

5. **تَوَجَّرَ الشَّيْءُ** *He sought, asked, or demanded, the accomplishment of the thing; syn. تَنَجَّزُهُ*: (S, K:) *he sought, asked, or demanded, it; syn. اِلْتَمَسَهُ*: (K:) *and asked for its accomplishment; اِلْتَمَسَهُ* meaning *وَسَّالَ لِنَجَازِهِ*. (TA.)

وَجَرٌ *Quickness; speed; haste.* (TA.) As an epithet, applied to a man, (TA.) *Quick of motion* (K, TA) *in that which he begins*: (TA:) fem. with ة: (K:) and *quick*, applied to a camel. (TA.) — Also, applied to a man, (TA.) *Prompt, or quick, in giving.* (K.) — Also, **وَجَرٌ** (S, K) and **وَاجِرٌ** (S, A, Mṣb) and **وَاجِرٌ** (TA) and **مُوجِرٌ** (S, K) and **مُوجِرٌ** (S,) applied to an expression, (Mṣb,) or language, (S, A, K, TA.) [*Brief, or concise*:] or *brief*, or *quickly intelligible*: (Mṣb:) or *consisting of few words*: (A, TA:) or *abridged*: (S:) or *light*, or *easy*, (خَفِيفٌ, K, TA,) and *keeping within just, or moderate, bounds*: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, *small*, or *slight*, or *the like*:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, *little*, or *small*. (TA.)

وَجِيرٌ } see **وَجَرٌ**, in two places.
وَاجِرٌ }

مُوجِرٌ and **مُوجِرٌ**: see **وَجَرٌ**, in two places. — **مُوجِرٌ**: [so in the L and TA: it may be either **مُوجِرٌ** or **مُوجِرٌ**:] *One of the names of [the month of] صَفَر*: [app. for one or other of the reasons mentioned voce **صَفَر**:] thought by ISd, to be an appellation used in the time of the tribe of 'Ad [who are also said to have called this month **نَاجِرٌ**]. (L, TA.)

مِجَازٌ [*Brief, or concise, in speech*:] a man who uses few words in speech and in reply, &c. (IDrd, K, TA.)

وجس

1. **وَجَسَ**, aor. **يَجَسُ**, inf. n. **وَجَسٌ** and **وَجَسَانٌ**, *He was frightened at some sound, or other thing, that fell into his mind, or ear.* (TK.) [See also **وَجَسَ**, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one hears not any sound. (Sgh.) — **وَجَسَ الشَّيْءُ**, [aor. app. as above,] inf. n. **وَجَسٌ**, i. q. **خَفِيَ** [app. meaning *The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind*]. (IKtt.)

2: see 5, last signification but one.

4. **اَوْجَسَ** *He conceived a thing in his mind*;

syn. **أَضْمَرَ**. (A.) So in the K, [xx. 70,] **فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً** *And he conceived in his mind a fear*: (Aboo-Is-hāk, S:) and **تَوَجَّسَ** signifies the same: (S:) or the above words of the K, signify *he perceived, or felt, and conceived, in his mind a fear*; (K:) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-hāk says, in one place, **اَوْجَسَ** signifies *fear fell into his mind*. (TA.) See also 1, and 5.

5. **تَوَجَّسَ** *He listened to* (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. **تَوَجَّسَ رَجُلًا** [*He listened to a low, sound*], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means *he perceived a low sound, and listened to it, being in fear*. (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And **اِستَوْجَسَتْ** **آذَانَهَا** *Their ears* (referring to camels) *listened, or endeavoured to hear.* (IB, [in a marg. note in my copy of the TA, art. أنس.]) — [Hence,] **تَوَجَّسَ عَنِ الْأَخْبَارِ** *He sought to learn the news, or tidings, without others knowing of him.* (AZ, in TA, voce **تَحَدَّثَ**.) — Also, **تَوَجَّسَ الْأُذُنُ** *The ear heard a low, faint, gentle, or soft sound*; as also **وَجَّسَتْ**. (TA.) — Also, **تَوَجَّسَ** *He tasted food, and beverage, time after time, little and little at a time.* (K.)

10: see 5.

