

men, and remoteness of hearts from feelings of love or affection; from **وَحْشٌ** signifying "a wild beast," or "wild beasts, of the desert:" (Mṣb:) *unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness*: [in all the above senses] *contr. of أُنْسٌ*. (T, S, A, K, in art. أُنْسٌ.) [Hence, **لَيْلَةُ الْوَحْشَةِ** *The night of loneliness, &c.*; the first night after burial: also called **لَيْلَةُ الْوَحْدَةِ**, q. v.] You say, **فِي تَرْكُتِهِ** *I left him in loneliness, or solitude.* (TK.) And **أَخَذَتْهُ الْوَحْشَةُ** *Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him.* (TA.)

**وَحْشِيٌّ** [Of, or belonging to, or relating to, the desert: and hence, *wild; untamed; undomesticated; uncivilized; unfamiliar*: and often used as an epithet in which the quality of a subst. is predominant]: see **وَحْشٌ**, in three places: i. q. **أَهْلِيٌّ**; (S, Mṣb, art. حَوْشٌ) *contr. of حَوْشِيٌّ*. (TA, in art. اهل.) — **كَلَامٌ وَحْشِيٌّ** i. q. **حَوْشِيٌّ**, q. v. (S, A, art. حَوْشٌ) and in like manner, (نوع 13th) **حَوْشِيَّةٌ** i. q. **نَفْطَةٌ وَحْشِيَّةٌ** — The right side of anything: (AZ, AA, S, K, &c.) or the left side (Aṣ, S, A, K,) of anything. (Aṣ, S.) [For more full explanations of this term, and its *contr. اِنْسِيٌّ*, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce **دَفٌّ**.] Of the arm or hand, and of the leg or foot, The back; **اِنْسِيٌّ** signifying the side that is towards the man: (S:) or of the foot, the former means [the outer side, or] the side that is the more remote from the other foot; the latter being the *contr.*, or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA.) The back; and **اِنْسِيٌّ**, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And **الجَانِبُ الْوَحْشِيُّ** signifies the same as **الْوَحْشِيُّ**. (IAṣr.) — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the **تَيْنٌ**,] and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — **رِيحٌ وَحْشِيَّةٌ** [or **وَحْشِيَّةٌ**] A wind that enters one's clothes, by reason of its vehemence. (K.)

**وَحْشَانٌ**, applied to a man, *Sad; sorrowful*: pl. **وَحْشَانِيٌّ**. (K.)

**وَحْشِيٌّ**: see **وَحْشٌ**, (of which it is a quasi-pl. n.,) in two places: — and see **وَحْشِيٌّ**.

**مُوحِشٌ**: see **وَحْشٌ**, first sentence, and near the end.

**أَرْضٌ مُوحِشَةٌ** A land having, (Fr, S, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, S, A, K.) [See **أَرْضٌ مَجْرُودَةٌ**, in art. جرد.] In [some of] the copies of the K, **مُوحِشَةٌ**, which is a mistake. (TA.)

**مُتَوَحِّشٌ**: see **وَحْشٌ**, first sentence, and near the end.

**أَرْضٌ مُسْتَوْحِشَةٌ**: see **وَحْشٌ**, first sentence.

[&c. وحف]

See Supplement.]

## وح

R. Q. 1. **وَحْوَحٌ** His belly was, or became, flabby. (TA, voce **خَبَبٌ**.)

**وَحْوَحٌ** A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin; (L, K:) as also **بَخْبَاحٌ**: (L:) lazy; (L, K:) unwilling to work: (L:) lazy or heavy: (L:) weak: (S, K:) a weak coward: (L:) ad *venenum impotens*; (L, K:) as also **بَخْبَاحٌ** and **دُوذُخٌ**: (L:) *qui se pollut, aut concocat, tempore coitus*; as also **نَخْبَاحٌ** and **دُوذُخٌ**. (IAṣr.) — Anything flaccid: (L:) and particularly a flaccid date: (K:) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAṣr.)

## وخذ

1. **وَحَدَّ**, aor. **يَحْدُ**, inf. n. **وَحْدٌ** and **وَحْدَانٌ** (S, A, L, K) and **وَحِيدٌ**, (K,) He (a camel) went along throwing out his legs like the ostrich: (S, L, K:) or went quickly: or went with wide steps: (L, K:) as also **وَحْدِيٌّ**: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See **نَصَبُ السَّيْرِ**.

