

R. Q. 2. **تَوَشَّوْشُوا** They were in a state of commotion, and spoke together one to another, or some of them to others, in a low, faint, gentle, or soft, manner. (IDrd, K.)

وَشَّوْشَ: see **وَشَّوْشَ**.

وَشَّوْشَ Speech with confusedness, (S, K,) so as to be hardly intelligible: (TA:) or confused speech: or low, faint, gentle, or soft, speech: or such a word or saying. (TA.) See R. Q. 1. = **Lightness, activity, or agility.** (K.)

وَشَّوْشَ: see **وَشَّوْشَ**.

وَشَّوْشَ Light, active, or agile; (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so **وَشَّوْشَ** applied to a she-camel; (K;) or this last, so applied, signifies quick, and light or active or agile; and so **وَشَّوْشَ** applied to a he-camel; and **وَشَّوْشَ** applied to a he-camel and to a man. (TA.) You say also, **رَجُلٌ وَشَّوْشٌ**, meaning, **نَشِيشٌ**, (K,) i. e., **A man slender in the [fore] arm, and light, or active, in work.** (AO, TA.)

وشب

وَشَبٌ [app. meaning **Fleshy**] is from the expression **وَشْبَةٌ وَشْبَةٌ**, (in one copy of the K, **وَشْبَةٌ**, TA.) **A date having a thick [i. e. pulp, or flesh].** (K.) Of the dial. of El-Yemen. (TA.)

وَشَبٌ sing. of **أَوْشَابٌ**, (K,) which is the same as **أَوْشَابٌ** (S, K) and **أَشْوَابٌ**, (TA,) [but see this last word, in art. **شوب**,] and signifies, **A medley, or mixed multitude; (K;) or sundry, or separate sorts of people; (S;) and young men of the baser sort.** (TA.) A term of dispraise only. (Marg. note in a copy of the S.)

وشج

1. **وَشَجَتِ الْعُرُوقُ وَالْأَغْصَانُ** The roots and branches became entangled together. (S.) — **وَشَجَ**, aor. **يَشَجُ**, inf. n. **وَشَجَ** and **وَشَجَ**, It (anything) became entangled, intermixed, confused, or intricate. (TA.) — **وَشَجَتْ فِي قَلْبِهِ أُمُورٌ وَهْمٌ** — **وَشَجَتْ** Affairs, and griefs, or solicitudes, became perplexing in his heart. (TA.) — **قَدْ وَشَجَتْ** — **وَشَجَ**, aor. **يَشَجُ**, (K,) **! The relationship of such a one to thee has become intricate; (S, K, TA;) like as the roots and branches of trees become intricate.** (TA.)

2. **وَشَجَ الْقَرَابَةَ**, inf. n. **تَوَشَّجَ**, **! He (God) made the relationship intricate.** (S, K.) — **وَشَجَ** **! God joined and mixed them together.** (TA.) — **وَشَجَ** He laced together a **مَحْمِلٌ** [or basket in which grapes are carried to the drying-place] with a leather thong, or the like, (such as a **شُرْبُط**, TA.) lest anything should fall from it. (K.)

وَشَجَ Trees of which spears are made: (S, K:) or canes growing obliquely, or, as in the M, in an intricate manner: or the hardest of canes: or, as a coll. gen. n., **! spears; n. un. with ة:** (TA:) [See also **عَجَنَةٌ**:] or, originally, the roots of canes: and afterwards applied to signify spears, themselves; so called because of their intermingling when meeting together. (Ham, p. 165.) — **! تَطَاعَنُوا بِالْوَشِجِ** They thrust one another with the spears. (A.) — **أَفْنَتِ السَّنَةُ** Drought destroyed the tangled trees, or their roots; no moisture remaining in the earth. (TA, from a trad.) — **وَشِجٌ** The roots of the sinews. (TA.) — **وَشِجٌ** Intricacy of relationship: (S, K:) pl. **وَشَائِجٌ**. (TA.) Ex. **بَيْنَهُمُ** — **وَشَائِجُ** There is an intricacy of relationship between them. (TA.)