وَجَسَ *A fright of the heart*: (S:) or *fright that falls into the heart, or into the ear, from a sound or some other thing*; (Lth, A, K:) as also **وَجَسَانٌ**. (K.) [See 1, of which each is an inf. n.] — *A low, faint, gentle, or soft, sound.* (A'Obeyd, S, K.) [And particularly *The sound denoted in the words here following, and explained in a former art., voce فَهَرٌ*.] It is said in a trad., **نَهَى عَنِ الْوَجَسِ**, meaning, *He forbade a man's being with his slave-girl, or his wife, when another female would hear their low sound.* (K, TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] **الْوَجَسُ**. (S.) — See also **أَوْجَسَ**.

وَجَسَانٌ: see 1, and **وَجَسَ**.

وَجَّاسٌ is syn. with **عَالِمٌ** [*Knowing, &c.*]; and therefore made trans. by means of ب in the saying of Aboo-Dhu-eyb,

* **ذُو مِرَّةٍ يَدَوَّارٍ الصَّيْدِ وَجَّاسٌ** *

[*An intelligent person, acquainted with the circumvention of game*: see **دَاوَرَةٌ**: (M, art. دور:)] (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, *a person possessing skill in circumventing game, a listener, or attentive, to their sounds*

and motions; for], accord. to Es-Sukkaree, **وَجَّاسٌ** means **يَتَوَجَّسُ**. (TA.)

وَاجِسٌ *An opinion, idea, or object of thought, bestirring itself, or occurring, in the mind*; syn. **خَاطِرٌ**, (S, K,) i. e., **هَاجِسٌ**. (TA.)

أَوْجَسَ *A little of food, and of beverage.* (K.) One says, **مَا ذُقْتُ عَنْدهُ أَوْجَسُ** *I tasted not, at his abode, any food*; (El-Umawee, S;) and [in like manner] **وَاجِسًا**. (TA.) And **بِقَائِهِ** **أَوْجَسُ** *There is not in his skin a drop*: thus the phrase is given, without the mention of beverage: or *a drop of water*. (TA.) It is said that the word is not used except in negative phrases. (TA.) — Also, **الْأَوْجَسُ** and **الْأَوْجَسُ** (S, K) the latter on the authority of Yaak'ooob, (S, TA,) but the former is the more chaste, (TA,) *Time*; syn. **الدَّهْرُ**. (S, K.) Hence the saying, (TA,) **لَا أَفْعَلُهُ**. (S, K.) **لَا أَفْعَلُهُ** **أَوْجَسُ** (S, K,) and **أَوْجَسُ** (S,) *I will not do it ever.* (ISk, S, K.) And **لَا أَفْعَلُهُ** **أَوْجَسُ** *I will not do it while time lasts.* (El-Fārisee.)

[وجع, &c.]

See Supplement.]

وح

R. Q. 1. **وَحَوَحَ**, inf. n. **وَحَوَحَةٌ**, *He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice*: (S, K:) *he made his breath to reciprocate in his throat, so as to be audible, by reason of cold*; (TA:) *he blew upon his hand by reason of intense cold.* (S, K.)

وَحَوَحَ *A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour*; (L;) as also **وَحَوَّاحٌ**. (K.) — Also the former, (L, K,) and the latter, (L,) *A quick, or prompt, and sharp-spirited, man.* (L, K.) — Also the former, (S, K,) and the latter, (S,) *A light, or an active, or agile, man.* (Aṣ, S, K.) — Also both words, *A lord, or chief*: pl. **وَحَوَّاحَةٌ** and **وَحَوَّاحٌ**. (L.) — Also both words, *A barking, or howling, dog.* (L, K.)

وَحَوَّاحٌ: see what precedes.

وحب

وَحَابٌ *A disease that attacks camels.* (K, TA.) By some written **وَجَابٌ**; [and so in the CK:] but the correctness of this is improbable. (TA.)

وحت

طَعَامٌ وَحْتٌ *Food in which is no good.* (L.)

وحد

1. **وَحَدَ**, aor. **يَحْدُ**; (T, L, Mṣb;) and **وَحَدَ**, (Lḥ, M, L, K,) aor. **يُوحِدُ** (Lḥ) and **يَحْدُ**; (K:)