

IB, it signifies *sheep or goats taken in payment of the صدقة* for camels. (L.) = You also say, *صَارُوا أَوقَاصًا* + They became scattered, or dispersed: and *أَتَانَا أَوقَاصٌ مِنْ بَنِي فُلَانٍ* + There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbād, K:\*) *أوقاص* in these cases being a pl., [namely of وَقَصَ,] like سَبَب, pl. of سَبَب. (TA.)

وَقِصَّةٌ :  
وَأَقِصَّةٌ : } see مَوْقُوصٌ.

*أَوْقَصَ* 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. *وَقِصَّةٌ*. (A, TA.) = *خَذَ أَوقَصَ الطَّرِيقَيْنِ* (A, TA.) = Take thou the nearer of the two ways: (Ibn-'Abbād, K:\*) or shorter thereof. (A, TA.)

*مَوْقُوصٌ* A man (S) having his neck broken: (S, K:) and so *مَوْقُوصُ الْعُنُقِ* (A:) the fem. is with ة: and *وَأَقِصَّةٌ* occurs in the sense of *مَوْقُوصَةٌ* in a trad. of 'Allee, in which he is said to have given judgment in the case of the قَارِصَةِ and the قَامِصَةِ and the *وَأَقِصَّةٌ*, 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 *وَقَصَ* is trans. only,] *وَأَقِصَّةٌ* is like *رَاضِيَةٌ*, in the phrase *عَيْشَةٌ رَاضِيَةٌ*; (TA, in art. *قرص* and in the present art. ;) and is used in the place of *مَوْقُوصَةٌ* for the sake of agreement in form with the two other epithets: (Mgh, in art. *قرص*, and Mgh:) *وَقِصَّةٌ*, also, signifies *having her neck broken*; and its pl. is *وَقَائِصٌ*. (Meyd, as in Freytag's Lex., excepting that the pl. is there written *وَقَائِصٌ*.) You say also *عُنُقٌ مَوْقُوصَةٌ* A broken neck. (Mgh.) And *مَوْقُوصٌ* is also applied to a camel, signifying, *Become diseased in his back, and without motion*. (Khālid Ibn-Jembeh.)

[وقع, &c.]

See Supplement.]

وكأ

1: see 8.

3. *وَأَكَا عَلَى يَدَيْهِ* 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. *أَوَكَاهُ*, (S, K,) inf. n. *أَوَكَا*, (S,) He set up for him a thing upon which to recline (*مَتْنًا*). (S, K.) — *أَتَكَاهُ*, (in which ت is substituted for و,) inf. n. *أَتَكَا*, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — *طَعَنَهُ حَتَّى أَتَكَاهُ*, (A,) or *ضَرَبَهُ فَأَتَكَاهُ*, (S,) *أَوَكَاهُ*, (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. *أَتَكَا* He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Mgh, in art. *تَكَ*;) 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. *وَكَا*.) — *أَتَكَا عَلَى شَيْءٍ*, (S,) and *تَوَكَّأَ*, (S, K,) and *أَوَكَا*, (K;) and *تَوَكَّأَ*, [in which ت is substituted for و,] aor. *يَتَكَّأُ*, inf. n. *يَتَكَّأُ*; (Lth;) and *وَكَا*, (CK;) He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — *أَتَكَا* He reclined upon a cushion, &c. (TA.) — *أَتَكَا* 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 *أَتَكَا*.] — *أَتَكْنَا عِنْدَ فُلَانٍ* + We ate a repast with, or at the abode of, such a one. (TA.) = *أَتَكْنَا* (MF) and *تَوَكَّأْنَا* (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, *تَوَكَّأْنَا* signifies *تَصَلَّيْنَا* (TA:) [but it is evident that the right reading is *تَصَلَّيْنَا*; and the sense agreeable with the above explanation].

*تَكَأَ* (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.)

*لَا أَكُلُ مَتْنًا* act. part. n. of 8. — *لَا أَكُلُ مَتْنًا* 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.)

*مَتْنًا* 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 *مَتْنًا*.] It is said to have this last meaning in the K. xii. 31. (TA.)

وكب

1. *وَكَبَ*, aor. *يَكِبُ*, inf. n. *وَكُوبٌ* (K) and *وَكَبَ* (S) and *وَكَبَ* (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 *مُوكِبٌ* = *وَكَبَ* He (an antelope) proceeded at a quick pace, (IKt,) [and with long steps: see *وَكُوبٌ*]. [Thus the verb bears two contr. significations.] Hence the word *مُوكِبٌ* (IKt) [as meaning "a certain mode, or manner, of walking, &c."]. = *وَكَبَ*, inf. n. *وَكَبَ*, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — *وَكَبَ عَلَى الْأَمْرِ*, and *وَكَبَ*, (in a copy of the S, *واكب*, which is also mentioned in the sense here following by IKt and IM, as stated in the TA,) He hept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) = *وَكَبَ*; and *وَكَبَ* inf. n. *تَوَكَّبَ* It (a date) became black when ripe: (K:) or *وَكَبَ* signifies, as below, "it (the skin, or a garment,) was dirty, or filthy;" and *وَكَبَ*, 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 *مُوكِبٌ* = *وَكَبَ*, aor. *يُوكِبُ*, inf. n. *وَكَبَ*, It (the skin, or a garment,) was dirty, or filthy. (TA.) See *وَكَبَ*.

2. *وَكَبَ*, inf. n. *تَوَكَّبَ*, [app., He pursued a middle or just, way with respect to the صِرَار; 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 *الْمَقَارَبَةُ فِي الصِّرَارِ*: written in the TA *الإصرار*; to which is there added, with kesr.) — See 1.

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

4. *أَوَكَبَ* He (a camel) kept to the mode of walking, &c., or kept with [the kind of procession, called] a *مُوكِبٌ*. (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,