

thing; he was, or became, intent upon it; (AZ, Lh, S, K;) **وَظَب** is said to be sometimes trans. without a preposition, like **لَا زَمَ**; but Es-Saad denies this. (TA.) — **وُظِبَتِ الرَّوْضَةُ** The meadow was incessantly pastured on, [so that it became destitute of herbage]. (TA.) See the pass. part. n. — **فَلَانَ يُوْظَبُ عَلَيْهِ**, and **يُوْظَبُ عَلَيْهِ**, [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, [but for **يُوْظَبُ** is there written **يُظَبُ**].) See the pass. part. n. = **وُظَبَ**, inf. n. **وُظِبَ**, He trod; trod upon; trod under foot; trampled upon. (K, TA.)

3: see 1. — **وَظَبَهُ عَلَى خِدْمَةِ قَلَانَ** He incited him, or urged him, to keep to, or continue in, the service of such a one. (TA, from a trad.)

وُظِبَةُ The vulva (حِيَاءُ, L, or جِهَازُ, K,) of a solid-hoofed animal. (L, K.)

مُوَظَبٌ عَلَيْهِ, and **وَظَبَ عَلَى كَذَا**, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it. (Lh.)

مِظْبٌ i. q. **ظُرٌّ** (K,) which is a kind of stone. (TA.)

رَجُلٌ مَوْظُوبٌ A man deprived of his property (مال [app. meaning his camels &c.]) by successive misfortunes. (S, K.) — **أَرْضٌ مَوْظُوبَةٌ** A land that has been pastured on by turns, so that there remains in it no herbage, or pasture. (S, K.) In like manner, **رَوْضَةٌ مَوْظُوبَةٌ**: or a meadow that has been incessantly pastured on. And **وَادٌ مَوْظُوبٌ** A valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare. (TA.)

وَظَبَ: see **مُوَظَبٌ**.

&c. وظف

See Supplement.]

وعب

1. **وَعِبَ**, aor. **يَعِبُ**, (inf. n. **وَعِبٌ**, Msb;) and **وَعِبَهُ**, (inf. n. **إِعَابٌ**; Msb;) and **أَسْتَوْعِبُهُ**; (and **تَوَعَّبَهُ**; TA, voce **تَعَبَبَ**;) He took it altogether; took the whole of it. (K, Msb.) See 4.

4: see 1. — **أَوْعِبَهُ** (TA) and **أَسْتَوْعِبَهُ** (S, TA) He extirpated it; eradicated it. (S, TA.) — **أَوْعِبَ** and **أَسْتَوْعِبَ** He went to, or attained, the utmost limit in anything. (TA.) — **أَوْعِبَ الْجَذْعُ** He extirpated the trunk of a palm-tree. (K.) But this is a mistake: the right reading is **أَوْعِبَ الْجَذْعَ** He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total. (TA.) See **مُوَعَّبٌ**. — **أَوْعِبَ أَنْفَهُ** He cut off the whole of his nose. (S, TA.) — **أَوْعِبَهُ** He cut off the whole of his tongue. (TA.) — **أَسْتَرْطَ مَوْزَةً**

فَأَوْعِبَهَا He swallowed a banana-fruit, and left nothing of it. (Lh.) — **أَوْعِبَ الشَّيْءَ فِي الشَّيْءِ**,

(K,) and **وَعِبَهُ فِيهِ**, (Az,) He put, inserted, or introduced, the whole of the thing into the [other] thing. (K, Az, Msb.) — **أَوْعِبَ فِي مَالِهِ** He lent, or paid in advance, of his property, syn. **أَسْلَفَ**: (IM:) or he was prodigal of his property; syn. **أَسْرَفَ**: (IKt:) or, as some say, he expended his property in every way. (TA.) — **أَوْعِبَ الْقَوْمُ** † The people collected themselves together; congregated: (S, TA:) they came all together. (TA.) — **أَوْعِبَ** He collected; gathered together; congregated. (K.) — **أَوْعِبَ بَنُو قَلَانَ**

† [The sons of such a one came all together, emigrating, so that there remained not in their country one of them]. (ISk, S.) — **أَوْعِبَ بَنُو قَلَانَ لِبَنِي قَلَانَ** The sons of such a one collected together a company for the sons of such a one. (Lh.) — **أَوْعِبَ الْقَوْمُ** † The people went forth all together on a military expedition. (TA.) — **أَوْعِبُوا النَّفَرَ** They [collected together the men, and] went forth all together on a military expedition. (TA, from a trad.)

5: see 1.