**وَحْدٌ**: } see **وَاحِدٌ**.  
**وَحْدَانٌ**: }

**وَحْدٌ** and **وَحْدَانٌ** (S, L, K,) and **وَحْدِيٌّ** (L, K) A camel going along, or that goes along, throwing out his legs like the ostrich: (S, L, K:) or, quickly: or, with wide steps. (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

## وخذ

1. **وَخَذٌ** &c.: see art. **أَخَذٌ**.

## وخز

1. **وَخَزَهُ**, (S, A, Mṣb,) aor. **يَخِزُهُ**, (Mṣb,) inf. n. **وَخَزٌ** (S, A, Mṣb, K) He pierced, stabbed, or pricked him, with a spear, (S, A, Mṣb, K,) or other thing, (K,) or with the like of a spear, as

a dagger, (S,) and a needle, (A, Mṣb,) &c., (Mṣb,) not making the instrument to pass through: (S, A, Mṣb, K:) or, as some say, he did so making the instrument to pass through: in a trad., the plague (**الطَّاعُونُ**) is said to be a **وَخَزٌ** inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or **وَخَزٌ** signifies a slight piercing, and is like a goading: so accord. to Khálid Ibn-Jembeh, who uses the expression **وَخَزَ فِي هُمْرٍ** [He made a slight stab in her hump with his scarifier]. (TA.) **وَخَزٌ** also signifies The act of scarifying; syn. **تَبْرِيعٌ**. (K.) [So in a MS copy of the K, and this is the right reading: in the TA, **تَبْرِيعٌ**, written with ع, unpointed: in the CK, **تَبْرِيعٌ**, with ن and ع instead of ب and غ.) You say of a farrier, **وَخَزَهُ بِمِبْضَعٍ وَخَزًا خَفِيفًا لَا يَبْلُغُ الْعَصَبَ** [He scarified it with a scarifier slightly, not penetrating to the sinews]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the **أَشَاعِرُ**. (Abou-Adnán, TA.)

**وَخَزٌ** The plague; syn. **طَّاعُونٌ**. (TA.) See above. — Pain: [or, app., a piercing, or pricking, pain:] as in the following ex.: **إِنِّي لِأَجِدُّ فِي يَدِي وَخَزًا** [Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain]. (IAṣr, TA.)

## وحش

1. **وَخَشٌ**, aor. **وَخَشَ**, inf. n. **وَخَاشَةٌ** and **وَخُوشَةٌ** (S, K) and **وَخُوشٌ**, (TA.) It (a thing, S, TA,) became bad, vile, or base. (S, K, TA.)

**وَخَشٌ** Bad, vile, or base; applied to anything: (K:) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, S, Mṣb, K;) the abject, contemptible, or despicable, thereof; (Lth, Az, Mṣb;) used as a pl., (S, Mṣb, K,) and dual, (Mṣb,) and sing., and masc. and fem., without variation: (Mṣb, K:) but sometimes it is made fem. by the addition of **ة**: (IAṣr, ISd:) and has the dual form: (S, K:) and has for its pl. **أَوْخَاشٌ** (S, K) and **وَخَاشٌ**; (K;) or the latter is pl. of **وَخَشَةٌ**. (TA.) You say, **قَوْمٌ وَخَشٌ** and **إِمْرَأَةٌ وَخَشٌ** and **رَجُلٌ وَخَشٌ** [A man, and a woman, and a company of men, low, ignoble, &c.]. (TA.) And **رَجُلٌ مِّنْ وَخَشٍ** *That is a man of the low, ignoble, vile, base, or mean, of mankind.* (S.) And **جَاءَنِي أَوْخَاشٌ مِّنِ النَّاسِ** *Some of the refuse, or lowest or basest or meanest sort, of mankind came to me.* (S.) And **وَخَشٌ** is the same as **وَخَشٌ**: (TA.) the **رَجِيزُ** (Dahlab, TA) says, **جَارِيَةٌ لَيْسَتْ مِّنِ الْوَحْشِيَّةِ**