

5. **تَوَجَّرَ** *He sought, asked, or demanded, the accomplishment of the thing*; syn. **تَنَجَّرَهُ**: (S, K:) *he sought, asked, or demanded, it*; syn. **اَلْتَمَسَهُ**; (K:) *and asked for its accomplishment*; **اَلْتَمَسَهُ** meaning **سَأَلَ لِنَجَارَهُ** *تنجزه*. (TA.)

**وَجَزَّ** *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, **وَجَزَّ** (S, K) and **وَجِزَّ** (S, A, Mṣb) and **وَأَجَزَّ** (TA) and **مُوجَزَّ** (S, K) and **مُوجِزَّ** (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.)

**وَجِيزٌ** }  
**وَأَجِزٌ** } see **وَجَزَّ**, in two places.

**مُوجَزَّ** and **مُوجِزَّ**: see **وَجَزَّ**, in two places. —

**مُوجِزَّ**: [so in the L and TA: it may be either **مُوجِزَّ** or **مُوجَزَّ**:] *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.)

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

**وجس**

1. **وَجَسَّ** and **وَجَسَّ** *inf. n.* **وَجَسَّ** *aor.* **وَجَسَّ** *He was frightened at some sound, or other thing, that fell into his mind, or ear.* (TK.) [See also **وَجَسَّ**, 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.) — **وَجَسَّ الشَّيْءُ**, [aor. app. as above,] *inf. n.* **وَجَسَّ**, *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 K̄ur, [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 K̄ur. 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. **اَوْجَسَ** *He listened to* (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. **تَوَجَّسَ رِكْزًا** [*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 **اِسْتَوْجَسَتْ** **اِذَانَهَا** *Their ears* (referring to camels) *listened, or endeavoured to hear*. (IB, [in a marg. note in my copy of the TA, art. **اُنْس**].) — [Hence,] **تَوَجَّسَ عَنِ الْاَخْبَارِ** *He sought to learn the news, or tidings, without others knowing of him.* (AZ, in TA, voce **تَحَدَّثَ**.) — Also, **تَوَجَّسَتْ** **الْاُذُنُ** *The ear heard a low, faint, gentle, or soft sound*; as also **وَجَسَّتْ**. (TA.) — Also, **تَوَجَّسَ** *He tasted food, and beverage, time after time, little and little at a time.* (K.)

10: see 5.

**وَجَسَّ** *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 **وَجَسَّانٌ**. (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 **فَهَرَ**.*] 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 **اَوْجَسَ**.

**وَجَسَّانٌ**: see 1, and **وَجَسَّ**.

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

\* **ذُو مِرَّةٍ بِدَوَارِ الصَّيْدِ وَجَسَّ** \*  
[*An intelligent person, acquainted with the circumvention of game*: see **دَاوَرَةٌ**: (M, art. **دَوَّرَ**): (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, **وَجَسَّ** means **يَتَوَجَّسُ**. (TA.)

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

**اَوْجَسَ** *A little of food, and of beverage.* (K.) One says, **مَا ذُقْتُ عِنْدَهُ اَوْجَسٌ** *I tasted not, at his abode, any food*; (El-Umawee, S;) and [in like manner] **وَجَسًا**. (TA.) And **مَا فِي بَقَائِهِ اَوْجَسٌ** *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, **الْاَوْجَسُ** and **الْاَوْجَسُ** (S, K) the latter on the authority of Yaākoob, (S, TA,) but the former is the more chaste, (TA,) *Time*; syn. **الدَّهْرُ**. (S, K.) Hence the saying, (TA,) **لَا اَفْعَلُهُ** (S, K,) and **الْاَوْجَسُ**, (S,) *I will not do it ever*. (ISk, S, K.) And **لَا اَفْعَلُهُ** **سَجِيسٌ عَجِيسٌ الْاَوْجَسُ** *I will not do it while time lasts*. (El-Fārisee.)

[جمع, &c.]

See Supplement.]

**وح**

R. Q. 1. **وَحَّوَحَ**, *inf. n.* **وَحَّوَحَ** *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.)

**وَحَّوَحَ** *A strong man*, (L, K,) *who breathes hard at his work by reason of his briskness and vigour*; (L;) as also **وَحَّوَّاحٌ**. (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*. (As, S, K.) — Also both words, *A lord, or chief*: pl. **وَحَّوَّاحَةٌ** and **وَحَّوَّاحٌ**. (L.) — Also both words, *A barking, or howling, dog*. (L, K.)

**وَحَّوَّاحٌ**: see what precedes.

**وحب**

**وَحَابٌ** *A disease that attacks camels*. (K, TA.) By some written **وُجَابٌ**; [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. **وَحَدَّ** *aor.* **يَحْدُ** (T, L, Mṣb;) and **وَحَدَّ** (Lh, M, L, K,) *aor.* **يُوحِدُ** (Lh) and **يَحْدُ**; (K:)