1. وَهُثُ بِي inf. n. وَهُثُ بِي وَهُنَ فِي شَيْءٍ . He was persevering, or assiduous, in the thing. (K.) , He trod, وَهُثَ شَيًّا بِي aor. يَهِثُ , inf. n. وَهُثَ شَيًّا or trampled, vehemently upon a thing. (K.)

5. توهّث في الأمر He went, or penetrated, far into the affair. (M, K.)

One throwing himself into destruction.

and وَهُجْ النَّارُ . 1 , inf. n. وَهُجَتِ النَّارُ . 1 (قَ مُجَانُ ; (S, L, K;) and وَهُجَتُ , [app. a mistake for رَهُجَت ,] aor. تُوهُجُ , [inf. n. ; وَهُجَت ;] (L;) The fire burned ; syn. اتقدت ; (S, K, &c.;) and so * توقّدت; (L;) syn. توقّدت; (Ṣ, L, Ķ;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, it burned fiercely; glowed]. _ Also, all these verbs, with the same inf. ns., It (the sun) burned, or was hot: and it (a fire) burned from a distance. (L.) _ Also, all the above verbs, with the same inf. ns., ‡ It (a day, and a night,) was violently hot. (L.)

2 : see 4.

4. اوهم He kindled a fire; made it to burn; syn. أُوقَدُ : (S, K;) [or made it to burn fiercely, or to glow:] in the M, وهج (L.)

5. الوهج: see 1. __ ‡ It (the odour of perfume) was hot, or strong; syn. توقد. (S, K.) ـ 1 It (a jewel) shone; glistened; glowed. (S, K.) _ ! It (a day) was violently hot. (A.) _ ! It (heat) was violent. (A.)

and , يُوْمُ وَهُجَةً and , وَهُجَانٌ * and , يَوْمُ وَهُجَ مُجَانَةً ، A violently hot day, and night. (L.)

and the burning, or heat, of fire. (S, K.) [Sec 1.] - Also, The diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof. (L.) _ Also, the latter, The shining, glistening, or glowing, of a jewel. (L.)

. وَهِمْ عِهِ عَهِ : see وَهُجَانَةً and وَهُجَانَ . وَهُجْ 800 : وَهِيج

[A fiercely burning, or glowing, star]. (TA.) سَرَاجِ وَهَاجِ [A fiercely burning, or glowing, lamp: Kur. lxxviii. 13:] i.e., the sun. (TA.)

مَرُوهُ جَاءً, as an epithet applied to a woman, Hot in the pudendum; expl. by حَارَةُ الْهَمَّاعِ

were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L:) and both words, low, or depressed, ground: (L, K:) pl. اوهد, (L, K,) a pl. [of pauc.] of the former, (TA,) and وَهُدَانٌ, or (S, A, L, K) and وَهَادُ or (as in different copies of the K, the former being the reading in the TA,) and وهد of وهدة : (S, L:) [or rather this last is a coll. is the n. un. :] also وهدة a hollow, or cavity, or deep hollow or cavity, (هُوةً,) in the ground ; (L, K;) and so L:) and a round : أَرْضٌ وَهُدَةً and مَكَانٌ وَهُدُ hollow excavated in the ground, deeper than what is called غائط, not having abrupt sides, in width two and three spear's lengths, and not وهدة producing any herbage. (L.) _ Also The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) - Also, i.q. (IAar, L,) which latter, says Lth, signifies The part where the mustaches divide.

.c. وهر]

See Supplement.]

a word like وَيْتُ and وَيْتُ and these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by denote ويس and ويح and ويب denote compassion: but ويل is used in reviling, and imprecating destruction. (MF.) 1Ktt says, in the Tahdheeb el-Af'ál, that the invariable verbs and لَيْسَ and بِئْسُ and نِعْمَ : and are nine in number and the verb of wonder and عَسَى and وَيْتَ زَيْدِ but that El-Mazinee asserts the last four to be inf. ns. (TA.) You , وَيْبُ لِزَيْدِ and وَيْبُ لَكَ say (كِ, (S, K,) and وَيْبُكَ and وَيْبًا لَهُ, (K,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, وَيْبُ (TA,) and وَيْبِ غَيْرِهِ and وَيْبِهِ (K,) [and وَيْبِهِ غَيْرِكُ , (see below,)] and وَيْبَ زَيْدِ (Ṣ, Ķ,) and وَيْبَ زَيْدِ (TA,) [and وَيْبَ زَيْدِ (see below,)] and وَيْبِ زَيْدِ on the authority of IAar, (Ķ,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-h to the -: (TA:) the meaning of all which is, May God make woe (ويل) to cleave to thee! [and -to Zeyd! &c. : or Woe to thee! &c .: but see what is said above.] (S, K.) Dhu-l-Khirak Et-Tuhawee uses in the sense of ويل, addressing to a wolf the ejaculation وُيْبُ غَيْرِكُ, [which is therefore the

depressed, place; (As, S, A L;) as though it to what is said by Z, in the Faik, وَيُعِدُ and &c. signify Mercy on thee! or the like. (MF.) When ويب is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] ل, you [generally say] it is more , أويبًا لزيد elegant to put eye in the nom. case, as an inchoative, than in the acc. case: but when you as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: li.e., it is more elegant to say ويب زيد than وَيْبُ زَيْدٍ]. (S, I..) Ks says, Some of the Arabs say وَيْبَ غَيْرِكَ and some of them say وَيْبًا لَهَذَا الأَمْرِ — (TA.) .وَيُلُا لزَيْدِ like ,وَيْبًا لزَيْدِ (K, TA) i.q. غباً له , [I] wonder at, or with respect to, this thing ! (K,) and so . (TA.)

> A measure consisting of twenty-two, or tmenty-four, أَمْدُار (pl. of مُدّ), which see in art. o. (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the eye in Cairo is the sixth part of an إردب, which latter is equivalent, very nearly, to five English bushels.]

a word denoting compassion, or pity: (AZ, As, S, K:) وَيْلُ denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, Aș:) or [of] destruction: (AZ:) and وَيُسْ denotes the same as ويح (AZ;) or less than ويح: (As:) or and ويس denote compassion, or pity, and admiration of one's beauty; as when you say of a child, مُعْمَدُهُ مَا أَمْلَحَهُ مِنْ أَمْلَحُهُ مَا أَمْلَحُهُ وَاللَّهُ وَيُعْدُهُ وَيُعْدُهُ وَيُعْدُ [Mercy on him! or the like: how beautiful is he !] (Kh) or, accord. to most of the lexicois a word said to, or of, any one ويل who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy : is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-an, and the latter by the Prophet: (T:) or ويل is said to, or of, him who falls into destruction : and is a word by which one chides him who is at the point of falling into destruction: (Sb:) or ويل and ويح are syn., (Yz, En-Nadr, Ş, Ibn-Et-Faraj,) and ويس signifies the same: (Ibn-El-Faraj :) or ويح is a little softer, or more gentle, than ويل : (En-Nadr :) [if so, signifies roe to him : in the same, or in a (L) and وَمُدُوًّ (Aş, Ş, A, L) A low, or same in meaning as وَيُنكُ (TA:) but accord. milder, manner than وَهُدُ