وهث

1. وَهَثَ فِى شَىْءٍ, aor. يَهِثُ, inf. n. وَهْثٌ, *He was persevering*, or *assiduous, in the thing.* (Ḳ.) — وَهَثَ شَيْئًا, aor. يَهِثُ, inf. n. وَهْثٌ, *He trod*, or *trampled, vehemently upon a thing.* (Ḳ.)

5. توهّث فِى الأَمْرِ *He went*, or *penetrated, far into the affair.* (M, Ḳ.)

وَاهِثٌ One *throwing himself into destruction.* (TA.)

وهج

1. وَهَجَتِ النَّارُ, aor. تَهِجُ, inf. n. وَهْجٌ and وَهَجَانٌ; (Ṣ, L, Ḳ;) and وَهَجَتْ, [app. a mistake for وَهِجَتْ,] aor. تَوْهَجُ, [inf. n. وَهَجٌ;] (L;) *The fire burned*; syn. اتَّقَدَتْ; (Ṣ, Ḳ, &c.;) and so ▼ توهّجت; (L;) syn. توقّدت; (Ṣ, L, Ḳ;) [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. اوهج *He kindled* a fire; *made* it *to burn*; syn. أَوْقَدَ: (Ṣ, Ḳ;) [or *made* it *to burn fiercely*, or *to glow*:] in the M, ▼ وهّج. (L.)

5. توهّج: see 1. — ‡ *It* (the odour of perfume) *was hot*, or *strong*; syn. توقّد. (Ṣ, Ḳ.) — ‡ *It* (a jewel) *shone; glistened; glowed.* (Ṣ, Ḳ.) — ‡ *It* (a day) *was violently hot.* (A.) — ‡ *It* (heat) *was violent.* (A.)

يَوْمٌ وَهِجٌ, and ▼ وَهَجَانٌ, and لَيْلَةٌ وَهِجَةٌ, and ▼ وَهَجَانَةٌ, ‡ *A violently hot day, and night.* (L.)

وَهَجٌ and ▼ وَهِيجٌ The *burning*, or *heat*, of fire. (Ṣ, Ḳ.) [See 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.)

وَهَجَانٌ and وَهَجَانَةٌ: see وَهِجٌ.

وَهِيجٌ: see وَهَجٌ.

نَجْمٌ وَهَّاجٌ [*A fiercely burning*, or *glowing, star*]. (TA.) سِرَاجٌ وَهَّاجٌ [*A fiercely burning*, or *glowing, lamp*: Ḳur. lxxviii. 13:] i.e., the sun. (TA.)

مُتَوَهِّجَةٌ, as an epithet applied to a woman, *Hot in the pudendum*; expl. by حَارَّةُ المَتَاعِ. (L.)

وهد

وَهْدٌ (L) and وَهْدَةٌ (Aṣ, Ṣ, A, L) *A low*, or *depressed, place*; (Aṣ, Ṣ, A L;) *as though it 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, Ḳ:) pl. أَوْهُدٌ, (L, Ḳ,) a pl. [of pauc.] of the former, (TA,) and وِهَادٌ (Ṣ, A, L, Ḳ) and وُهْدَانٌ, or وِهْدَانٌ, (as in different copies of the Ḳ, the former being the reading in the TA,) and وَهْدٌ of وَهْدَةٌ: (Ṣ, L:) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also وَهْدَةٌ *a hollow*, or *cavity*, or *deep hollow* or *cavity*, (هُوَّةٌ,) *in the ground*; (L, Ḳ;) and so مَكَانٌ وَهْدٌ, and أَرْضٌ وَهْدَةٌ: (L:) and *a round hollow excavated in the ground, deeper than what is called* غَائِطٌ, *not having abrupt sides, in width two and three spear's lengths, and not producing any herbage.* (L.) — Also وَهْدَةٌ The *hollow, in the ground, in which the weaver puts his legs*, or *feet.* (Mgh.) — Also, *i.q.* خُنْعُبَةٌ, (IAạr, L,) which latter, says Lth, signifies The *part where the mustaches divide.*

[وهر &c.

See Supplement.]

