

or a pain in the teeth; وجع يأخذ الأسنان (so in a copy of the §,) or وجع في الأسنان. (So in the CK.)

**أَوْجٌ** [*More, or most, penetrating*]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مُجْمَع.]

**تَوَجُّجٌ** The hiding place of a wild beast, (or antelope, TA,) among trees, (§, K,) into which he enters (الذي يُلج فيه); like دَوَجُّجٌ: the ت, says Sb, is substituted for و, and the word is of the measure فَوَعَلٌ; for تَفَعَّلٌ is scarcely found in Arabic as the measure of a subst., whereas فَوَعَلٌ is frequent. (§.)

**مَوَاجِعٌ** A place of entrance; a place into which one enters: (TA:) pl. مَوَاجِعٌ. (§.) [See its contr. مَخْرَجٌ.]

**مَوَلُوجٌ** A man attacked by the disease called دَبِيلَةٌ, or دَبِيلَةٌ. (K, TA.)

## ولج

**وَلِجَةٌ** A [sack of the kind called] غِرَارَةٌ (§, L, K:) or such as is called a جَوَالِقُ: or a large and wide جَوَالِقُ: (L:) and a date-basket of palm-leaves; syn. جَلَّةٌ: (§, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (بَرٌّ) and the like: (L:) n. un. of وُلِجٌ, pl. وُلُجٌ. (§, L, K.)

## ولد

1. **وَلَدْتُ**, (§, K, &c.,) aor. **وَلَدْتُ**, (L, K, &c.,) inf. n. **وَلَدَةٌ** and **وَلَدٌ** (§, A, L, Mṣb, K) and **وَلَدٌ** and **وَلَدَةٌ**, but each is more common with kesr, (Mṣb,) and **وَلَدٌ** and **وَلَدَةٌ** (L, K) and **وَلَدَةٌ**, (K,) [and app. مِلَادٌ, like مِقْدَارٌ, (see an ex. voce تَلَدٌ, in art. تَلَدٌ,) She (a woman, §, L, or mother, L, or any animal having an ear, as distinguished from one having merely an ear-hole, (Mṣb,) brought forth a child, or young one; or children, young, or offspring. (Mṣb.) — Also, **وَلَدْتُ**, (aor. as above, Mṣb,) *He begot a child, or young one; &c.* (Th, L, Mṣb, K.) — **وَلَدْتُ** [The land of El-Balkā produces saffron]. (A.) — **وَلَدْتُ** حَيَاتِي لَيْسَ [The nights are pregnant: it is not known what they will bring forth]. (A.) — **وَلَدْتُ** لَمْ يَلِدْهُ [occurs in a verse cited voce رَبٌّ, for لَمْ يَلِدْهُ; like لَمْ أُجِدْ for لَمْ يَلِدْهُ.]

2. **وَلَدْتُهَا**, inf. n. **وَلَدْتُهَا**, *He assisted her [namely a woman, A, L, Mṣb, and a ewe or she-goat, §, A, L, Mṣb, or other animal, Mṣb] in bringing forth; delivered her of her child or young one: (§, L, Mṣb, K:\*) he acted as a midwife to her.*

(L.) — **وَلَدْتُهَا** *أولادًا* — *He made her to be the mother of children. (MA.) See 4. — وَلَدْتُهَا*, (inf. n. **وَلَدْتُهَا**, K,) *He reared him; educated him; brought him up.* The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! **أَنْتَ نَبِيِّي** [in the CK, erroneously, **وَأَنَا وَوَلَدْتُكَ**] *Thou art my prophet, and I reared thee:* altering it thus, **أَنْتَ نَبِيِّي وَأَنَا وَوَلَدْتُكَ** [Thou art my little son, and I begot thee]; attributing to Him a son. (T, L, K,\*) — **وَلَدْتُهَا** *He innovated, or originated, language, and a story or the like. (A.)* + [It (a thing) generated, engendered, produced, or originated, another thing.]

4. **أَوْلَدْتُ**, (inf. n. **أَوْلَادٌ**, Mṣb,) *She (a woman, §, L, Mṣb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (§, L, Mṣb, K,\*) — أَوْلَدْتُ الْقَوْمَ* *The people attained to the time of [their having] children. (IKt.) — أَوْلَدْتُ الْجَارِيَةَ* *He made the girl to be the mother of a child. (MA.) See 2.*

5. **عَنْ غَيْبِهِ**, (S,) or **تَوَلَدْتُ الشَّيْءَ مِنْ الشَّيْءِ**, (Mṣb,) + *The thing became generated, or engendered, or produced; it originated; from the other thing. (Mṣb.) — تَوَلَدْتُ الْعَصِيْبَةَ بَيْنَهُمْ [Party-spirit originated, or became engendered, among them]. (A.)*

6. **تَوَلَدُوا** *They multiplied, or became numerous, [by propagation,] and begot one another; (§, L; as also أَتَلَدُوا. (TA.)*

8: see 6.

