

و

The twenty-seventh letter of the alphabet; called **وَاو**: it is one of the class termed **شَفِيَّة** [or labials], and is a letter of augmentation. — For the uses of **و** as a particle see Supplement; for **و** in the sense of **بل** see a verse in art. **قَصَد**; **و** giving fulness of sound to **ز**, see **نَظَرَ**; **و** used for **ل**, see **الْتَعَايِي** in art. 1, and see **الف** **لِلتَذَكُّرِ**; **و** in the sense of **ب**, see a verse in art. **الْإِسْتِنَاكِارِ**. — As a numeral it denotes *Six*.

وَاو

R. Q. 1. **وَاوَا**, inf. n. **وَاوَاة**, *He (a dog) barked.* (A.) — Also inf. n. **وَاوَاة** ([respecting the form of which see **ظَاظَا**] in the CK and a MS. copy, **وَاوَا**) *He (a jackal, ابْنُ آوِي) cried, or barked.* (K.) — [See also **وَعُوع**.]

وَاب

1. **وَاب**, aor. **يَبِبُ**, inf. n. **وَابَةٌ** [app. a mistake for **وَابٌ** and **وَابَةٌ**], *It (a hoof) was contracted in its edges, or in its fore edges.* (Az.) See **وَابٌ**. — **وَابٌ**, aor. **يَبِبُ**, (S, K,) inf. n. **وَابٌ** (S) and **وَابَةٌ** (S, K) *He contracted himself, or drew himself together, or shrank; and was ashamed.* (S, K.) — **وَابٌ** (TA) and **وَابٌ** (S, K) *He was ashamed, (S, K,) of a thing.* (TA.) — **وَابٌ**, aor. **يَبِبُ**, i. q. **انف** [app. meaning *He was disdainful*]. (TA.) — **وَابٌ**, [aor. **يَوْبُ**: see **وَطَى**] *He was angry.* (K.)

4. **وَابَةٌ** *He did to him an action of which one should be ashamed: (S, K:) or he made him angry: [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or he turned him, or drove him, back with ignominy, from his affair, or from the object of his want: (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Af'al, from his companion, عن صاحبه TA:) as also **وَابَةٌ** (K;) meaning *he turned him, or drove him, back with ignominy:**

(TA:) or **وَابَهُ** also signifies *he turned him, or drove him, back from his affair, or from the object of his want.* (S.)

8. **وَابٌ**: see 1 and 4.

وَابٌ, as an epithet applied to a solid hoof, *Strong, contracted in the edges, or in the fore edges, and light: (K:) or simply strong: (L, art. رَضَح:) or round like a cup (such as is called قَعْبٌ); cup-shaped: (S, K;) and that takes [app. meaning occupies] much of the ground: [(see also **تَنَاهَب**): accord. to Freytag, hollowed within, so that it takes up (tollat) much earth:] (K:) or i. q. **حَفِيز**: (Az, as cited in the TA:) [but this I incline to think a mistake for **خَفِيف** light:] or of excellent size: (K:) or of moderate size; not wide, nor contracted. (T.) — **وَابٌ** *Having hoofs contracted in the edges, or in the fore edges.* (Az.) See also **وَابٌ** above. — **وَابٌ** *A large, or big, and wide, arrow: (K:) [but I think that, for **مِنْ الْقِدَاجِ**, in the K, we should read **مِنْ الْأَقْدَاجِ**; and that **وَابٌ** is therefore an epithet applied to a cup, such as is called قَدَحٌ; as Golius and Freytag have understood it; and not to a قَدَح: see what follows]. **وَابٌ** *A large, or big, and wide, vessel: a wide vessel: pl. **أَوَابٌ**. **وَابٌ** *A large, or big, deep, and wide, [cup]. (TA.) — **وَابَةٌ** *A wide, or ample, cooking-pot. (TA.) — See also **وَابٌ**. — **وَابٌ** *A great camel: (S, K:) accord. to some. (S.) — **وَابَةٌ** *A short and broad she-camel, or woman. (TA.) — A female of middling make, between good and bad, or handsome and ugly. (TA.) — A small hollow, or cavity, in a rock, that retains water. (S, K.) — **وَابَةٌ** *A wide and deep well: (K:) or a deep well. (L, K.)********

وَابٌ *Wide, or ample: syn. **رَغِيبٌ**. (TA.) — **وَابَةٌ** *A deep cooking-pot. (T, K.)**

وَابَةٌ (S, K,) in which the **و** is a substitute for the [incipient radical] **و**, (S,) and **وَابَةٌ** (S, K,) in which the **و** is originally **و**, (S,) and **وَابَةٌ** (S, K,) *A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy: (S, K:) shame; (K;) and a contracting of one's self, or shrugging: (TA:) a vice; fault; or the like. (Aboo-'Amr Esh-Sheybānee.) —*

Ex. **نَكَحَ فُلَانٌ فِي إِبَةٍ** [Such a one married in a manner that was disgraceful; or, of which one should be ashamed: i. e., married a woman of low origin, or the like]. (S.) — Dhu-r-Rummeh says,

• إِذَا الْمَرْثَى شَبَّ لَهُ بَنَات •
• عَصَبَنَ بِرَأْسِهِ إِبَةً وَعَارًا •

[When the Marace has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (S.) — **طَعَامٌ تَوْبَةٌ** (or **طَعَامٌ ذُو تَوْبَةٍ**, as in the TA,) *Food of which one should be ashamed to eat. Mentioned by AA on the authority of an eloquent Arab of the desert. (S.)*

وَابَةٌ and **تَوْبَةٌ**: see **وَابَةٌ**.

مُؤَبَّاتٌ *Foul, or disgraceful, qualities, or dispositions. (S, K.)*

وَاد

1. **وَادٌ**, aor. **يَدُدُ**, (inf. n. **وَادٌ**, S, L, &c.) *He buried his daughter alive (S, L, Māb, K) in the grave, (S, L,) and put a load of earth upon her. (A.)* It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindah used to bury their daughters alive. (S, L.) — **الْوَادُ الْخَفِيُّ** a term used in a trad. as meaning *Extractio penis tempore concubitus, ne conciperet femina*: as also **الْمُؤَوَّدَةُ** because this act resembles that of burying a child alive, and is done with the same motive. (L.)