

5. **تَوَادَّتْ عَلَيْهِ الْأَرْضُ** *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. **تَوَادَّ** (originally **اَوْتَادَ**, S,) and **تَوَادَّ** *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 **تَوَدَّ** [q.v.]: (S:) or from **وَادَّ**: or, as some say, formed by transposition, and from **تَوَدَّتْ** *فِي قِيَامِهَا*, meaning "she (a woman) bent in her rising, by reason of her heaviness." (T, L.) Ex. **تَوَادَّ فِيهِ**, and **اَتَادَ 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.)

وَادَّ and **وَيْدَّ** *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.)

وَيْدَّة and **وَيْدَّة** (L, K) and **مَوُودَة** (S, L, K) and, by abbreviation, **مَوُودَة**, (Abu-l-'Abbās, T,) *A daughter buried alive.* (S, L, K.) — **الْمَوُودَة**: see **الْوَادَّ الْخَفِيُّ**, voce **وَادَّ**. (L.) — See **تَوَدَّ**. — See also **تَوَدَّ**.

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

تَوَدَّ: see **تَوَدَّ**.

تَوَدَّ (T, S, M, L, Mṣb, K) and **تَوَدَّ** (M, L, K) and **تَوَدَّ**, without **و**, [i.e., **تَوَدَّ** or **تَوَدَّ**] (TA,) and **تَوَدَّ** (M, L, K) and **تَوَدَّ** (K:) the first originally **وَدَّ**; like as **تَوَدَّ** is originally **وَدَّ**; (T, L;) *Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness: and gravity; staidness; sedateness; calmness: syn. رَزَانَة*, (T, M, L, K,) and *تَمَهَّلَ*, (T, L,) and *رَزَانَة*, (M, L, K,) and *سَكِينَة*. (Mṣb.) Ex. **فِي تَوَدَّ** *He did it in a moderate manner; with gentleness; &c.* (A.) And **مَشَى عَلَى تَوَدَّ** (S, Mṣb) [*He walked moderately; gently; &c.*] *calmly; or quietly.* (Mṣb.) **مَشَى مَشْيًا وَكِيدًا** [*He walked moderately; gently; &c.*]; (S:) *calmly, or quietly.* (Mṣb.)

وَادَّ and **وَيْدَّ**: see **مَوُودَة** and **مَوُودَة**.

مَوَادِّ *Calamities*: (IAḡr, T, K:) formed by transposition from **مَوَادِّ**. (IAḡr, T.) See art. **اود**.

وَادَّ: see **وَادَّ**.

&c., See Supplement.]

وب

1. **وَبَّ** (originally **أَبَّ**, the **ا** being changed into **و**, Az,) inf. n. **وَبَّ**; and **وَبَّوَبَ**, inf. n. **وَبَّوَبَ**; *He prepared to charge, or make an assault, in battle.* (K.) See art. **أَب**.

R. Q. 1. **وَبَّوَبَ**: see 1.

وبا

1. **وَبَّ** (S, K,) aor. **وَبَّ**, (K, TA,) or **وَبَّ**, (CK,) and **وَبَّوَبَ**, (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 Kṣusheyrees, that the aor. is **وَبَّ**, with kesr to the **و**, [contr. to analogy,] TA,) inf. n. **وَبَّ**; (K:) or **وَبَّ**; (S:) and **وَبَّوَبَ**, aor. **وَبَّ** and **وَبَّوَبَ**, inf. n. **وَبَّ** and **وَبَّوَبَ** (Moo'ab and Jāmi') and **وَبَّوَبَ** and **وَبَّوَبَ** (K, the **و** being changed into **ا** in the latter two); and with **و** without **و**, [i.e., **وَبَّوَبَ**]; (Moo'ab and Jāmi') and **وَبَّوَبَ**, (S, K,) like **عَبَّ**, [i.e., pass. in form, but neut. in signification,] (K,) aor. **وَبَّ**, (L and other lexicons,) in which, the **و** being changed into **ي**, the vowel of the first letter necessarily becomes kesr, (TA,) or **وَبَّوَبَ**, (S,) inf. n. **وَبَّ**; (K, TA: in the CK) or **وَبَّوَبَ**; (S, L, &c.) and **وَبَّوَبَ**, (S, K,) inf. n. **وَبَّوَبَ**; (TA:) *The land was, or became, afflicted with* **وَبَّ**: (K:) or, *much afflicted with disease.* (S.) = **وَبَّوَبَ**, aor. **وَبَّوَبَ**; (K; contr. to rule, which requires that the aor. should be **وَبَّوَبَ**; MF;) and **وَبَّوَبَ**; *He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَّ*. (K.) = **وَبَّوَبَ**; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned **وَبَّوَبَ**, without teshdeed; but I am not confident of it; TA;) and **وَبَّوَبَ**, inf. n. **وَبَّوَبَ**; (S, K:) dial. vars. of **وَبَّوَبَ** and **وَبَّوَبَ**; (S;) *He made a sign to him*: (S, K:) or **وَبَّوَبَ** signifies *he made a sign to him with his fingers, forwards, that he should approach; and* **وَبَّوَبَ** "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, **وَبَّوَبَ** and **وَبَّوَبَ** are dial. syns. of **وَبَّوَبَ** and **وَبَّوَبَ** he made a sign to him: or, accord. to some, **وَبَّوَبَ** 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 **وَبَّوَبَ** *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-Ferezdaḡ says,

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

2: see 1.

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

5: see 10.

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

وَبَّوَبَ and **وَبَّوَبَ**, (S, K,) and also without **و**, [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 carcases, such as are the result of bloody battles. Accord. to the ḥakeem Dá-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 **وَبَّوَبَ**; as the physicians hold to be the case: but the opinion which the