

[A girl who is not of the low, or ignoble, &c.]; meaning الوَحْشِي; adding a double ن. (S, TA.)

وَحْشَنٌ : see وَحْشٌ.

وحش

See in وخطه in two places.

وخط

1. وَحْطَهُ, aor. يَحْطُ, (TA,) inf. n. وَحْطٌ, (As, S, K,) He pierced him through: (S, K, TA:) or he pierced him slightly; (K, TA;) not through: (TA:) or he pierced him so as to penetrate into his inside; not piercing him through; (As, TA;) بِالرُّمْحِ with the spear; as also وَحْضَهُ. (TA.) [See also وَحْزَهُ.] — [And hence.] وَحْطَهُ الشَّيْبُ (S, K,) aor. as above, (K,) and so the inf. n., (TA,) † Hoariness, or whiteness, became intermixed in his hair; (S, K, TA;) as also وَحْضَهُ: (TA:) or appeared or spread upon him: or his blackness and whiteness [of hair] became equal: (K:) and you say of the man, وَحِطَ: (K, TA:) or this signifies his head became hoary, or white. (TA.)

5. توَحَّطَ: see 2, in art. حيط.

وَحْطٌ [originally an inf. n. (see above)] is said to signify † A little, somewhat, or a small degree, of hoariness, or whiteness of the hair. (TA.) — You say also, وَحِطَ مِنْ وَحْشٍ In it [meaning a land (أَرْض)] is a small number of wild animals. (TA.)

طَعَنَ وَحَاطَ [A piercing, of one or another of the kinds described above, that is much, or frequent]: and in like manner رُمِحَ وَحَاطَ [a spear so piercing, much, or frequently]. (TA.)

مَوْحُوْطٌ A man (TA) having hoariness, or whiteness, intermixed in his hair: or upon whom hoariness, or whiteness, has appeared and spread: or whose blackness and whiteness [of hair] have become equal: (K:) or whose head has become hoary, or white. (TA.)

&c. وَخَفَ]

See Supplement.]

ود

1. وَدَّه, first pers. وَدَدْتُ, (S, M, L, Mṣb, K, &c.) and وَدَدْتُ, (Ks, Z, K,) [but most disallow this] aor. يُوَدُّ, inf. n. وَدٌ and وَدٌ and وَدٌ, (S, M, L, K,) of which three forms the first is the most common, (MF,) and مَوْدَّةٌ, (S, M, L, K,) or this last is a simple subst., (Mṣb,) and مَوْدَّةٌ (CK and some MS. copies of the K) and مَوْدَّةٌ, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and مَوْدِدَةٌ (M, Kz, K) and مَوْدِدَةٌ, (TA,) but these last two are allowable only in poetry, and deviate from con-

stant rule, the former doubly, (Kz, MF, TA,) and وَدَادٌ and وَدَادٌ and وَدَادٌ, (M, L, K,) the first of which last three forms is the most common, (MF,) and وَدَادَةٌ (M, L, K) and, accord. to some, وَدَادَةٌ and وَدَادَةٌ, (MF, TA,) and, as in a copy of the K esteemed of good authority, مَوْدُوْدَةٌ, (TA,) He loved, or affected, him, or it, (S, M, L, Mṣb, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form وَدَدْتُ is disallowed by the Basrees who hold it to be erroneous: and Zj says, We know that Ks did not mention وَدَدْتُ without having heard it; but he heard it from him who was no authority. (T, L.) — وَأُوْدِدُهُ, an imp. form [of وَأُوْدِدُهُ], without idghām, accord. to the dial. of El-Hijáz, occurs in a trad., meaning Love thou it, or affect it. (L.) — وَوَدَدْتُ لَوْ تَفَعَّلَ ذَلِكَ and وَوَدَدْتُ لَوْ أَتَيْتُكَ and وَوَدَدْتُ لَوْ تَفَعَّلَ ذَلِكَ, (S, L,) aor. as above, inf. n. وَوَدٌ and وَوَدٌ and وَوَادَةٌ (S, L, Mṣb) and وَوَادٌ (S, L) or وَوَادٌ, (T, in TT,) I wished that thou wouldst do that. (S, L.) — وَوَدَدْتُ لَوْ كَانَ كَذَا I wished that it had been so. (Mṣb.) — وَوَدَدْتُ الشَّيْءَ I wished for the thing. Fr says, This is the more approved form; but some say وَوَدَدْتُ: in both cases the aor. is يُوَدُّ only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

3. وَوَادَهُ, inf. n. مَوَادَّةٌ and وَوَادٌ, He loved, or affected him, being loved, or affected, by him. (Mṣb.)

4: see 1.

5. تَوَدَّدَهُ He attracted to himself his love, or affection. (IAṣr, L, K.) — تَوَدَّدَ إِلَيْهِ He manifested, or showed, love, or affection, to him. (L, Mṣb, K.)

6. وَوَدَّاهُ, (S, L,) inf. n. تَوَادُّ, (K,) They two love, or affect, each other. (S, L, K.)

وَوَدٌ (S, L, K) and وَوَدٌ (L, K) and وَوَدٌ (IJ, L, K) and وَوَدِيدٌ (S, L, K) A person loved, or beloved; an object of love; a friend; syn. وَوَحِبٌ and وَوَحِبٌ (L) and وَوَحِبٌ (K: in the CK) — Also, وَوَدٌ (TA) and وَوَدُوْدٌ (S, L, Mṣb) and وَوَدِيدٌ (TA) and وَوَادٌ (Kz) A person who loves; loving; affectionate: (S, L, Mṣb, TA:) the first also used in a pl. sense, (L, K,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Mṣb.) — Also, وَوَدٌ and وَوَدُوْدٌ and وَوَدٌ (Kz) also written وَوَدٌ, (MF,) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.) — Pl. وَأُوْدَادٌ (L, K,) pl. of وَوَدٌ, (TA,) and also a pl. [of وَوَدٌ] in the second of the above senses; (K;) and وَوَادٌ, [pl. of وَوَدٌ or وَوَدِيدٌ] in the first of the above

senses; (L;) and وَأُوْدَادٌ, (S, L, K,) pl. of وَوَدٌ (TA) in the second of the above senses; (K;) or of وَوَدٌ; (S, TA;) and وَأُوْدٌ, (L, K,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K;) and وَوَادٌ, pl. of وَوَادٌ; (Kz;) and وَأُوْدَادٌ, (S, L, K,) pl. of وَوَدِيدٌ (TA) in the first of the above senses, (L,) or in the second; (L;) and وَأُوْدَةٌ, (K,) also pl. of وَوَدِيدٌ (TA) in the second of the above senses; (K;) and وَوَدَادَةٌ, pl. of وَوَدُوْدٌ (S) in the second of the above senses, (S, K,) [and the third]; and وَوَدِيدٌ is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for وَوَادٌ. (TA.) — IAth says, that وَوَدٌ, used as an epithet, is for وَوَدٌ; but وَوَدٌ does not require to be understood, being syn. with وَوَدِيدٌ. (L.)

وَوَدٌ: see 1, and وَوَدٌ. — وَوَدٌ and وَوَدٌ (the former is the more common, L) A certain idol (S, L, K) which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel: (S, L:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like سُوَاعٌ and يَغُوْتُ and يَعْوُقٌ and نَسْرٌ, mentioned therewith in the Kṣur, lxxi. 22 and 23: (Bḍ:) and the former, a certain idol belonging to Kureysh, also called وَأُوْدٌ. (L.) — وَوَدِكُ By thy Wedd! meaning the idol so named. (L.) = وَوَدٌ A wooden pin, peg, or stake; i. q. وَوَدٌ: (S, K:) of the dial. of Temeem; (IDrd;) or of Nejd: as though they made the ت quiescent and incorporated it into the د. (S.)

وَوَدِي أَنْ يَكُونَ كَذَا I wish that such a thing may be. In the following saying of the poet,

* أَيُّهَا الْعَائِدُ الْمَسْأَلُ عَنَّا *
* وَوَدِيكَ لَوْ تَرَى أَكْفَانِي *

[O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my grave-clothes], the kesreh of the د is lengthened for sake of the measure. (S, L.)

وَوَدُوْدٌ: see وَوَدٌ. — وَوَدُوْدٌ, as an epithet applied to God, The loving towards his servants, (IAmb, L,) or, towards those who obey: (Beyḍ, lxxxv. 14:) or He who regards with approbation his righteous servants: or He who is beloved in the hearts of his saints. (IAth, L.)

وَوَدُوْدٌ also, A mare that puts forth all her power of running. (ISd, L.)

وَوَدِيدٌ: see وَوَدٌ.

وَوَادٌ: see وَوَادٌ.