وَشِجَةٌ The root (عُرْق) of a tree. (S, K.) — See **وَأَشَجَةٌ**. — **وَشِجَةٌ** [An implement made of] fibres of the palm-tree (لِيف) twisted, and then tied (or, as in some lexicons, attached in the manner of a net, TA,) between two pieces of wood, (or a net between two pieces of wood, TA,) upon which reaped wheat &c. are carried. (S, K.)

وَأَشَجَ Anything entangled, intermixed, confused, or intricate. (TA.)

وَأَشَجَتْ (S, K) and **وَشِجَةٌ** (TA) **! Intricate relationship; or intricate uterine relationship; (S, K;) and close.** (TA.) Ex. **بَيْنَهُمُ وَأَشَجَةٌ** — **وَأَشَجَتْ** Between them is an intricate and close relationship. (TA.)

أَمْرٌ مُوَشَّجٌ An intricate, or a confused, affair. (TA.)

وشح

2. **وَشَحَ الْمَرْءُ**, inf. n. **تَوَشَّحَ**, He put on the woman a **وَشَحٌ**, q. v. (S, K.) — See 5. — **وَشَحَهُ** — **وَشَحَ** He struck him a blow upon the place of the **وَشَحٌ**. (TA.)

5. **وَشَحَتْ** (S, K) and **أَتَشَحَتْ** (K,) She (a woman) put on, or decked herself with, a **وَشَحٌ**, q. v. (S, K.) — **تَوَشَّحَ بِثَوْبِهِ** (S, K, &c.) and **تَقَلَّدَ** (K:) **! i. q.** **أَتَشَحَ** (Msb,) but MF disapproves of this explanation: (TA:) or He put his garment under his right arm-pit, and threw it [meaning a portion of it] over his left shoulder, like as the **مُحَرَّم** does; (T, Msb;) like **أَضْطَبَعَ** and **تَأَبَّطَ**: (T:) or he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom. (M.) Also, He wrapped himself up in his gar-

ment. (L.) — **وَشَحَهُ الثَّوْبُ**, as also **أَتَشَحَهُ** **! He put on him the garment in the manner described in the explanation of the phrase تَوَشَّحَ بِثَوْبِهِ.** (M, L.) — **تَوَشَّحَ بِسَيْفِهِ** (S, K, &c.) **! i. q.** **تَقَلَّدَهُ** (K:) [or i. q.] He put the suspensories of his sword over his left shoulder, leaving the right bare: (T:) and **تَوَشَّحَ** [signifies the same]. (A.) — **وَشَحَ** **! He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a** **وَشَحٌ**. (Expos. of the Mo'allakát printed at Calcutta, p. 171.) [See the verse of Lebeed quoted below.] — **وَشَحَ** **! Inivit feminam:** (A, TA:) or he embraced a woman round the neck, and turned her over. (TA.)

8: see 5, in two places.

وَشَحٌ: see **وَشَحٌ**.

وَشَحٌ and **وَشَحٌ** (S, K,) also written **وَشَحٌ** and **وَشَحٌ**, and by poetic licence **وَشَحْنٌ** (S,) **An ornament worn by women, (L,) [consisting of] two series of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrariwise, (يُخَالَفُ بَيْنَهُمَا), one of them being turned (مُعْطُوف) over the other [so that they cross each other]: (L, K:) or a thing woven of leather, and adorned with jewels, like a **قِلَادَةٌ**, worn by a woman: (Msb:) or a wide [piece, or thing, of] leather, (K,) or a thing woven of leather, in a wide, or broad, form, (S,) and adorned with jewels, which a woman binds (تَشُدُّه) between her shoulders and her flanks: (Lth, S, Mgh, K:) or a **قِلَادَةٌ** of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders: (Mgh:) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left: (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, "a woman bearing a **وَشَحٌ**, and **وَشَاحِينَ**," to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also **كُشْحٌ**: pl. **وَشَحٌ** and **وَشَحَةٌ** (S, K) and **وَشَائِجٌ** (M, K:) the last thought by ISd to be formed as though from **وَشَاحَةٌ**. (L.) — Lebeed says:**

- وَلَقَدْ حَمَيْتُ الْحَيَّ تَحْمِيلَ شَيْئِي
- فَرَطْتُ وَشَاحِي إِذْ غَدَوْتُ لِبَاحِمَا