

having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away: (Lth, TA:) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed *اَقْعَاة* [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

وَفَر and *وَفَر* *Haste*: pl. (of the latter, TA,) *اَوْفَار*. (S, K.) You say, *نَحْنُ عَلَى اَوْفَارٍ*, (S, K.) and *عَلَى وَفَرٍ*, (K,) *We are in haste*: (K:) or *we are on a journey*; [like *اَوْفَادٍ*;] *the time of our journeying has come*. (S, TA.) And *عَلَى وَفَرٍ*, and *لَقِيْتُهُ عَلَى اَوْفَارٍ*, *I found him in a state of haste*: (Az, TA:) or *preparing [his apparatus for travel]*. (M, TA.)

وَفَر: see *وَفَر*.

وَفَرَة *An upright posture in sitting, so that one is not at his ease*. (Lth, TA.) See 10.

مُتَوَفِّر *Turning over and over upon the bed, scarcely sleeping*: (K, TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn 'Abbād. (TA.)

مُسْتَوْفِر act. part. n. of 10, q. v. One says, *اِطْمِئِنَّ فَاَيْتِي اَرَاكَ مُسْتَوْفِرًا* [Be thou at ease, for I see thee to be sitting in an upright and uneasy posture]. (TA.)

وفض

1. *وَفَض*, (A, Mgh, K,) aor. *يَفِض*, (K,) inf. n. *وَفَض*, (A, K) and *وَفَض*, (Lth, K;) and *اَوْفَض*, (S, Mgh, K,) and *اِسْتَوْفَض*, (S, K;) *He ran*: (A, Mgh, K:) *he hastened, or went quickly*. (S, A, Mgh, K.) Hence, in the Kur. [lx. 43,] *كَانَ لَهُمْ اِنِى نَصَبُ يَوْفُضُونَ*, or *نَصَب*, *As though they were hastening, or going quickly, to a thing set up for worship*. (Fr, S, TA.) You say also *وَفَضَتِ الْاِبِلُ* *The camels hastened, or went quickly*: (M:) or *went the pace termed خَبَب*. (Khaleefeh El-Hoseynce.) And *The camels became dispersed*: (AA:) and *اِسْتَوْفَضَت* they became dispersed (K, TA) in their pasturing. (TA.)

4. *اَوْفَض*: see 1, in two places. = Also, *He made a she-camel to go the pace termed خَبَب*; as also *اَوْضَف*. (Khaleefeh El-Hoseynce.) And *He dispersed camels*. (The same, and K.) See also 10. = *اَوْضَفَ لَهُ* *He spread for him a carpet, or the like, by which to preserve himself from the ground*; (K, TA;) as also *اَوْضَم*. (TA.)

10. *اِسْتَوْفَض*: see 1, in two places. = Also, *He required, or commanded, another to hasten, or be quick, or he hastened, hurried, or urged, him*. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) — *He drove away* (S, M, K) camels, or an ostrich; as also *اَوْضَف*: (M:) *he drove away, or expelled, another*

from his country: (M:) *he banished him*. (Mgh, K.)

وَفَض (S, M, K,) and *وَفَض* (M, K) *Haste*: (S, M, K:) [like *وَفَر* and *وَفَر*:] pl. *اَوْفَار*. (K.) You say, *جَاءَ عَلَى وَفَضٍ*, and *وَفَضٍ*, and *لَقِيْتُهُ عَلَى اَوْفَارٍ*, *He came in haste*. (M.) And *اَوْفَارٍ* *I found him in a state of haste*: (S, K:) like *اَوْفَارٍ*. (S.)

وَفَض: see *وَفَض*, in two places.

وَفَضَة *A pastor's [bag of the kind called] خَرِيْطَة*, for his implements and provisions, (M, K,) which he carries therein. (M.) — And hence, as being likened thereto, (M,) *A [quiver of the kind called] جَعْبَة*, (M, K,) or a thing like the *جَعْبَة*, (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the *جَعْبَة*, having its upper and lower parts of equal size: the *جَعْبَة* is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISH:) pl. *وَفَاض* (S, M, A, K) and *وَفَضَات*. (A, TA.) — Also, *A thing like a quiver (كِنَانَة)*, (Fr, M,) of small size, (Fr,) in which a man of the class called *اَوْفَار* puts his food. (Fr, M.) — Also, *The small depression between the two mustaches, beneath the nose*, (K, TA,) of a man. (TA.)

