

5. *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. واد]. (T.) See 8.

8. *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 *تَوَدَّةٌ* [q. v.]: (S:) or from *وَادٌ*: or, as some say, formed by transposition, and from *تَأَوَّدَتْ* *فِي قِيَامِهَا*, meaning "she (a woman) bent in her rising, by reason of her heaviness." (T, L.) Ex. *تَوَادَّ فِيهِ*, and *تَوَادَّ فِي أَمْرِهِ*: *He acted with moderation, gentleness, &c., in his affair*: (S, \*A, L, \*Mṣb:) and *فِي مَشْيِهِ* in *his walk, or pace, or gait.* (S, L.)

*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 (هدير) of a camel.* (L, K.)

*and وَبَيْدَةٌ* (L, K) and *مَووُودَةٌ* (S, L, K) and, by abbreviation, *مَووُدَةٌ*, (Abu-l-'Abbās, T,) *A daughter buried alive.* (S, L, K.) — *المَووُودَةُ*: see *الوَادُ السَّحْبِيُّ*, voce *وَادٌ*. (L.) — See *تَوَدَّةٌ*. — See also *تَوَدَّةٌ*.

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

*تَوَدَّةٌ*: see *تَوَدَّةٌ*.

*تَوَدَّةٌ* (T, S, M, L, Mṣb, K) and *تَوَدَّةٌ* (M, L, K) and *تَوَدَّةٌ*, without *ء*, [i.e., *تَوَدَّةٌ* or *تَوَدَّةٌ*], (TA,) and *تَوَدُّدٌ* (M, L, K) and *تَوَدُّدٌ* (K:) the first originally *وَوَدَّةٌ*; like as *تَكَاةٌ* is originally *وَكَاةٌ*; (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 *تَمَهَّلٌ*, (T, L,) and *رَزَانَةٌ*, (M, L, K,) and *سَكِينَةٌ*. (Mṣb.) Ex. *فَعَلَهُ فِي تَوَدَّةٍ* *He did it in a moderate manner; with gentleness; &c.* (A.) And *مَشَى عَلَى تَوَدَّةٍ* (S, Mṣb) [*He walked moderately; gently; &c.; calmly; or quietly.* (Mṣb.)] *مَشَى مَشْيًا وَتَوَدَّةً* [*He walked moderately; gently; &c.*]; (S:) *calmly, or quietly.* (Mṣb.)

*وَادٌ* and *وَيْدٌ*: see *مَووُودَةٌ*.

*Calamities*: (IAṣr, T, K:) formed by transposition from *مَوَادٌ*. (IAṣr, T.) See art. *واد*.

ورأ: see واد.

وَأَص &c., See Supplement.]

### وب

1. (originally *أَبٌ*, the *أ* being changed into *و*, Az,) inf. n. *وَبٌ*; and *وَبُوبٌ*, inf. n. *وَبُوبَةٌ*; *He prepared to charge, or make an assault, in battle.* (K.) See art. *أَبٌ*.

R. Q. 1. *وَبُوبٌ*: see 1.

### وبأ

1. *رَبِيًّا*, (K, TA,) aor. *وَبَيْتِ الأَرْضِ*, (S, K,) or *تَبِيًّا*, (CK,) and *تَوَبًّا*, (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 Kūshayrees, that the aor. is *تَبِيًّا*, with *كسر* to the *ت*, [contr. to analogy,] TA,) inf. n. *وَبًا*; (K;) or *وَبَاءَةٌ*; (S;) and *وَبَيْتٌ*, aor. *تَبِيًّا* and *تَوَبًّا*; (Moo'ab and Jāmi') and *وَبُوبٌ*, inf. n. *وَبَاءٌ* and *وَبَاءَةٌ* and *أَبًا* and *أَبَاءَةٌ* (K, the *و* being changed into *أ* in the latter two); and with *و* without *ء*, [i.e., *وَبُوبٌ*]; (Moo'ab and Jāmi') and *وَبَيْتٌ*, (S, K,) like *عَبِيٌّ*, [i.e., pass. in form, but neut. in signification,] (K,) aor. *تَبِيًّا*, (L and other lexicons, in which, the *و* being changed into *ي*, the vowel of the first letter necessarily becomes *kesr*, (TA,) or *تَوَبًّا*, (S,) inf. n. *وَبٌ*; (K, TA: in the CK *وَبًا*, or *وَبَاءٌ*; (S, L, &c.); and *وَبَاتٌ*, (S, K,) inf. n. *أَبِيًّا*; (TA;) *The land was, or became, afflicted with وَبًا*: (K:) or, *much afflicted with disease.* (S.) = *وَبًا*, aor. *وَبِيًّا*; (K; contr. to rule, which requires that the aor. should be *بِيًّا*; MF;) and *وَبًا*; *He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبًا.* (K.) = *وَبًا* *أَبِيهِ*; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned *وَبَاتٌ*, without tesh-deed; but I am not confident of it; TA;) and *وَبًا*, inf. n. *أَبِيًّا*; (S, K;) dial. vars. of *وَمَا* and *أَوْمًا*; (S;) *He made a sign to him*: (S, K:) or *أَوْبًا* signifies *he made a sign to him with his fingers, forwards, that he should approach; and أَوْمًا* "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, *أَوْمًا* and *وَمَا* are dial. syns. of *أَوْمًا* and *وَمَا* *أَبِيهِ* 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 *أَوْبًا* *أَبِيهِ* *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-Ferezdaq says,

\* تَرَى النَّاسَ إِنْ سَرْنَا يَسِيرُونَ خَلْفَنَا  
\* وَإِنْ نَحْنُ وَبْنَا 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*]. *أَوْبَانًا* is also read in this verse for *وَبَانًا*. Ibn-Buzruj says, that *أَوْمًا* signifies "he made a sign with the eyebrows, and the eyes;" and *وَبًا*, *he made a sign with the hands, and a garment, and the head.* (TA.) — *وَبَاتٌ* *أَبِيهِ*, aor. *تَبِيًّا*, *She (a camel) yearned towards it [i.e., towards her young one]; or uttered to it the cry produced by yearning: syn. حَمَّتْ.* (K.)

2: see 1.

4. *It became unwholesome*: syn. *صَارَ وَبِيًّا*. (TA.) = See 1. = *أَوْبِيٌّ* *He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion.* (K, TA.) = *لَمْ يَوْبِي*, like *لَمْ يَوْبِي*, *Water that does not fail, or stop.* The like is said of pasture. (TA.)

5: see 10.

10. *استوبا* (S, K,) and *توبًا* (TA) *He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome*: (K, TA:) [see *وَبًا*:] or, *much afflicted with disease.* (S.)

*وَبًا* and *وَبَاءَةٌ*, (S, K,) and also without *ء*, (TA,) *Plague, or pestilence; syn. طَاعُونٌ*: (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 Dā-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 *وَبًا*; as the physicians hold to be the case: but the opinion which the