

[by a metonymy,] † A certain disease, [i. e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said,] arising from a predominance of the black bile, attended with confusion of the intellect. (Mṣb.) — [And from the primary signification seem to be derived those which here follow.] † The low, or faintly heard, sound of the hunter and the dogs. (S, K.) — † A low or faint sound [or rustling] of wind; as also † وَسْوَسَةٌ. (M.) — † The sounds, (S,) or sound, (M, K,) of women's ornaments: (S, M, K:) [the chinking thereof: see 1.] — Also, الوَسْوَسُ The devil; (M, K:) a name of the devil: (S:) it occurs in verse 4 of the last chap. of the K̄ur; and is said to mean there ذُو الْوَسْوَسِ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.)

مَرَضٌ وَسْوَسِيٌّ [A disease of the nature of melancholia]. (K in art. عَشَق.)

مُوسِسٌ: see مَوْسِسٌ.

مَوْسِسٌ, with kesr, A man subject to وَسْوَسٍ [or diabolical promptings, or suggestions, of vain, or unprofitable, things, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مَوْسِسٌ إِلَيْهِ, [or مَوْسِسٌ عَلَيْهِ], like المَغْضُوبُ عَلَيْهِم: (Mṣb.) or, accord. to I Aqr, one should not say مَوْسِسٌ. (TA.)

وسب

1. وَسَبٌ, aor. تَسَبٌ, (inf. n. وَسَبٌ, TA.) and † اوسبت; The land became abundant in fresh herbage, such as is called عُشْبٌ, (S, K,) and in dry herbage. (TA.) — وَسَبٌ, aor. يَوْسَبُ, inf. n. وَسَبٌ, He, or it, was dirty: (IAqr, K:) syn. with وَكِبٌ and حَسَنٌ. (TA.)

4: see 1.

وَسْبٌ Wood that is put in the lower part of a well, when its earth is such as would pour in, (K,) and that prevents the earth from doing so: called by the people of Egypt خَنْزِيرَةٌ, and only of the wood of the sycamore fig-tree: (TA:) [the خَنْزِيرَةٌ is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وَسُوبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

وَسْبٌ Plants; herbs; herbage: (S, K:) or abundance of herbage. (M, in art. اسب.)

مُوسِبٌ † A ram abounding with wool: (K:) likened to a land abounding with herbage. (TA.)

مُجَزَّعٌ مِيسَابٌ Dates such as are termed مُجَزَّعٌ, [i. e., half, or two-thirds, ripe]: (K:) i. e., as applied to رَطْبٌ, vile, or bad. (TA.)

وسج

1. وَسَجٌ, (aor. يَسِجُ, K,) inf. n. وَسِجٌ (S, K) and وَسَجَانٌ and وَسَجٌ; (L;) He (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسَجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبٌ, and ذَمَلٌ:] the first pace, accord. to En-Nadr and As, is called الدَّبِيبُ; the next, العَنَقُ; the next, التَّرِيدُ; the next, الدَّمِيلُ; the next, العَسَجُ; and the next, الوَسَجُ: or he went quickly, or swiftly. (TA, L.)

4. اوسج He incited, urged, or made, a camel, to go at the pace called الوَسِجُ. (S, K.)

جَمَلٌ وَسَجٌ عَسَاجٌ A quick, or swift, camel. (K.)
إِبِلٌ وَسُوجٌ عَسُوجٌ Quick, or swift, camels. (K.)

وسخ

1. وَسَخٌ, aor. يَوْسَخُ (S, K) and يَأْسَخُ and يَمْسَخُ (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ; (L;) and † ائسَخُ and † تَوْسَخُ (S, K) and † اسْتَوْسَخُ (K); It (a garment, S, L, K, and the skin, L, or some other thing, Mṣb) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care. (Mṣb.)

2: see 4.

4. اوسخ (S, L, K) and † وسخ (L, K) He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Mṣb,) dirty, or filthy. (S, L, K.)

5: }
8: } see 1.
10: }

وَسَخٌ Dirt, filth, or soil; (S, L;) what collects upon a garment, or the skin, (L,) or some other thing, (Mṣb,) in consequence of its being seldom washed, (L,) or from want of care: (Mṣb:) pl. اَوْسَاخٌ. (Mṣb.) — لَا تَأْكُلْ اَوْسَاخَ النَّاسِ — [Live not thou upon the alms of men]. (A.)

وَسِخٌ Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Mṣb.)

وسد

2. وَسَدَةٌ, or وَسَادَةٌ, (L, K,) and شَيْئًا, (S,) He put a pillow, (L, K,) and a thing, (S,)

beneath his (another's) head. (S, L, K.) [See an ex. in a verse cited voce ذُنُوبٌ: and another voce سَوَادٌ.]

4. اوسد في السير He hastened, or was quick, in his pace. (L, K.) — اوسده (S, L, K,) or اوسده بالصيْدِ (Mṣb,) He incited him (a dog) to the chase: as also اوسده. (S, L, Mṣb, K.)

5. تَوَسَّدَ, (L, K,) and تَوَسَّدَ وَسَادًا, or وَسَادَةً (L,) and شَيْئًا, (S,) He put for himself a pillow, (L, K,) and a thing, (S,) beneath his head; (S, L,) he rested his head upon a pillow. (L.) — تَوَسَّدَ ذِرَاعَهُ He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow. (L.)

وَسَادٌ (S, L, Mṣb, K) and † وَسَادَةٌ (S, A, L, Mṣb, K) and وَسَادَةٌ and وَسَادَةٌ, (K,) but some disallow the last two forms, (TA,) and اِسَادَةٌ (L,) and اِسَادَةٌ (K, art. اَسَد.) A pillow, or cushion, upon which one rests his cheek (S, A, L, Mṣb, K) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow, (A, Mṣb,) or put beneath the head, (L,) whether of household-furniture, (Mṣb,) or stones, (L,) or earth (A, L, Mṣb) &c.: (Mṣb:) pl. of the first, وَسَادٌ (S, Mṣb, K) and وَسَادٌ; (L, TA:) and of the second, وَسَادَاتٌ (S, L, Mṣb, K) and وَسَادَاتٌ. (Mṣb.) — اِنَّ وَسَادَكَ لَعَرِيضٌ [lit., Verily thy pillow is wide:] said by Moḥammad (L, K) to 'Adee Ibn-Hātim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضٌ الوَسَادِ, meaning, He is stupid, dull, or wanting in intelligence: (Mṣb:) or sleepy. (TA, art. عرض.)

وَسَادَةٌ: see وَسَادٌ.

وسط

1. وَسَطٌ, aor. يَسِطُ, inf. n. وَسِطٌ (S, Mṣb, K) [and وَسُوطٌ (as shown below)] and وَسِطَةٌ (S, K,) He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K;) or among them: (TA;) i. q. † تَوَسَّطَهُمُ; (S, K;) or تَوَسَّطَ بَيْنَهُمُ; (Mṣb:) and in like manner, وَسِطَ الْبَيْتَانَ [he was, or became, or sat, in the middle, or midst, of the place]: (Mṣb:) and وَسِطَ الشَّيْءَ, and وَسِطَهُ, and تَوَسَّطَهُ, and تَوَسَّطَهُ, he was, or became, in the middle, or midst, of the thing: and [in like manner] وَسِطَ الشَّمْسِ signifies تَوَسَّطَهَا † السَّمَاءَ [The sun's being, or becoming, in the middle, or midst, of the sky]. (M.) — وَسِطَ الشَّيْءَ also signifies He, or it, was, or