

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 اُقْعَاة [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

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

وَفَز: see وَفَز.

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

مُتَوَفِّزٌ 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.)

مُسْتَوْفِزٌ act. part. n. of 10, q. v. One says, اُطْمِئِنِّ فَاَيْتِي اُرَاكَ مُسْتَوْفِزًا [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. يَفِضُ, (K,) inf. n. وَفَض (A, K) and وَفَض; (IDrd, K;) and اَوْفَض (S, Mgh, K,) and اُسْتَوْفَض (S, K;) He ran: (A, Mgh, K:) he hastened, or went quickly. (S, A, Mgh, K.) Hence, in the Kur. [lxx. 43.] كَانَهُمْ اِلَى نَصَبٍ يَوْفُضُونَ, or نَصَبٍ, 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-Hoseyne.) And The camels became dispersed: (AA:) and اُسْتَوْفَضَتْ 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-Hoseyne.) And He dispersed camels. (The same, and K.) See also 10. = اَوْفَضَ 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. اُسْتَوْفَض: 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 اَوْفَض: (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 وَفَز and وَفَز: pl. اَوْفَاز. (K.) You say, وَفَضَ عَلَى وَفَضٍ, and وَفَضَ, and اَوْفَازٍ, He came in haste. (M.) And اَوْفَازٍ عَلَى اَوْفَازٍ, I found him in a state of haste: (S, K:) like اَوْفَاز. (S.)

وَفَض: see وَفَض, in two places.

وَفَضَةٌ A pastor's [bag of the kind called] خَرِيطَةٌ, 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] جَعْبَةٌ, (M, K,) or a thing like the جَعْبَةُ, (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the جَعْبَةُ, having its upper and lower parts of equal size: the جَعْبَةُ 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 وَفَاضَات. (A, TA.) — Also, A thing like a quiver (كِنَانَةٌ), (Fr, M,) of small size, (Fr,) in which a man of the class called اَوْفَاض puts his food. (Fr, M.) — Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.)

اَوْفَاضٌ Parties of men: (A'Obeyd, S, K:) a mixed multitude: (A'Obeyd, 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 الصَّفَةِ: (A'Obeyd, S, K:) or a company of whom every one has a وَفَضَةٌ for his food, (Fr, M, K,) i. e. a thing resembling a كِنَانَةٌ, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or اَهْلُ الصَّفَةِ applies to the persons called اَوْفَاض, (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See صَفَةٌ.]

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

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

[وقف, &c.]

See Supplement.]

وقب

1. وَقَبُ الظَّلَامِ The darkness came in upon the people. (S, K.) — So in the verse of the Kur. [cxiii. 3.] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ And from

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

وَقُوبٌ and وَقَبٌ (inf. n. وَقَبٌ and وَقُوبٌ, K,) The sun set: (S, K:) entered its place [of setting.] (S.) — وَقَبُ الْقَمَرِ (inf. n. وَقُوبٌ, TA,) The moon entered upon a state of eclipse; (K:) entered into the cone-shaped shade of the earth. (TA.) — وَقَبَتْ عَيْنَاهُ (and simply وَقَبٌ, TA,) His eyes became sunk, or depressed, in his head. (S.) — وَقَبٌ and وَقِبٌ (inf. n. يَقِبُ, aor. يَقِبُ, TA,) 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.) — وَقَبٌ aor. يَقِبُ, inf. n. وَقَبٌ 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 وَقُوبٌ, because the verb is intrans.: accord. to some, it signifies he, or it, entered into a وَقَبٌ, q. v.; and in the K, وَقَبٌ is given as the inf. n. of the verb in this sense. (TA.) [In the CK, وَقَبٌ is put by mistake for وَقِبٌ.] — وَقِبٌ [aor. يَقِبُ,] inf. n. وَقِبٌ and وَقُوبٌ, He, or it, became absent, hidden, or concealed. (K.) — وَقَبٌ [aor. يَقِبُ,] inf. n. وَقِبٌ, 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 (K,) or it, (a people, S,) hungered; suffered hunger. (S, K.) — اَوْقَبَ شَيْئًا (inf. n. اِيقَابٌ, TA,) He put a thing into a وَقْبَةٌ, q. v.: (Fr, S, K:) or, as in some Lexicons, into a وَقَبٌ. (TA.)

وَقْبٌ A small hollow, or cavity, (نُقْرَةٌ,) in which water collects, in a mountain: (S:) or in a rock: as also وَقْبَةٌ: (K:) or, accord. to some, وَقَبٌ is a coll. gen. n., of which وَقْبَةٌ is the n. un.: (MF:) pl. اَوْقَابٌ: (TA:) or وَقَبٌ, accord. to the K, (but accord. to the TA وَقْبَةٌ,) 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. وَقُوبٌ and وَقَابٌ. (TA.) — The pit, or cavity, above the eye of a horse: (K:) pl. وَقُوبٌ and وَقَابٌ. (TA.) — The hole into which enters the axle of a pulley. (K.) — See also وَقْبَةٌ. = Stupid; foolish; of little sense: (S, K:) like وَقِبٌ (S:) an epithet of a man: pl. اَوْقَابٌ: (K, TA:) fem. with ة. (TA.) — So in the following trad. of El-Aḥnaf: اِيَّاكُمْ وَحِمِيَّةُ الْاَوْقَابِ [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For الْاَوْغَابِ, another relation substitutes الْاَوْقَابِ, meaning the same, or weak persons. (TA.)