10. **أَسْتَوْلَدْتُهَا** *He rendered her pregnant; got her with child. ولدها* in this sense is not of established authority; and some expressly disallow it. (Mṣb.)

**وَلَدْتُ**: see **وَلَدْتُ**.

**وَلَدْتُ رَجُلِي**, and **وَلَدْتُهُ**, *A man's people, tribe, or family.* So, accord. to some, in the Kṣur. lxxi. 20. (T.) — See **وَلَدْتُ**.

**وَلَدْتُ**: see **وَلَدْتُ**, and **وَلَدْتُ**.

**وَلَدْتُ** (of the measure **فَعَلْتُ** in the sense of the measure **مَفْعُولٌ**, Mṣb) and **وَلَدْتُ** (§, A, L, Mṣb, K) and **وَلَدْتُ** (§, L, K) and **وَلَدْتُ** (K,) each used alike as sing. and pl., (§, M, A, L, K,) and masc. and fem., (M, L, Mṣb,) *A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a foetus:] (M, L, Mṣb:) pl. [of pauc.] of **وَلَدْتُ**, (M, L, Mṣb, TA,) and of **وَلَدْتُ**, (M, L,) **أَوْلَادٌ**; (M, L, Mṣb, K;) and [pl. of pauc. of **وَلَدْتُ** and **وَلَدْتُ**]: **وَلَدْتُ** and **وَلَدْتُ**: (M, L, K:) and pl. of **وَلَدْتُ**, **وَلَدْتُ**, (S, M, L, Mṣb, K,\*) like **أَسَدٌ** is pl. of **أَسَدٌ**, (§, L, Mṣb,) in the dial. of the tribe of Keys, (T, Mṣb,) who make **وَلَدْتُ** singular. (T.)*

— **وَلَدْتُكَ** *مَنْ دَمَى عَقِيْبِكَ*, a proverb, (T, S, L; but in the §, **عَقِيْبِكَ**;) of the Benoo-Asad, (§, L,) *Thy son is he who made thy two heels to be smeared with blood; (TA;) i.e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — مَا أَدْرِى أُمِّي* *I know not what man he is. (S, K.)*

**لِدَةٌ**, in which the *ē* is a substitute for the *o* and that is elided from the beginning, for it is from **الْوَلَادَةُ**, (§, L,) or, accord. to some, it is from **لِدَى**, q.v., (TA,) applied to a male and to a female, (TA, voce **تَرَبُّبٌ**, i.q. **تَرَبُّبٌ**;) (§, L, K;) meaning *One born at the same time with another; coëtanean, or a contemporary in birth (TA) of a man: (§, L:) dual لِدَانٍ; (§, L;) [but لِدَةٌ occurs in a dual sense in the Jm and O and K, voce صَوْغٌ, q.v.]; pl. لِدَاتٌ and لِدُونٌ; (§, L, K:) AḤei and other expositors of the Tesheel say, that words like **لِدَةٌ** have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is **وَلِدَاتٌ** and **وَلِدُونٌ**, (K,) because the formation of a dim. restores a word to its original form; (TA;) not **لِدِيَاتٌ** and **لِدِيُونٌ**, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made **وَلِدْتٌ**, there would be no difference between it and the dim. of **وَلَدْتُ**. (TA.) See also art. **لِدَى**. — See **مِلَادٌ**.*

**وَلَدٌ** and **وَلَدَةٌ**: see 1. — *Pregnancy*: (A, L, in which the former only is mentioned, and Mṣb:) the former is the more common. (Mṣb.)

**وَلَدٌ** [*Prolific; that breeds, or brings forth, plentifully.*] (§, K, art. **أَبَدٌ**) — See **وَلَدٌ**.

**وَلِيدٌ** (of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, TA,) and **مَوْلُودٌ** signify the same, (T, L, K,) i.e., *A new-born child: (M, L:) a young infant: (the former in the L, and the latter in the Mṣb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also **وَلِيدَةٌ** and **مَوْلُودَةٌ**: pl. of **وَلِيدٌ** and **وَلِيدَةٌ**, **وَلِيدَةٌ**, (L.) — **وَلِيدٌ فِي الْجَنَّةِ** *The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) — Also **وَلِيدٌ** *A boy: (§, A, L, K:) a youth: (AḤeyth, L:)* † *a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until***