ويب

وَيْبٌ a word like وَيْلٌ (Ṣ, Ḳ) and وَيْحٌ and وَيْسٌ: 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 Z, in the Fáïḳ, ويب and ويح and ويس denote compassion: but ويل is used in reviling, and imprecating destruction. (MF.) IKṭṭ says, in the Tahdheeb el-Af'ál, that the invariable verbs are nine in number: نِعْمَ and بِئْسَ and لَيْسَ and عَسَى and the verb of wonder and وَيْحَ زَيْدٍ and وَيْبَهُ and وَيْلَهُ and وَيْسَهُ; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say وَيْبَكَ, (Ṣ, Ḳ,) and وَيْبٌ لَكَ, and وَيْبٌ لِزَيْدٍ, and وَيْبًا لَهُ, and وَيْبٍ لَهُ, (Ḳ,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and وَيْبِهِ, and وَيْبَ غَيْرِهِ, (Ḳ,) [and وَيْبَ غَيْرِكَ, (see below,)] and وَيْبَ زَيْدٍ, (Ṣ, Ḳ,) and وَيْبِ زَيْدٍ, (TA,) [and وَيْبُ زَيْدٍ, (see below,)] and وَيْبِ فُلَانٍ on the authority of IAạr, (Ḳ,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-ḥ to the ب: (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.] (Ṣ, Ḳ.) Dhu-l-Khiraḳ Eṭ-Ṭuhawee uses ويب in the sense of ويل, addressing to a wolf the ejaculation وَيْبَ غَيْرِكَ, [which is therefore the same in meaning as وَيْبَكَ]: (TA:) but accord. to what is said by Z, in the Fáïḳ, وَيْبَكَ and وَيْبٌ لَكَ &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. (Ṣ.) This is the opinion generally obtaining: the opinion that وَيْبَ is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] وَيْبٌ لِزَيْدٍ (or وَيْبًا لِزَيْدٍ, L): when you use ل, it is more elegant to put ويب in the nom. case, as an inchoative, than in the acc. case: but when you use ويب as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i.e., it is more elegant to say وَيْبَ زَيْدٍ than وَيْبُ زَيْدٍ]. (Ṣ, L.) Ks says, Some of the Arabs say وَيْبَكَ and وَيْبَ غَيْرِكَ; and some of them say وَيْبًا لِزَيْدٍ, like وَيْلًا لِزَيْدٍ. (TA.) — وَيْبًا لِهٰذَا الأَمْرِ (Ḳ,* TA) *i.q.* عَجَبًا لَهُ, [*I*] *wonder at*, or *with respect to, this thing!* (Ḳ,) and so وَيْبَهُ. (TA.)

وَيْبَةٌ *A measure consisting of twenty-two*, or *twenty-four*, أَمْدَادٌ (pl. of مُدٌّ), which see in art. مد. (Ḳ.) 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 ويبة in Cairo is the sixth part of an إِرْدَبّ, which latter is equivalent, very nearly, to five English bushels.]

ويح

وَيْحٌ a word denoting compassion, or pity: (AZ, Aṣ, Ṣ, Ḳ:) وَيْلٌ denotes [an imprecation of] punishment; (Ṣ;) or [of] removal from good, or from prosperity: (AZ, Aṣ:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as ويح; (AZ;) or less than ويح: (Aṣ:) or ويح and ويس denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْحَهُ مَا أَمْلَحَهُ, and وَيْسَهُ ما املحه, [*Mercy on him!* or the like: *how beautiful is he!*] (Kh) or, accord. to most of the lexicologists, ويل is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and ويح 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 Ḳur-án, and the latter by the Prophet: (T:) or ويل is said to, or of, him who falls into destruction: and ويح is a word by which one chides him who is at the point of falling into destruction: (Sb:) or ويح and ويل are syn., (Yz, En-Naḍr, Ṣ, Ibn-El-Faraj,) and ويس signifies the same: (Ibn-El-Faraj:) or ويح is a little softer, or more gentle, than ويل: (En-Naḍr:) [if so, وَيْحَهُ signifies *woe to him!* in the same, or in a milder, manner than وَيْلَهُ:] or the original of