

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

وَحْشِي: see وَحْشِي.

وحش

See وَحْشِي in two places.

وخط

1. وَخَطَهُ, aor. يَخِطُ, (TA,) inf. n. وَخَطٌ, (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 وَخَضَهُ. (TA.) [See also وَخَزَهُ.] — [And hence,] وَخَطَهُ 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 وَخَضَهُ: (TA:) or appeared or spread upon him: or his blackness and whiteness [of hair] became equal: (K:) and you say of the man, وَخِطَ, (K, TA:) or this signifies his head became hoary, or white. (TA.)

5. تَوَخَّطَ: see 2, in art. خبط.

وَخَطٌ [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, وَخِطَ مِنْ وَحْشٍ, † In it [meaning a land (أَرْض)] is a small number of wild animals. (TA.)

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

مَوْخُوْطٌ 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. وَدٌّ and وَدٌّ, (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 مَوْدَةٌ (CK and some MS. copies of the K) and مَوْدَةٌ, (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 Baṣree 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.) — وَوَدَّه, an imp. form [of وَوَدَّه], 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 أَنَّكَ تَفَعَّلَ ذَلِكَ, (S, L,) aor. as above, inf. n. وَوَدَّ and وَوَدَّ and وَوَدَّ (S, L, Mṣb) and وَوَدَّ (S, L) or وَوَدَّ (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. وَوَدَّه, inf. n. مَوَادَّةٌ and وَوَدَّادٌ, 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. هُمَا يَتَوَادَّانِ, (S, L,) inf. n. تَوَادُّ, (K,) They two love, or affect, each other. (S, L, K.)

وَدٌّ (S, L, K) and وَوَدَّ (L, K) and وَوَدَّ (IJ, L, K) and وَوَدِدٌ (S, L, K) A person loved, or beloved; an object of love; a friend; syn. وَحِبٌّ and مُحَبَّبٌ (L) and صَدِيقٌ (L) and حَبِيبٌ (K: in the CK مُحَبَّبٌ) — Also, وَوَدَّ (TA) and وَوَدَّ (S, L, Mṣb) and وَوَدِدٌ (TA) and وَوَدَّ (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, وَوَدَّ and وَوَدَّ and وَوَدَّ, (K,) also written وَوَدَّ, (MF,) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.) — Pl. وَوَدَادٌ, (L, K,) pl. of وَوَدَّ, (TA,) and also a pl. [of وَوَدَّ] in the second of the above senses; (K:) and وَوَدَادٌ, [pl. of وَوَدَّ or وَوَدِدٌ] in the first of the above

senses; (L;) and وَوَدَّ, (S, L, K,) pl. of وَوَدَّ (TA) in the second of the above senses; (K:) or of وَوَدَّ; (S, TA;) and وَوَدَّ, (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 وَوَدَادٌ, pl. of وَوَدَّ; (Kz;) and وَوَدَادَةٌ, (S, L, K,) pl. of وَوَدِدٌ (TA) in the first of the above senses, (L,) or in the second; (L;) and وَوَدَّةٌ, (K,) also pl. of وَوَدِدٌ (TA) in the second of the above senses; (K:) and وَوَدَادَةٌ, pl. of وَوَدَّ (S) in the second of the above senses, (S, K,) [and the third]; and وَوَدِدٌ is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for وَوَدَادٌ. (TA.) — IAth says, that وَوَدَّ, used as an epithet, is for وَوَدَّ; but وَوَدَّ does not require وَوَدَّ to be understood, being syn. with صَدِيقٌ. (L.)

وَدٌّ: see 1, and وَوَدَّ. — وَوَدَّ and وَوَدَّ (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 سَوَاعٌ and يَغُوْتُ and يَغُوُقٌ and نَسْرٌ, mentioned therewith in the Kur, lxxi. 22 and 23: (Bḍ:) and the former, a certain idol belonging to Kureysh, also called وَوَدَّ. (L.) — وَوَدَّ By thy Wedd! meaning the idol so named. (L.) — وَوَدَّ A wooden pin, peg, or stake; i. q. وَوَدَّ: (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.)

بُوْدِي أَنْ يَكُونَ — وَوَدَّ and وَوَدَّ. — وَوَدَّ I wish that such a thing may be. In the following saying of the poet,

• أَيُّهَا الْعَائِدُ الْمَسَائِلُ عَنَّا •
• وَبُوْدِيكَ 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.)

وَوَدَّ: see وَوَدَّ. — وَوَدَّ, 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.)

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

وَوَدِدٌ: see وَوَدَّ.

وَوَدَّ: see وَوَدَّ.