

men, and remoteness of hearts from feelings of love or affection; from **وَخَشٌ** signifying "a wild beast," or "wild beasts, of the desert:" (Mṣb:) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] *contr. of* **أُنْسٌ**. (T, Ṣ, A, K, in art. **أُنْسٌ**.) [Hence, **لَيْلَةُ الْوَحْشَةِ** *The night of loneliness, &c.*; the first night after burial: also called **لَيْلَةُ الْوَحْدَةِ**, q. v.] You say, **فِي تَرْكَّتُهُ** *I left him in loneliness, or solitude.* (TK.) And **أَخَذَتْهُ الْوَحْشَةُ** *Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him.* (TA.)

وَخَشِيٌّ [Of, or belonging to, or relating to, the desert: and hence, wild; untamed; undomesticated; uncivilized; unfamiliar: and often used as an epithet in which the quality of a subst. is predominant]: see **وَخَشٌ**, in three places: *i. q.* **أَهْلِيٌّ**; (Ṣ, Mṣb, art. **حَوْشٌ**;) *contr. of* **أَهْلِيٌّ**. (TA, in art. **أَهْلٌ**.) — **كَلَامٌ وَخَشِيٌّ** *i. q.* **حَوْشِيٌّ**, q. v. (Ṣ, A, art. **حَوْشٌ**;) and in like manner, **نَوْعٌ وَخَشِيٌّ** *i. q.* **حَوْشِيٌّ**. (Mz, 13th نوع.) — The right side of anything: (AZ, AA, Ṣ, K, &c. :) or the left side (Aṣ, Ṣ, A, K,) of anything. (Aṣ, Ṣ.) [For more full explanations of this term, and its *contr.* **إِنْسِيٌّ**, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce **دَفٌّ**.] Of the arm or hand, and of the leg or foot, The back; **إِنْسِيٌّ** signifying the side that is towards the man: (Ṣ:) or of the foot, the former means [the outer side, or] the side that is the more remote from the other foot; the latter being the *contr.*, or that which is towards the other foot. (TA.) Of a bow, (Ṣ, K,) or of a Persian bow, (TA.) The back; and **إِنْسِيٌّ**, the side that is towards thee: (Ṣ, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And **الْجَانِبُ الْوَحْشِيُّ** signifies the same as **الْوَحْشِيُّ**. (IAṣr.) — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the **تَبْنُ**,] and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — **رِيحٌ وَخَشِيَّةٌ** [or **وَخَشِيَّةٌ**] A wind that enters one's clothes, by reason of its vehemence. (K.)

وَخَشَانٌ, applied to a man, *Sad; sorrowful*: pl. **وَخَشَانِيٌّ**. (K.)

وَخَشِيٌّ: see **وَخَشٌ**, (of which it is a quasi-pl. n.), in two places: — and see **وَخَشِيٌّ**.

مُوحِشٌ: see **وَخَشٌ**, first sentence, and near the end.

أَرْضٌ مَوْحُوشَةٌ A land having, (Fr, Ṣ, A,) or *abounding with*, (K,) wild animals, or animals of the desert. (Fr, Ṣ, A, K.) [See **أَرْضٌ مَجْرُودَةٌ**, in art. **جَرْدٌ**.] In [some of] the copies of the K, **مَوْحِشَةٌ**, which is a mistake. (TA.)

مُتَوَحِّشٌ: see **وَخَشٌ**, first sentence, and near the end:

أَرْضٌ مُسْتَوْحِشَةٌ: see **وَخَشٌ**, first sentence.

[&c. **وحف**.]

See Supplement.]

وخ

R. Q. 1. **وَخُوخٌ** *His belly was, or became, flabby.* (TA, voce **خَبَبٌ**.)

وَخُوخٌ A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin; (L, K:) as also **بَخْبَاخٌ**: (L:) lazy; (L, K:) unwilling to work: (L:) lazy or heavy: (L:) weak: (Ṣ, K:) a weak coward: (L:) *ad venerum impotens*; (L, K:) as also **بَخْبَاخٌ** and **دُوذُخٌ**: (L:) *qui se pollut, aut concacat, tempore coitus*; as also **نَخْبَاخٌ** and **دُوذُخٌ**. (IAṣr.) — Anything flaccid: (L:) and particularly a flaccid date: (K:) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAṣr.)

