

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

وَقْرٌ *A load*, (S, A, Mṣb, 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; (Mṣb;) 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.)

وَقْرٌ, or وَقَرٌ: see وَقُورٌ.

أُذُنٌ وَقْرَةٌ: see مَوْقُورٌ.

مَوْقِرٌ: see وَقْرَى.

وَقَارٌ *Gravity, staidness, steadiness, calmness*; syn. رَزَانَةٌ, (S, Mṣb, K,) and حَلْمٌ, (S, Mṣb,) and سَكِينَةٌ, and وِدَاعَةٌ; (L, TA;) and تَيَقُّورٌ is syn. with وَقَارٌ [in this sense], (S, K,) of the measure فَيَعُولٌ, (K,) originally وَيَتَقُورُ, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with تَوَقُّيرٌ. (TA.) El-Ajzāj says,

• فَإِنْ يَكُنْ أُمْسَى الْبِلَى تَيَقُورِي •

i. e. اُمْسَى وَقَارِي. [And if weur, 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 تَذَنُوبٌ, &c. (TA.) — Also, The greatness, or majesty, of God: as in the Kṣur. lxxi. 12. (S. [See 1, in art. رَجُو.]) — See also وَقُورٌ.

وَقُورٌ (S, A, K) and وَقَارٌ, and وَقَرٌ, (K,) or وَقَرٌ, (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, وَقَرٌ, (A, TA,) applied to men, (A,) and to women. (TA.)

وَقِيرٌ! *Heavily burdened with debt*. (TA.) — مَوْقُورٌ: see أُذُنٌ وَقْرَةٌ.

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

وَقَارٌ: see تَيَقُّورٌ.

مَوْقِرٌ [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 وَقْرَى دَابَّةٌ, meaning مَوْقُورَةٌ [A beast of carriage laden: or heavily laden]: (K:) but ISd holds that وَقْرَى is used ellipti-

cally, for ذَاتٌ وَقْرَى, and is an inf. n., of the measure فَعْلَى, like حَلَقَى and عَقْرَى. (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 مَوْقِرَةٌ, (S, K,) and مَوْقِرٌ, (S, A, K,) like as one says, إِمْرَأَةٌ حَامِلٌ, (S,) and مَوْقِرٌ, which is anomalous, (S, K,) and مِيقَارٌ, (K,) and مَوْقُورَةٌ, (A,) and مَوْقِرَةٌ, (K,) *A palm-tree laden, or heavily laden, with fruit*; (A, K;) *abounding in fruit*: (S:) pl. [of the first, second, third, and fourth.] مَوَاقِرٌ, (S, K,) and [of مِيقَارٌ and مَوْقُورَةٌ.] مَوَاقِيرٌ. (A.) — See also وَقِيرٌ.

مَوْقِرٌ, and with ة: see مَوْقِرٌ.

نَخْلَةٌ مَوْقِرَةٌ: see مَوْقِرٌ. مَوْقِرٌ pass. part. n. of 2, q. v. —

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

مِيقَارٌ: see مَوْقِرٌ.

مَوْقِرٌ: see مَوْقِرٌ.

وقص

1. وَقَصَّ عُنُقَهُ, (Ks, S, K,) and الشَّىءُ, (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, *broke its neck*: (S, K:) like as you say, خَذَّ وَقَصَّتْ بِهِ رَاحِلَتُهُ [His riding-camel, or she-camel, broke its neck]: (S, K:) and خَذَّ بِالْحِطَامِ and خَطَامٌ الخَطَامُ *The she-camel threw her rider and broke his neck*. (Mṣb.) 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-Jembel.) And وَقَصَّتْ رَأْسَهُ *I pressed, or squeezed, his head*; sometimes meaning, *so as to break the neck*. (TA.) — [Hence,] الْفَرَسُ وَقَصَّ دَيْنَهُ *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 فَتَقْصُ *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,)

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

5. توقص *He went a pace between that called العنق and that called الخبب*; (K:) *falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخبب, 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* (Aṣ, S, A) in his running, (Aṣ,) making short steps, (Aṣ, S, A,) as though breaking his steps. (A.) You say, مَرَّ فُلَانٌ يَتَوَقَّصُ بِهِ فَرَسَهُ *Such a one passed along, his horse bounding, and making short steps, with him*. (S.)

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

وقص: see what next follows.

وقص *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 وَقَشَّ: 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: (Mṣb:) and in like manner, شَنْقٌ: (S:) or (accord. to some of the learned, S) وَقْصٌ relates to bulls and cows particularly, (S, Mgh, Mṣb,) or to these and to sheep and goats, (Mṣb,) and شَنْقٌ [q. v.] to camels: (S, Mgh, Mṣb:) both signifying *what is between one فَرِيضَةٌ and the next*: (S, Mgh, Mṣb:*) 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 صدقة*, (Mgh, L,) *when the camels are between five and twenty in number*; (L;) but some disapprove of this: (Mgh, L:) accord. to