

حُرْبٌ, pl. of حُرْبَةٌ: in some of the lexicons, حُرُزٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:] of a مَزَادَةٌ. (K.)

## وذح

1. تَيْدَحُ and تَوْدَحُ, aor. وَذَحَتِ الشَّاتُ (S, K) or تَيْدَحُ, (TA), inf. n. وَذَحٌ, (S,) The sheep was, or became, foul with وَذَحٌ [q.v. infra.]. (S, K.) — وَذَحٌ, inf. n. as above, He suffered from an inflammation and excoriation of the inner sides of his thighs; (En-Nadr, L, K;\*) as also مَذِحٌ. (En-Nadr, L.)

وَذَحٌ The dung and urine that have clung to the wool of sheep, (K,) or to their tails and the inner sides of the roots of their thighs (أَرْقَاغِهَا), and dry [thereon]: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ة: pl. وَذَحٌ; like بَدْنٌ, (S, K,) pl. بَدَنَةٌ. (S.)

## وذر

1. وَذَرَهُ, of the same measure as وَسَعَهُ, (S, K, TA,) or وَذَرَهُ, (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone; syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرِكُهُ; (Msb;) imp. ذَرُهُ, syn. دَعُهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكَهُ being used in its stead; (Lth, T, S, TA:) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَلَ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعَلُ or يَفْعُلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرَكٌ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذَرٌ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَاذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذِرْ وَرَائِي شَيْئًا [I left not behind me anything, with kesr to the ذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرُ ذَا and دَعُ ذَا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxviii. 11,] وَذَرْنِي And leave me, or let me alone, with the beliers, or discreditors; (Bd;) commit their

case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.)

[وذف, &amp;c.]

See Supplement.]

## ورأ

1. وَرَأَى, aor. يَرَأُ, He repelled, pushed, or thrust. (K.) = وَرَأَى مِنَ الطَّعَامِ He was, or became, filled with food. (K.) = مَا وَرَأَيْتُ, and مَا وَرَأَيْتُ, I knew not. (K.) = مَا أَوْرَأْتُ بِالشَّيْءِ I knew not the thing, or of the thing. (L.)

2 and 4: see 1.

5. تَوَدَّاتِ i. q. تَوَرَّاتِ عَلَيْهِ الأَرْضُ, The earth became even, or plain, over him: or enclosed him: &c. (IJ, K.)

10. اسْتَوَرَّتِ الإِبِلُ The camels took fright and ran away, in a body, one after another: (Aq:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says اسْتَأْوَرَّتِ: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see اسْتَوَرَّتِ.]

ورَاءٌ and وَرَاءٌ and وَرَاءٌ, indecl., (K,) an adverbial noun of place or time: (Bd, &c. :) J mentions it in art. وَرَى, regarding the و as substituted for ي; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. وَرَى as though belonging to that art.: (TA:) Behind: and, contr., before. (K.) In like manner, الوَرَاءُ [The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one. (K, art. وَرَى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَاءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, وَرَاءَكَ بَرْدٌ شَدِيدٌ and بَيْنَ يَدَيْكَ بَرْدٌ شَدِيدٌ [meaning Before thee is intense cold]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَاءَهُمْ مَلِكٌ There was before them a king: [because it has reference to a certain period, which might be said to be before them as they

would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, "there was behind them when they returned, and before them now, a king."] Of the same kind also is the phrase مِنْ وَرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] Before him is hell: [for the same reason]. (TA.) — وَيَكْفُرُونَ بِمَا وَرَاءَهُ, [Kur, ii. 85,] signifies And they disbelieve in what [hath been revealed] beside that: syn. سَوَاءٌ: (IAar:) or it may mean after that. (Jel.) — وِرَاءٌ is masc. and fem. (TA.) Its dim. is وِرِيَّةٌ, (K,) accord. to those who hold the و to be a radical letter, not substituted for ي; namely, the Bašrees: accord. to others, وِرِيَّةٌ and وِرِيٌّ. (TA.) — [See also art. وِرَى.] — رَجُلٌ مَانِعٌ مَا — [ورى.] — وِرَاءُ ظَهْرِهِ: see زُبُونَةٌ. — وِرَاءُ A son's son, or son's offspring. (K.) — وِرَاءُ Bulky, and thick in the ألواح, or shoulder-blades. (AAF.)

## ورب

1. وَرَبٌ, aor. يُوْرِبُ, inf. n. وَرَبٌ, It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt. (S, K.)

2. وَرَبٌ, inf. n. تُوْرِبُ, [app., He expressed himself respecting a thing equivocally, or ambiguously, by words objectionable in one sense, and allowable in another: so thinks IbrD:] the inf. n. is thus explained: أَنْ تُوْرِيَ عَنِ الشَّيْءِ بِالْمَعَارِضَاتِ وَالْمَبَاحَاتِ (T, K, but in the latter, the و before the last word is omitted.)

3. وَارِبٌ, inf. n. مُوَارِبَةٌ He strove to outwit, deceive, beguile, or circumvent [another]: syn. حَاتِلٌ and دَاهِيٌ. (K.) Accord. to IAth, it is from الوَرَبُ "the being corrupt:" or it may be from الأرب "intelligence, &c.;" the أ being changed into و. The latter is the opinion of AM. (L.) — One of the sages says, مُوَارِبَةٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. أَرَبٌ, where this saying, but with مُوَارِبَةٌ in the place of مَوَارِبَةٌ, is given as a trad.] — It is said in a trad., إِنْ بَايَعْتَهُمْ وَارِبُونَ, i. e., خَادِعُونَ, If thou buy and sell with them, they will deceive thee, or endeavour to deceive thee. (IAth.)

أُوْرَابٌ The hole of a wild beast: pl. أُوْرَابٌ. (K, TA.) — وَرَبٌ The space between two ribs; (K:) but this (says SM) I find not in any other book than the K; and probably it should be مَا بَيْنَ إِصْبَعَيْنِ the space between two fingers; for we read in the L that وَرَبٌ is said to signify مَا بَيْنَ الْأَصَابِعِ: (TA:) pl. أُوْرَابٌ. (K, TA.) [See also art. أَرَبٌ.] — وَرَبٌ The space measured by the extension of the thumb and fore-finger; syn. فِتْرٌ: pl. أُوْرَابٌ. (K, TA.) = وَرَبٌ