

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

8. تَوَادَ (originally اَتَادَ, S,) and اَتَادَ 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, Msb, K:) from تَوَدَّةً [q.v.]: (S:) or from وَادٌ: or, as some say, formed by transposition, and from تَوَادَتْ قِيَامًا, meaning "she (a woman) bent in her rising, by reason of her heaviness." (T, L.) Ex. تَوَادَ فِيهِ اَتَادَ فِي اَمْرِهِ, and تَوَادَ فِي مَشِيهِ in his walk, or pace, or gait. (S, L.)

وَادٌ and وَيَنْدٌ 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.)

وَيَنْدٌ and وَيَنْدَةً (L, K) and مَوْوَدَةً (S, L, K,) and مَوْدَةً (Abu-l-Abbás, T,) and, by abbreviation, مَوْدَةً A daughter buried alive. (S, L, K.) — المَوْوَدَةُ وَادٌ, voce الْوَادُ الخَفِيُّ: see الصَّغْرِيُّ. (L.) — See also تَوَدَّةً.

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

تَوَدَّهُ: see تَوَدَّةً.

تَوَدَّةً (T, S, M, L, Msb, K) and تَوَدَّهُ (M, L, K) and تَوَدَّهُ, withoutهُ, [i.e., تَوَدَّهُ or تَوَدَّةً,] (TA,) and تَوَدَّهُ (M, L, K) and وَيَنْدٌ (K;) the first originally تَكَاهٌ; like as وَوَدَهُ is originally وَكَاهٌ; (T, L;) Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness: and gravity; staidness; sedateness; calmness: syn. رَزَانَةٌ (T, M, L, K,) and تَمْهِيلٌ (T, L,) and رَزَانَةٌ (T, N, T,) and سَكِينَةٌ (M, L, K,) and سَكِينَةً (Msb.) Ex. فَعَلَهُ فِي تَوَدَّهٍ He did it in a moderate manner; with gentleness; &c.] (A.) And مَشَى عَلَى تَوَدَّهٍ (S, Msb) [He walked moderately; gently; &c.]; calmly; or quietly. (Msb.) مَشَى مُشَيًّا وَيَنْدَهُ i.q. على تَوَدَّهٍ [He walked moderately; gently; &c.]; (S;) calmly, or quietly. (Msb.)

وَادٌ and مَوْدَةً مَوْوَدَةً: see وَادٌ.

مَوَائِدٌ Calamities, : (IAar, T, K:) formed by transposition from مَوَادٌ. (IAar, T.) See art. وَادٌ.

وَادٌ — وَادٌ

[ورأَ: وَارِ: see وَادٌ.]

[وَادٌ &c., See Supplement.]

وَبٌ

1. وَبٌ (originally اَبَّ, the ا being changed into و, Az,) inf. n. وَبَوبٌ; and وَبَوبٌ, inf. n. وَبَوبٌ; He prepared to charge, or make an assault, in battle. (K.) See art. اَبَّ.

R. Q. 1. وَبَوبٌ: see 1.

وَبَّا

1. وَبَّا (S, K,) aor. تَبَّا, (K, TA,) or تَبَّا, (CK,) and تَوَبَّا, (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 Kusheyrees, that the aor. is تَبَّا, with kesr to the ت, [contr. to analogy,] TA,) inf. n. وَبَّا; (K;) or وَبَّا; (S;) and وَبَّا, aor. تَبَّا and تَوَبَّا; (Moo'ab and Jámi') and وَبَّوت, inf. n. وَبَّوت and وَبَّةً and اَبَّةً وَبَّةً (K, the و being changed into ا in the latter two); and with و without, [i.e., وَبَّوت]; (Moo'ab and Jámi') and وَبَّت, (S, K,) like عَنِي, [i.e., pass. in form, but neut. in signification,] (K,) aor. تَبَّا, (L and other lexicons,) in which, the و being changed into ي, the vowel of the first letter necessarily becomes kesr, (TA,) or تَوَبَّا, (S,) inf. n. وَبَّ: (K, TA: in the CK) or وَبَّا; (S, L, &c.); and اَوبَاتْ (S, K,) and اَيَّاتْ (TA:); The land was, or became, afflicted with وَبَّا: (K:) or, much afflicted with disease. (S:) = وَبَّا, aor. تَبَّا; (K; contr. to rule, which requires that the aor. should be تَبَّا; MF;) and وَبَّا; He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَّا. (K.) = وَبَّا; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned, without teshdeed; but I am not confident of it; TA;) and اَوبَاتْ (S, K,) and اَيَّاتْ (S, K;) dial. vars. of وَمَأْ (S;) and اَومَأْ (S;) He made a sign to him: (S, K:) or اَوبَاتْ (S, K;) signifies he made a sign to him with his fingers, forwards, that he should approach; and اَيَّاتْ (S, K;) signifies "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, اَومَأْ and وَمَأْ are dial. syns. of اَوبَاتْ and وَبَّا; he made a sign to him: or, accord. to some, اَومَأْ 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 اَوبَاتْ اوْبَاتْ 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-Ferezdak says,

* تَرَى النَّاسُ اَنْ سِرْنَا يَسِيرُونَ خَلْفَنَا *

* وَإِنْ تَخْنُ وَبَّانَا إِلَى 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]. اَوبَانَا is also read in this verse for وَبَّانَا. Ibn-Buzruj says, that اَومَأْ signifies "he made a sign with the eyebrows, and the eyes;" and وَبَّانَا, he made a sign with the hands, and a garment, and the head. (TA.) — وَبَّاتْ اَيَّةً, aor. تَبَّا, She (a camel) yearned towards it [i.e., towards her young one]; or uttered to it the cry produced by yearning: syn. حَنَّتْ. (K.)

2: see 1.

4. اَوبَاتْ It became unwholesome: syn. طَاعُونْ. (TA.) = See 1. = اَوبَيْ اَوْبَيْ He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion. (K, TA.) = مَاءْ لَدْ اَيَّةً, like لا يُوْبِي, Water that does not fail, or stop. The like is said of pasture. (TA.)

5: see 10.

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

— وَبَّا and وَبَّةً (S, K,) and also without وَبَّا and وَبَّةً (TA,) Plague, or pestilence; syn. طَاعُونْ: (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 carcases, such as are the result of bloody battles. Accord. to the hakeem Dáood, 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, fluxions, itch or scab, tumours, &c. What is said in the Nuzeh necessarily implies that طَاعُونْ is one of the different kinds of وَبَّا; as the physicians hold to be the case: but the opinion which the