.

وقْر *A load*, (S, A, Msb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Msb;) or mostly of a mule and of an ass; that of a camel being mostly termed وَسْقٌ: (S, TA:) or a heavy load: (A, K:) or a weight that is carried upon the back or head: (TA:) pl. أَوْقَارٌ. (A, K.) You say, جَاءَ يَحْمِلُ وَقْرَهُ *He came carrying his load* [&c.]. (S.)

وقْرٌ, or وقْرٌ: see مَوْقُورٌ.

أُذُنٌ وَقْرَةٌ: see مَوْقُورٌ.

مَوْقُرٌ: see وقْرٌ.

وَقَارٌ *Gravity, staidness, steadiness, calmness*; syn. رَزَانَةٌ, (S, Msb, K,) and حِلْمٌ, (S, Msb,) and سَكِينَةٌ, and وَدَاعَةٌ; (L, TA;) and تَيَقُّورٌ is syn. with وَقَارٌ [in this sense], (S, K,) of the measure وَقْعٌ, (K,) originally وَيَتَوَرُّ, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with تَوَقُّيرٌ. (TA.) El-'Ajjāj says,

فَإِنْ يَكُنْ أُمْسَى الْبَلَى تَيَقُّورِي

i. e. اُمْسَى وَقَارِي. [And if wear, or waste, hath become the cause of my gravity, &c.: or, if it be syn. with تَوَقُّيرِي, the cause of making me still, or quiet]. (S, TA.) Some make it to be of the measure تَفْعُولٌ, like تَذَنُّوبٌ, &c. (TA.) — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رَجُو.]) — See also وَقُورٌ.

وقُورٌ (S, A, K) and وَقَارٌ, and وَقْرٌ, (K,) or وَقْرٌ, (L,) and مَتَوَقَّرٌ, (TA,) *Grave; staid; sedate; calm*: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وَقُورٌ, (A, TA,) applied to men, (A,) and to women. (TA.)

وقِيرٌ *Heavily burdened with debt*. (TA.) — مَوْقُورٌ: see أَذُنٌ وَقْرَةٌ.

جَنَانٌ وَقِرٌ *A heart which fright does not make to flutter*. (A.)

وقَارٌ: see تَيَقُّورٌ.

مَوْقُرٌ [Laden;] *having a load*: or [heavily laden;] *having a heavy load*: [as also مَوْقُورٌ:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet مَوْقُورَةٌ, meaning, *bearing a heavy burden*. (Fr, S, TA.) You say also وَقْرِي دَابَّةٌ, meaning مَوْقُورَةٌ [A beast of carriage laden: or heavily laden]: (K:) but ISd holds that وَقْرِي is used ellipti-

cally, for ذَاتُ وَقْرِي, and is an inf. n., of the measure نَعْلِي, like حَلَقِي and غَفْرِي. (TA.) [مَوْقُورٌ, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — نَخْلَةٌ مَوْقُورَةٌ, (S, A, K,) and مَوْقُورَةٌ, (S, K,) and مَوْقُرٌ, (S, A, K,) like as one says, امْرَأَةٌ حَامِلٌ, (S,) and مَوْقُرٌ, which is anomalous, (S, K,) and مِيقَارٌ, (K,) and مَوْقُورَةٌ, (A,) and مَوْقُورَةٌ, (K,) A palm-tree laden, or heavily laden, with fruit; (A, K;) *abounding in fruit*: (S:) pl. مَوَاقِرُ [of the first, second, third, and fourth,] مَوَاقِيرُ, (S, K,) and [of مِيقَار and مَوْقُورَة,] مَوَاقِيرُ. (A.) — See also وَقِيرٌ.

مَوْقُرٌ, and with ة: see مَوْقُرٌ.

نَخْلَةٌ مَوْقُورَةٌ pass. part. n. of 2, q. v. — see مَوْقُرٌ.

مَوْقُورٌ, and with ة: see مَوْقُرٌ. = A man [dull of hearing: or deaf. (S.)] And أَذُنٌ مَوْقُورَةٌ *An ear dull of hearing: or deaf*: (ISk, A, TA:) as also وَقْرَةٌ, (A,) or وَقِيرَةٌ. (TA.)

مِيقَارٌ: see مَوْقُرٌ.

مَتَوَقَّرٌ: see مَوْقُرٌ.

وقص

1. وَقَصَّ عُنُقَهُ, (Ks, S, K,) and أَلْشَى, (A'Obeyd, TA,) aor. يَقْصُ, (Ks, S, K,) inf. n. وَقْصٌ, (Ks, S, Mgh,) *He broke his neck*, (Ks, S, Mgh, K,) and the thing. (A'Obeyd, TA.) You say also, وَقَصَّتْ بِهِ رَاحِلَتُهُ [His riding-camel, or she-camel, broke its neck]: (S, K:) like as you say, خَذَّ وَقَصَّتْ, (S:) and خَذَّ بِالْخِطَامِ and الْخِطَامُ *The she-camel threw her rider and broke his neck*. (Msb.) And وَقَصَّ *He had his neck broken*; (S, K:) said of a man: (S:) [and also] said of a camel, signifying, *he became diseased in his back, and without motion*: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembeh.) And وَقَصَّتْ رَأْسَهُ *I pressed, or squeezed, his head*; sometimes meaning, *so as to break the neck*. (TA.) — [Hence,] وَقَصَّ الدَّيْنُ عُنُقَهُ *Debt [oppressed him as though it] broke his neck*. (TA.) — [Hence also,] الْفَرَسُ يَقْصُ الْإِكَامَ *The horse bruises the hills, or rising grounds*: (S, K:) or *breaks the summits thereof*: (A:) and in like manner one says of a she-camel. (TA.) — You say also, وَقَصَّ بِذَنبِهَا فَتَقَصَّ الدَّابَّةُ تَذَبُّ بِذَنبِهَا فَتَقَصَّ *The beast of carriage beats off from her with her tail, and kills, the flies*. (TA.) = وَقَصَّتِ الْعُنُقُ *The neck broke*: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وَقَصَّتْ, using the pass. form. (TA.) = وَقَصَّ, (S, K,) aor. يَقْصُ, (S, K,) inf. n. وَقْصٌ, (S, A, Mgh, K,) *He (a man, S) was short in the neck*. (S, A, Mgh, K.)

2. وَقَصَّ عَلَى نَارِهِ, (S, A,) inf. n. تَوَقُّصٌ, (TA,) *He threw fragments, or broken pieces, of sticks upon his fire*: (S, A:) or *he broke in pieces sticks upon his fire*. (TA.)

4. اَوْقَصَ *He (God) made him to be short in the neck*. (S, K.)

5. تَوَقَّصَ *He went a pace between that called العُنُقُ and that called الخَبَبُ*; (K;) falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخَبَبُ, excepting that they were nearer to the ground, and throwing himself [forward]: (AO:) or *he trod vehemently in going*, (K, TA,) with short steps, (TA,) as though breaking what was beneath him: (K, TA:) or *he (a horse) bounded* (Aq, S, A) in his running, (Aq,) making short steps, (Aq, S, A,) as though breaking his steps. (A.) You say, مَرَّ فُلَانٌ يَتَوَقَّصُ بِهِ فَرَسُهُ *Such a one passed along, his horse bounding, and making short steps, with him*. (S.)

6. تَوَاقَصَ *He made himself like, or imitated, him who is short in the neck*: (K:) said of a man. (TA.) Hence, عَلَى بُرْدَتِهِ كَيْ لَا تَوَاقَصَ *He bent and shortened himself to hold on his بُرْدَةٌ with his neck, that it might not fall*. (TA, from a trad.)

وقْصٌ: see what next follows.

وقْصٌ *Fragments, or broken pieces, of sticks, which are thrown upon, (S,) or into, (K,) a fire*: (S, K:) or *small pieces of fire-wood with which a fire is made to burn more vehemently*; (A, TA;) as also وَقْصٌ: so, says Abou-Turáb, I heard Mubtekir say. (TA.) = Also, sing. of أَوْقَاصٌ, as used in relation to the [tax called فَرِيضَةٌ; signifying] *What is between one فَرِيضَةٌ and the next فَرِيضَةٌ*: (S, K:) as, for instance, when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten: thus, what is between the five and the ten is termed وَقْصٌ: (S:) sometimes pronounced وَقْصٌ: (Msb:) and in like manner, شَنْقٌ: (S:) or (accord. to some of the learned, S) وَقْصٌ relates to bulls and cows particularly, (S, Mgh, Msb,) or to these and to sheep and goats, (Msb,) and شَنْقٌ [q.v.] to camels: (S, Mgh, Msb:) both signifying *what is between one فَرِيضَةٌ and the next*: (S, Mgh, Msb:*) or, accord. to Abou-Amr, (Mgh, L,) i. e. Esh-Sheybáne, (L,) وَقْصٌ signifies camels for which it is incumbent to give sheep or goats in payment of the فَرِيضَةُ, (Mgh, L,) when the camels are between five and twenty in number; (L;) but some disapprove of this: (Mgh, L:) accord. to