

5. تَوَادَّتْ عَلَيْهِ الْأَرْضُ The earth, or the land, hid, or concealed him, and [as it were] removed him : (T, :) formed by transposition from تَوَادَّتْ, [q.v. in art. واد]. (T.) See 8.

8. تَوَادَّ (originally اَوْتَادَ, S,) and تَوَادَّ He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily : with gravity, staidness, sedateness, or calmness : (T, S, M, A, L, Mṣb, K:) from تَوَدَّة [q.v.]: (S:) or from وَادَّ or, as some say, formed by transposition, and from تَوَادَّتْ فِي قِيَامِهَا, meaning "she (a woman) bent in her rising, by reason of her heaviness." (T, L.) Ex. اَتَادَ فِي امْرِه, and تَوَادَّ فِيه, He acted with moderation, gentleness, &c., in his affair : (S, A, L, Mṣb:) and فِي مَشِيه in his walk, or pace, or gait. (S, L.)

وَادَّ and وَتَدَّ A sound, or noise ; (K;) absolutely : (TA:) or a loud sound or noise ; (S, L, K;) as that of a wall falling, and the like. (L.) — The sound occasioned by vehement or heavy treading of the ground: the heavy sound of the feet of camels. (L.) — Also the former, (L;) or both, (K.) The braying (هَدِير) of a camel. (L, K.)

وَادَّة and وَتِدَّة (L, K) and مَووُودَة (S, L, K) and, by abbreviation, مَووُودَة, (Abu-l-'Abbás, T,) A daughter buried alive. (S, L, K.) — المَووُودَة الصَّغْرَى : see الوَادَّ الحَفِيّ, voce وَادَّ. (L.) — See تَوَدَّة. — See also تَوَدَّة.

وَادُّ A man burying, or who buries, his daughter, or daughters alive. (L.)

تَوَدَّة : see تَوَدَّة.

تَوَدَّة (T, S, M, L, Mṣb, K) and تَوَدَّة (M, L, K) and تَوَدَّة, without و, [i.e., تَوَدَّة or تَوَدَّة], (TA,) and وَتَدَّ (M, L, K) and وَتَدَّ (K;) the first originally وُودَة; like as تَكَاة is originally وَكَاتَة; (T, L;) Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness; and gravity; staidness; sedateness; calmness: syn. رَزَانَة, (T, M, L, K,) and تَمَهَّل, (T, L,) and فَعَلَهُ فِي سَكِينَة. (Mṣb.) Ex. فِي تَوَدَّة He did it in a moderate manner; with gentleness; &c.] (A.) And مَشَى عَلَى تَوَدَّة (S, Mṣb) [He walked moderately; gently; &c.;] calmly; or quietly. (Mṣb.) مَشَى مَشِيًا وَتَدًا [He walked moderately; gently; &c.]; (S;) calmly, or quietly. (Mṣb.)

وَادَّ and وَتَدَّ : see مَووُودَة and مَووُودَة.

مَوَادِّ Calamities, : (IAṣr, T, K:) formed by transposition from مَوَادُّ. (IAṣr, T.) See art. اود.

وَرَأَ : see وَاَرَأَ.

&c., See Supplement.] وَأَص

وب

1. وَبَّ (originally أَبَّ, the ا being changed into و, Az,) inf. n. وَبَّ; and وَبَّوْبَ, inf. n. وَبَّوْبَة; He prepared to charge, or make an assault, in battle. (K.) See art. أَب.

