

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

**وَحْشَن**: see **وَحْشَن**.

**وخص**

See **وخطه** in two places.

**وخط**

1. **وَحْطَه**, aor. **يَحْطُ**, (TA,) inf. n. **وَحْطٌ**, (A, 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*: (A, TA:) **وَحْطَهُ بِالسَّيْفِ** with the spear; as also **وَحْطَهُ**. (TA.) [See also **وَحْطَهُ الشَّيْبُ**.] — [And hence,] **وَحْطَهُ 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 **وَحْطَهُ**: (TA:) or *appeared or spread upon him*: or *his blackness and whiteness [of hair] became equal*: (K:) and you say of the man, **وَحْطَ**: (K, TA:) or this signifies *his head became hoary, or white*. (TA.)

5. **تَوَحَّطَ**: see 2, in art. **خبط**.

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

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

**مَوْحُوطٌ** 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. **وَحْفٌ**.

See Supplement.]

**ود**

1. **وَدَّ**, first pers. **وَدَدْتُ**, (S, M, L, Mṣb, K, &c.) and **وَدَدْتُ**, (Ks, Z, K,) [but most disallow this] aor. **يُودُّ**, inf. n. **وَدٌ** and **وَدٌ**, (S, M, L, K,) of which three forms the first is the most common, (MF,) and **مُودَّةٌ**, (S, M, L, K,) or this last is a simple subst., (Mṣb,) and **مُودَّةٌ** (CK and some MS. copies of the K) and **مُودَّةٌ**, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and **مُودَّةٌ** (M, Kz, K) and **مُودَّةٌ**, (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, **مُودُودَةٌ**, (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 Basrees 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.) — **أُودِدَهُ**, an imp. form [of **أُودِدَهُ**], without idghām, accord. to the dial. of El-Hijáz, occurs in a trad., meaning *Love thou it, or affect it*. (L.) — **وَدَدْتُ لَوْ أَنَّكَ** and **وَدَدْتُ لَوْ تَفْعَلُ ذَلِكَ** (S, L,) aor. as above, inf. n. **وَدٌ** and **وَدٌ** and **وَدَادَةٌ** (S, L, Mṣb) and **وَدَادٌ** (S, L) or **وَدَادٌ**, (T, in TT,) *I wished that thou wouldst do that*. (S, L.) — **وَدَدْتُ لَوْ كَانَ كَذَا** *I wished that it had been so*. (Mṣb.) — **وَدَدْتُ الشَّيْءَ**, *I wished for the thing*. Fr says, This is the more approved form; but some say **وَدَدْتُ**: in both cases the aor. is **يُودُّ** only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

3. **وَادَهُ**, inf. n. **مُودَادَةٌ** and **وَدَادٌ**, *He loved, or affected him, being loved, or affected, by him*. (Mṣb.)

4: see 1.

5. **تَوَدَّدَ** *He attracted to himself his love, or affection*. (IAar, L, K.) — **تَوَدَّدَ إِلَيْهِ** *He manifested, or showed, love, or affection, to him*. (L, Mṣb, K.)

6. **تَوَادَّ**, (S, L,) inf. n. **تَوَادٌّ**, (K,) *They two love, or affect, each other*. (S, L, K.)

**وَدٌ** (S, L, K) and **وَدٌ** (L, K) and **وَدٌ** (IJ, L, K) and **وَدِيدٌ** (S, L, K) A person loved, or beloved; an object of love; a friend; syn. **وَحْبٌ** and **مُحِبٌّ** and **صَدِيقٌ** (L) and **مُحِبٌّ**. (K: in the CK **مُحِبٌّ**.) — Also, **وَدٌ** (TA) and **وَدُودٌ** (S, L, Mṣb) and **وَدِيدٌ** (TA) and **وَادٌ** (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, **وَدٌ** and **وَدُودٌ** and **مُودٌ**, (K,) also written **مُودٌ**, (MF,) A man (TA) *loving much; having much love or affection; very loving or affectionate*. (K, MF.) — Pl. **أَوْدَادٌ**, (L, K,) pl. of **وَدٌ**, (TA,) and also a pl. [of **وَدٌ**] in the second of the above senses; (K:) and **وَدَادٌ**, [pl. of **وَدٌ** or **وَدِيدٌ**] in the first of the above

senses; (L:) and **أَوْدٌ**, (S, L, K,) pl. of **وَدٌ** (TA) in the second of the above senses; (K:) or of **وَدٌ**; (S, TA:) and **أَوْدٌ**, (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 **وَدَادٌ**, pl. of **وَادٌ**; (Kz:) and **أَوْدَادٌ**, (S, L, K,) pl. of **وَدِيدٌ** (TA) in the first of the above senses, (L,) or in the second; (L:) and **أَوْدَةٌ**, (K,) also pl. of **وَدِيدٌ** (TA) in the second of the above senses; (K:) and **وَدُودٌ**, pl. of **وَدُودٌ** (S) in the second of the above senses, (S, K,) [and the third]; and **وَدِيدٌ** is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for **وَدَادٌ**. (TA.) — IAth says, that **وَدٌ**, used as an epithet, is for **ذُو وَدٍ**; but **وَدٌ** does not require **ذُو** to be understood, being syn. with **صَدِيقٌ**. (L.)

**وَدٌ**: see 1, and **وَدٌ**. — **وَدٌ** and **وَدٌ** (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 **سُوعٌ** and **يَعْقُوبٌ** and **نَسْرٌ**, mentioned therewith in the Kur, lxxi. 22 and 23: (Bd:) and the former, a certain idol belonging to Kureysh, also called **أَدٌ**. (L.) — **بِوَدِّكَ** By thy Wedd! meaning the idol so named. (L.) — **وَدٌ** A wooden pin, peg, or stake; i. q. **وَتْدٌ**: (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.)

**بُودِي أَنْ يَكُونَ**. — **وَدٌ** and **وَدٌ**. — **وَدٌ**: see 1, and **وَدٌ**. *I wish that such a thing may be*. In the following saying of the poet,

• أَيُّهَا الْعَائِدُ الْمَسَائِلُ عَنَّا •  
• وَبُودِيكَ 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.)

**وَدُودٌ**: see **وَدٌ**. — **الْوَدُودُ**, as an epithet applied to God, *The loving towards his servants*, (IAmb, L,) or, *towards those who obey*: (Beyd, lxxxv. 14:) or *He who regards with approbation his righteous servants*: or *He who is beloved in the hearts of his saints*. (IAth, L.)

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

**وَدِيدٌ**: see **وَدٌ**.

**وَادٌ**: see **وَدٌ**.