اَوْفَار *Parties of men*: (A'Obeid, S, K:) a mixed multitude: (A'Obeid, M, K:) from *وَفَضَتِ الْاِبِلُ* meaning “the camels became dispersed.” (AA:) or *poor, weak, defenceless people*: (L:) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the *اَصْحَابُ الصُّفَّة*: (A'Obeid, S, K:) or a company of whom every one has a *وَفَضَة* for his food, (Fr, M, K,) i. e. a thing resembling a *كِنَانَة*, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeid (TA) [and by ISd]: or *اَهْلُ الصُّفَّة* applies to the persons called *الصُّفَّة*, (M,) who were a mixed multitude (A'Obeid, M) from various tribes, (A'Obeid,) consisting of ninety-three men. (TA.) [See *صُفَّة*.]

مِيفَاض *Going quickly, or swiftly*; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.)

مُسْتَوْفِض *Going quickly, or hastening, by reason of fright*; (A;) or *running away by reason of fright*; as though desiring his *وَفَض*, or running: (Sgh:) or *frightened*. (TA.)

[وقف, &c.]

See Supplement.]

وقب

1. *وَقَبَ الظَّلَامُ* *The darkness came in upon the people*. (S, K.) — So in the verse of the Kur. [exiii. 3,] *وَمِنْ شَرِّ غَاسِقِيْ إِذَا وَقَبَ* And from

the mischief of night when it cometh in upon men; (S;) [for other explanations see *غَاسِقِيْ* in art.

وَقُوب and *وَقُوب*, (inf. n. *وَقَب* and *وَقُوب*, K,) *The sun set*: (S, K:) *entered its place* [of setting.] (S.) — *وَقَبَ الْقَمَرُ*, (inf. n. *وَقُوب*, TA,) *The moon entered upon a state of eclipse*; (K;) *entered into the cone-shaped shade of the earth*. (TA.) — *وَقَبَتْ عَيْنَاهُ* (and simply *وَقَب*, TA,) *His eyes became sunk, or depressed, in his head*. (S.) — *وَقَبَ*, aor. *يَقِبُ*, inf. n. *وَقَب* and *وَقِبَ*, (S.) *He (a horse) made a sound with his prepuce*: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying “the sounding of a horse's prepuce:”] or *made a sound by the motion of his penis in its prepuce*. (TA.) — *وَقَبَ*, aor. *يَقِبُ*, inf. n. *وَقَب* *It (a thing) entered*: (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly *وَقُوب*, because the verb is intrans.: accord. to some, it signifies *he, or it, entered into a وَقَب*, q. v.; and in the K, *وَقَب* is given as the inf. n. of the verb in this sense. (TA.) [In the CK, *وَقَب* is put by mistake for *وَقَب*.] — *وَقَبَ*, [aor. *يَقِبُ*,] inf. n. *وَقِبَ* and *وَقُوب*, *He, or it, became absent, hidden, or concealed*. (K.) — *وَقَبَ* [aor. *يَقِبُ*,] inf. n. *وَقِبَ*, *He, or it, came; approached; advanced*. (K.)

4. *اَوْقَبَ النَّخْلُ* *The palm-tree became rotten in the fruit-bearing stalks of its racemes*. (TA.) — *اَوْقَبَ* *He (K), or it, (a people, S,) hungered; suffered hunger*. (S, K.) — *اَوْقَبَ شَيْئًا*, (inf. n. *اِيقَاب*, TA,) *He put a thing into a وَقْبَة*, q. v.: (Fr, S, K:) or, as in some Lexicons, *into a وَقَب*. (TA.)

وَقْب *A small hollow, or cavity, (نُقْرَة), in which water collects, in a mountain*: (S:) or in a rock: as also *وَقْبَة*: (K:) or, accord. to some, *وقب* is a coll. gen. n., of which *وقبة* is the n. un.: (MF:) pl. *اَوْقَاب*: (TA:) or *وَقَب*, accord. to the K, (but accord. to the TA *وَقْبَة*), signifies *what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth*, (K,) in which the rain-water stagnates. (TA.) — *The cavity, or socket, of the eye*: (S:) *any cavity, or socket, in the body*; as that of the eye, and that of the shoulder-blade: (K:) pl. *وَقُوب* and *وَقَاب*. (TA.) — *The pit, or cavity, above the eye of a horse*: (K:) pl. *وَقُوب* and *وَقَاب*. (TA.) — *The hole into which enters the axle of a pulley*. (K.) — See also *وَقْبَة*. = *Stupid; foolish; of little sense*: (S, K:) like *وَعْب*: (S:) an epithet of a man: pl. *اَوْقَاب*: (K, TA:) fem. with *ة*. (TA.) — So in the following trad. of El-Ahnaf: *اِبَاكُمُ وَحِمِيَّةُ الْاَوْقَابِ* [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For *الْاَوْغَاب*, another relation substitutes *الْاَوْقَاب*, meaning the same, or weak persons. (TA.)