R. Q. 1. وَبَّوْبَ : see 1.

ويا

1. وَبَّيَا (K, TA,) aor. وَبَّيَا, (S, K,) and وَبَّيَا, (CK,) and وَبَّوْبًا, (accord. to the K: in the (S and) L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the K̄usheyrees, that the aor. is وَبَّيَا, with kesr to the ت, [contr. to analogy,] TA,) inf. n. وَبَّوْبًا; (K;) or وَبَّوْبَةً; (S;) and وَبَّيْتًا, aor. وَبَّيْتًا and وَبَّوْبًا, (Moo'ab and Jāmi') and وَبَّوْبَتًا, inf. n. وَبَّوْبَتًا and وَبَّوْبَاءً and وَبَّوْبَاءً and وَبَّوْبَاءً and وَبَّوْبَاءً (K, the و being changed into ا in the latter two); and with و without و, [i.e., وَبَّوْبَتًا]; (Moo'ab and Jāmi') and وَبَّيْتًا, (S, K,) like عُنِي, [i.e., pass. in form, but neut. in signification,] (K,) aor. وَبَّيْتًا, (L and other lexicons,) in which, the و being changed into ي, the vowel of the first letter necessarily becomes kesr, (TA,) or وَبَّوْبًا, (S,) inf. n. وَبَّوْبًا; (K, TA: in the CK وَبَّوْبًا, or وَبَّوْبَةً; (S, L, &c.); and وَبَّوْبَاتًا, (S, K,) inf. n. وَبَّوْبَاتًا; (TA;) The land was, or became, afflicted with وَبَّوْبًا; (K:) or, much afflicted with disease. (S.) = وَبَّوْبًا, aor. وَبَّوْبًا; (K; contr. to rule, which requires that the aor. should be وَبَّوْبًا; MF;) and وَبَّوْبًا; He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَّ. (K.) = وَبَّوْبًا; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned وَبَّوْبَاتًا, without teshdeed; but I am not confident of it; TA;) and وَبَّوْبًا, inf. n. وَبَّوْبَاتًا; (S, K;) dial. vars. of وَبَّوْبًا and وَبَّوْبًا; (S;) He made a sign to him : (S, K:) or اَوْبًا signifies he made a sign to him with his fingers, forwards, that he should approach; and اَوْمًا "he made a sign to him with his fingers, backwards, that he should retire, or remain behind." So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, اَوْمًا and اَوْبًا are dial. syns. of اَوْمًا and اَوْمًا he made a sign to him : or, accord. to some, اَوْمًا signifies "he made a sign with his hand to him, (i.e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him ;" [in doing which, the palm of the hand is held towards the person

beckoned;] and اَوْبًا اِلَيْه he made a sign to him ; (i.e., to a person behind him,) opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or remain behind ; [in doing which, the palm of his hand is towards himself]. El-Ferezdaq̄ says,

- * تَرَى النَّاسَ اِنْ سَرْنَا يَسِيرُونَ خَلْفَنَا
- * اِنْ نَحْنُ وَبَّانَا اِلَى النَّاسِ وَقَفُوا

[If we journey on, thou seest the people journey on behind us ; and if we make a sign to the people to remain behind, they stop, one after another]. وَبَّانَا is also read in this verse for وَبَّانَا. Ibn-Buzruj says, that اَوْمًا signifies "he made a sign with the eyebrows, and the eyes;" and وَبَّوْبًا, he made a sign with the hands, and a garment, and the head. (TA.) — وَبَّوْبَاتًا اِلَيْه, aor. وَبَّوْبَاتًا, She (a camel) yearned towards it [i.e., towards her young one]; or uttered to it the cry produced by yearning : syn. حَنَّت. (K.)

2 : see 1.

4. صَارَ وَبَّيًّا It became unwholesome : syn. اَوْبًا. (TA.) = See 1. = اَوْبِي He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion. (K, TA.) = مَا لَئِى يُوْبِي like لا يُوْبِي, Water that does not fail, or stop. The like is said of pasture. (TA.)

5 : see 10.

10. اِسْتَوْبَا (S, K,) and تَوْبًا He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome : (K, TA:) [see وَبَّوْبًا:] or, much afflicted with disease. (S.)

وَبَّوْبًا and وَبَّوْبَةً, (S, K,) and also without و, وَبَّوْبًا, (TA,) Plague, or pestilence; syn. طَاعُون : (K:) or a common, or general, [or an epidemic,] disease : (S:) or any such disease : (K:) or a quickness, and commonness, of death among men. (TA.) Accord. to Ibn-En-Nefees, it is a corruption happening to the substance of the air, by reason of causes in the heavens or the earth; as stinking water, and carcasses, such as are the result of bloody battles. Accord. to the ḥakeem Dá-ood, it is a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the طَاعُون is one of the different kinds of وَبَّوْبًا; as the physicians hold to be the case: but the opinion which the