10: see 1. — **أَسْتَوْعِبَ الشَّيْءَ** † It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. (TA.) — **النِّعْمَةُ الْوَاحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلٍ** † One favour [of God] will be equivalent to all the works of a man on the day of resurrection. A trad. (TA.) — **أَسْتَوْعِبَ** [generally signifies He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like **أَسْتَعْرَقَ**].

See 1: and 4, in two places. **إِذَا أَسْتَوْعِبَ جَذْعَهُ** **إِذَا أَسْتَوْعِبَ جَذْعَهُ**, said in a trad. respecting the nose, If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]: (S:) or, accord. to another relation, **أَوْعِبَ كُلَّهُ**, [If] the whole of it be cut off. (TA.)

وَعِبٌ A wide road. (K.) You say, **طَرِيقٌ وَعِبٌ** and the pl. is **وَعَابٌ**. (TA.) — **وَعَابٌ** Wide places in a land. (K.) Correctly, it is pl. of **وَعِبٌ**; but in the Mojam [el-Buldán] it is made a proper name of certain places. (TA.)

وَعِيبٌ An ample house, or tent. (K.) An ample vessel, that takes in the whole of what is put into it. (TA.) — **جَاءَ الْفَرَسُ بِرُكْحُضٍ وَعِيبٍ** The horse came at his utmost rate. (S, K.) — **وَعِيبٌ** Pudendum mulieris amplum. (TA.)

هَذَا أَوْعِبٌ لَكَذَا This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. **أَحْرَى لِأَسْتَيْفَانِهِ**. (K.) This is taken from the following words of a trad. — **نَوْمَةٌ**

بَعْدَ الْجِمَاعِ أَوْعِبٌ لِلْمَاءِ A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (TA.)

مُوَعَّبٌ, (also written **مُوَعَّبٌ**, TA,) A mutilation of the nose, ear, hand, or lip, by which it is extirpated. One says, in reviling, **جَدَعَهُ** May God mutilate him by an utter mutilation of the nose, &c.! (S.)

جَاؤُوا مَوْعِبِينَ † They came having collected together all that they could: (S, K:) they came all together, not one of them remaining behind. (Msb.)

وعث

1. **وَعَثَ**, aor. **عَ**, (inf. n. **وَعَثٌ**, TA,) and **وَعَثَتْ**, aor. **عَ**, (inf. n. **وَعُوثَةٌ** and **وَعَائَةٌ**, TA,) It (a road) was difficult to travel, (K,) and arduous to ascend. (TA.) — **وَعَثَ**, aor. **عَ**, inf. n. **وَعَثٌ** and **وَعُوثَةٌ**; and **وَعَثَ**, aor. **عَ**, inf. n. **وَعُوثَةٌ**; It (a road) was soft, and like what is termed **وَعَثٌ**. (ISd.) — **وَعَثَ** It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it. (TA.) — **وَعَثَتْ يَدُهُ** His hand broke. (K.)

2. **وَعَثَ**, inf. n. **تَوَعَيْتُ**, He withheld, or restrained, and turned, or diverted, [another from a thing]. (K.) **وَعَثَهُ عَنْ كَذَا** He turned him, or diverted him, from such a thing; as also **عَوَّثَهُ**. (Az.)

4. **أَوْعَثَ** He came upon a tract such as is called **وَعَثٌ**: (S, K:) he came upon an even and soft tract: (A:) he walked along a tract such as is called **وَعَثٌ**. (Msb.) — **أَوْعَثَ فِي مَالِهِ** He was prodigal of his wealth, (ISk, S, K.) = **أَوْعَثَ**, inf. n. **إِيعَاثٌ**, He confounded, or confused. (TA.)

وَعَثٌ A place that is even and soft, (S, K,) such as is termed **دَهْسٌ**, (K,) or **كَثِيرُ الدَّهْسِ**, (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk: (S:) or sand in which the feet of camels, &c., sink: (ISd:) and [in like manner] **وَعَثَاءٌ** signifies that in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed **دَهَاسٌ**, of small pebbles: (Az, from Khálid Ibn-Kulthoom:) or **وَعَثٌ** signifies whatever is soft and even: (As:) or sand that is not much in quantity: or a soft place: pl. **وَعُوثٌ** and **وَعَائَةٌ**: and [in like manner] **وَعُوثَةٌ** an extended and gibbous tract of sand, which is soft, and in which the feet sink. (TA.) — Also **وَعَثٌ** and **مُوَعَّثٌ** and **وَعَثٌ** A difficult road. (K.) — **فِي الْوَعُوثِ**, and **هُوَ يَمْشِي فِي الْوَعُوثِ**, He walks along a tract such as is called **دَهَاسٌ**, (and along tracts of that kind,) in which walking is laborious.