وخد

وَخَدَانٌ and **وَخَدٌ**, aor. **وَخَدَ**, inf. n. **وَخَدٌ** and **وَخَدَانٌ** (Ṣ, A, L, K) and **وَخِيدٌ**, (K,) *He (a camel) went along throwing out his legs like the ostrich*: (Ṣ, L, K:) or *went quickly*: or *went with wide steps*: (L, K:) as also **وَخَدِيٌّ**: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See **نَصَبُ السَّيْرِ**.

وَخُودٌ: } see **وَإِخْدٌ**.
وَإِخْدٌ: }

وَإِخْدٌ and **وَخَادٌ** (Ṣ, L, K,) and **وَخُودٌ** (L, K) A camel going along, or that goes along, throwing out his legs like the ostrich: (Ṣ, L, K:) or, quickly: or, with wide steps. (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

وخذ

1. **أَخَذَ** &c.: see art. **أَخَذَ**.

وخز

1. **وَخَزَهُ**, (Ṣ, A, Mṣb,) aor. **يَخْزُهُ**, (Mṣb,) inf. n. **وَخَزٌ** (Ṣ, A, Mṣb, K) *He pierced, stabbed, or pricked him, with a spear*, (Ṣ, A, Mṣb, K,) or other thing, (K,) or with the like of a spear, as

a dagger, (Ṣ,) and a needle, (A, Mṣb,) &c., (Mṣb,) *not making the instrument to pass through*: (Ṣ, A, Mṣb, K:) or, as some say, *he did so making the instrument to pass through*: in a trad., the plague (**الطَّاعُونُ**) is said to be a **وَخَزٌ** inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or **وَخَزٌ** signifies a slight piercing, and is like a goading: so accord. to Khálid Ibn-Jembeh, who uses the expression **وَخَزَ فِي سَامِهَا بِمِبْضِعِهِ** [*He made a slight stab in her hump with his scarifier*]. (TA.) **وَخَزٌ** also signifies The act of scarifying; syn. **تَبْزِيعٌ**. (K.) [So in a MS copy of the K, and this is the right reading: in the TA, **تَبْزِيعٌ**, written with ع, unpointed: in the CK, **تَبْزِيعٌ**, with ن and ع instead of ب and غ.) You say of a farrier, **وَخَزَهُ بِمِبْضِعٍ وَخَزًا خَفِيفًا لَا يَبْلُغُ الْعَصَبَ** [*He scarified it with a scarifier slightly, not penetrating to the sinews*]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the **أَشَاعِرُ**. (Abou-'Adnán, TA.)

وَخَزٌ The plague; syn. **طَّاعُونٌ**. (TA.) See above. — Pain: [or, app., a piercing, or pricking, pain:] as in the following ex.: **إِنِّي لِأَجِدُ فِي يَدِي وَخَزًا** [*Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain*]. (IAṣr, TA.)

وخش

1. **وَخَشٌ**, aor. **وَخَشَ**, inf. n. **وَخَاشَةٌ** and **وَخُوشَةٌ** (Ṣ, K) and **وَخُوشٌ**, (TA,) *It (a thing, Ṣ, TA,) became bad, vile, or base.* (Ṣ, K, TA.)

وَخَشٌ Bad, vile, or base; applied to anything: (K:) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, Ṣ, Mṣb, K;) the abject, contemptible, or despicable, thereof; (Lth, Az, Mṣb;) used as a pl., (Ṣ, Mṣb, K,) and dual, (Mṣb,) and sing., and masc. and fem., without variation: (Mṣb, K:) but sometimes it is made fem. by the addition of **ة**: (IAṣr, ISd:) and has the dual form: (Ṣ, K:) and has for its pl. **أَوْخَاشٌ** (Ṣ, K) and **وَخَاشٌ**; (K;) or the latter is pl. of **وَخَشَةٌ**. (TA.) You say, **قَوْمٌ وَخَشٌ** and **أَمْرَأَةٌ وَخَشٌ** and **رَجُلٌ وَخَشٌ** [*A man, and a woman, and a company of men, low, ignoble, &c.*]. (TA.) And **ذَلِكَ رَجُلٌ مِنْ وَخَشٍ** and **جَاءَنِي مِنَ النَّاسِ أَوْخَاشٌ مِنْ النَّاسِ** *Some of the refuse, or lowest or basest or meanest sort, of mankind came to me.* (Ṣ.) And **وَخَشَنٌ** is the same as **وَخَشٌ**: (TA:) the **رَاجِزُ** (Dahlab, TA) says, **جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشِنِ**