

و

The twenty-seventh letter of the alphabet; called **وَأُو**: it is one of the class termed **شَفِيَّة** [or labials], and is a letter of augmentation. — For the uses of **و** as a particle see Supplement; for **و** in the sense of **بَل** see a verse in art. **قَصَدَ**; **و** giving fulness of sound to **و**, see **نَظَرَ**; **و** used for **لِلتَذَكُّرِ**, see **الف التَّعَابِي** in art. 1, and see **الف** **لِلتَذَكُّرِ**; **و** in the sense of **ب**, see a verse in art. **عَبِيل**. — As a numeral it denotes *Six*.

وَأُو

R. Q. 1. **وَأُوأُو**, inf. n. **وَأُوأُو**, *He (a dog) barked.* (A.) — Also inf. n. **وَأُوأُو** ([respecting the form of which see **ظَاظًا**] in the CK and a MS. copy, **وَأُوأُو**) *He (a jackal, ابن آوى), cried, or barked.* (K.) — [See also **وَعُوع**.]

وَأَب

1. **وَأَب**, aor. **يَبُّ**, inf. n. **وَأَبَةٌ** [app. a mistake for **وَأَب** and **أَبَةٌ**], *It (a hoof) was contracted in its edges, or in its fore edges.* (Az.) See **وَأَب**. — **وَأَب**, aor. **يَبُّ**, (S, K,) inf. n. **وَأَب** (S) and **أَبَةٌ** (S, K) *He contracted himself, or drew himself together, or shrank; and was ashamed.* (S, K.) — **وَأَب** (TA) and **أَتَابَ** (S, K) *He was ashamed,* (S, K,) **وَأَب**, aor. **يَبُّ**, *of a thing.* (TA.) — **وَأَب**, aor. **يَبُّ**, i. q. **انف** [app. meaning *He was disdainful*]. (TA.) — **وَأَب**, [aor. **يَبُّ**: see **وَطَى**:] *He was angry.* (K.)

4. **وَأَبَهُ** *He did to him an action of which one should be ashamed:* (S, K:) or *he made him angry:* [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or *he turned him, or drove him, back with ignominy, from his affair, or from the object of his want:* (so in the copies of the K; but in an old copy, relied upon as correct, of the *Tahdheeb el-Af'al*, from his companion, **عن صاحبه**: TA:) as also **أَتَابَهُ**; (K:) meaning *he turned him, or drove him, back with ignominy:*

(TA:) or **أَوْبَهُ** also signifies *he turned him, or drove him, back from his affair, or from the object of his want.* (S.)

8. **أَتَابَ**: see 1 and 4.

وَأَب, as an epithet applied to a solid hoof, *Strong, contracted in the edges, or in the fore edges, and light:* (K:) or simply *strong:* (L, art. **رَضَح**;) or *round like a cup (such as is called **قَعْب**); cup-shaped;* (S, K;) and that takes [app. meaning *occupies*] *much of the ground:* [(see also **تَنَاهَب**): accord. to Freytag, *hollowed within, so that it takes up (tollat) much earth:*] (K:) or i. q. **حَفِيف**: (Az, as cited in the TA:) [but this I incline to think a mistake for **خَفِيف** *light:*] or of *excellent size:* (K:) or of *moderate size; not wide, nor contracted.* (T.) — **وَأَب** *Having hoofs contracted in the edges, or in the fore edges.* (Az.) See also **وَأَب** above. — **وَأَب** A *large, or big, and wide, arrow:* (K:) [but I think that, for **مِنَ الْقِدَاجِ**, in the K, we should read **مِنَ الْأَقْدَاجِ**; and that **وَأَب** is therefore an epithet applied to a cup, such as is called **قَدَح**; as Golius and Freytag have understood it; and not to a **قَدَح**: see what follows]. **وَأَب** *A large, or big, and wide, vessel: a wide vessel:* pl. **أَوَاب**. **وَأَب** *A large, or big, deep, and wide, [cup].* (TA.) — **وَأَب** *A wide, or ample, cooking-pot.* (TA.) — See also **وَأَب**. — **وَأَب** *A great camel:* (S, K:) accord. to some. (S.) — **وَأَب** *A short and broad she-camel, or woman.* (TA.) — **وَأَب** *A female of middling make, between good and bad, or handsome and ugly.* (TA.) — **وَأَب** *A small hollow, or cavity, in a rock, that retains water.* (S, K.) — **وَأَب** *A wide and deep well:* (K:) or *a deep well.* (L, K.)

وَأَب *Wide, or ample:* syn. **وَعِيب**. (TA.) — **وَأَب** *A deep cooking-pot.* (T, K.)

وَأَب, (S, K,) in which the **و** is a substitute for the [incipient radical] **و**, (S,) and **وَأَب**, (S, K,) in which the **و** is originally **و**, (S,) and **وَأَب**, (K,) *A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy:* (S, K:) *shame;* (K:) and a *contracting of one's self, or shrugging:* (TA:) *a vice; fault; or the like.* (Abou-'Amr Esh-Sheybānee.) —

Ex. **نَكَحَ فُلَانٌ فِي أَبِيهِ** [Such a one married in a manner that was disgraceful; or, of which one should be ashamed: i. e., married a woman of low origin, or the like]. (S.) — Dhu-r-Rummeh says,

- إِذَا الْمَرْثَى شَبَّ لَهُ بَنَاتٌ
- عَصَبَنَ بِرَأْسِهِ إِبَةً وَعَارًا

[When the Marace has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (S.) — **طَعَامٌ تَوْبَةٌ** (or **طَعَامٌ ذُو تَوْبَةٍ**, as in the TA,) *Food of which one should be ashamed to eat.* Mentioned by AA on the authority of an eloquent Arab of the desert. (S.)

أَبَةٌ: see **مَوْتَبَةٌ** and **تَوْبَةٌ**.

مَوْتَبَاتٌ *Foul, or disgraceful, qualities, or dispositions.* (S, K.)

وَأَد

1. **وَأَد**, aor. **يَدُّ**, (inf. n. **وَأَدٌ**, S, L, &c.) *He buried his daughter alive* (S, L, Msb, K) *in the grave,* (S, L,) and *put a load of earth upon her.* (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.) — **الْوَادُ الْخَفِيُّ** a term used in a trad. as meaning *Extractio penis tempore concubitus, ne conciperet femina:* as also **الْمُووَدَّةُ الصَّغْرَى** because this act resembles that of burying a child alive, and is done with the same motive. (L.)