

أَوْدٌ *More or most, loving or affectionate.* Said to be also used as a pl., for أَوْدُونٌ. (L.)

مُودٌ and مَوْدٌ: see وَدٌ.

مَوْدَةٌ *Love; affection.* (Msb.) See also 1. — Also, *A letter; an epistle: and letters, or epistles: syn. كُتُبٌ and كِتَابٌ.* (IAar, L, K.) Said to have the latter meaning in the K, ix. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.)

وَدَا

1. وَدَّاهُ, aor. يَدِّاهُ, *He made it even or plain.* (K.) = See 5. = وَدَا (aor. يَدَّا, T) *Veretrum exseruit equus: (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i.e., وَدَى, q.v.]* (TA.) = دَانِي [imp.], i.q. دَعْنِي, *Let me &c.* (K.) Said by some to be of weak authority. (TA.)

2. وَدَّاهُ, inf. n. تَوَدَّى, *He made the earth even, or plain, over him.* (AZ, S, K.) — وَدَّاهُ *The earth, or the land, hid, or concealed, him.* (TA.) [See also 5.] — وَدَّاهُ, *He, or it, buried.* (IAar.) — وَدَّاهُ, inf. n. تَوَدَّاهُ; (S, L;) accord. to the K, وَدَّاهُ; but this is incorrect; (TA;) *He covered, or overwhelmed, them with evil, or with ill treatment.* (L, K.)

5. تَوَدَّاهُ عَلَيْهِ الْأَرْضُ *The earth became even, or plain, over him, (K,) as over a dead body in the grave: (TA:) or enclosed him: or was overturned over him: or was broken in pieces over him.* (K.) — *The earth, or the land, hid, or concealed, him.* (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISH.) — تَوَدَّاهُ عَنْهُ الْأَخْبَارُ *News, or tidings, of him were cut off, or ceased to come; like وَدَّاهُ, and were hid.* (K.) [In the K we read, تَوَدَّاهُ عَلَيْهِ [تَوَدَّاهُ] عَنْهُ الْأَخْبَارُ انْقَطَعَتْ, whence it seems that the اخبار عليه also has the above signification. But in the TA, after عليه, in the passage above quoted from the K, is inserted الارض. This word, however, has, I think, been inserted through inadvertence: if not, تَوَدَّاهُ عَلَيْهِ الْأَرْضُ signifies *The land was interrupted to him, and hid: as also وَدَّاهُ.* — تَوَدَّاهُ عَلَى مَالِهِ *He took his property or wealth, and kept it carefully.* (K.) = تَوَدَّاهُ عَلَيْهِ *He, or it, destroyed him.* (S, K.)

وَدَا *Perdition; destruction.* (K.)

مَوْدَا [Earth made even, or plain, over a person: or earth hiding, or concealing, him;] like

مُحْصَنٌ for مُحْصَنٌ, &c. (TA.) — *A grave.* (See below.) — Zuheyr Ibn-Mes-ood Ed-Dabbee says, in an elegy on his brother Ubeif,

أَبِي إِنْ تُصْبِحَ رَهْبِنَ مَوْدَا
زَلَجَ الْجَوَانِبِ قَعْرَهُ مَلْحُودًا

[O Ubeif! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, —] (S, TA. See Ham, p. 466.) — مَوْدَا *A place of destruction, or perdition; or a desert in which is no water.* (AA, S, K.) — Also, accord. to IAar, or without ء, as in an example which he quotes, *A grave.* (TA.)

وَدَب

وَدَبٌ *An evil state, or condition.* (L, K.)

وَدَج

1. وَدَجَ, (S, K,) aor. وَدَجَ, (S,) inf. n. وَدَجٌ (L, K) and وَدَجٌ; (L;) and وَدَجٌ, inf. n. تَوَدَّجَ; (K;) but the latter has an intensive signification; (Msb.) *He cut the vein called الْوَدَجُ: (K:) he bled a beast by cutting the vein so called; with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man.* (S.) — وَدَجَ, inf. n. وَدَجٌ; *He put to rights; put into a right or proper state; adjusted.* (S, K.) وَدَجَ الْمَالُ *He put the property into a right or proper state.* (Msb.) وَدَجَ بَيْنَ الْقَوْمِ *He adjusted differences between the people, (S, Msb,) and put an end to evil.* (TA.)

2: see 1.

3. مَوَادَجَةٌ, inf. n. وَادَجَهُ, *He acted towards him with gentleness and good nature.* (ISH, A.)

وَدَجٌ, (S, K,) also written with kesreh, [app. وَدَجٌ, but perhaps وَدَجٌ,] (Msb,) and وَدَجٌ, (S, K,) [A name given to each of the external jugular veins;] a certain vein in the neck; (S, K;) one of two veins, which are called the وَدَجَانُ (T, S, &c.): these are two veins extending from the head to the lungs; and the pl. is أَوْدَاجٌ: (M:) or two great veins on the right and left of the pit between the clavicles: (Msb, TA:) they are by the side of the وَرِيدَانِ, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood [merely] runs, whereas the وَرِيدَانِ are for pulsation and for [the diffusion of] the soul, النَّفْسُ [i.e. النَّفْسُ, not النَّفْسُ; for, accord. to the Arabs, the animal soul (الرُّوحُ الْحَيَوَانِي) as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins,

or arteries]: (T, Msb, TA:) accord. to some, the وَدَجُ and وَرِيدُ are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the اَوْدَاجُ are the veins which surround the windpipe: (TA:) or the وَدَجُ is the vein called the اُخْدَعُ, [elsewhere said to be a branch from the وَرِيدُ, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Msb.) — وَدَجَانٌ: Two brothers: (S, K:) two persons mutually attached; likened to the two veins so called. (A.) بَشَرٌ وَدَجَا *Two evil brothers of war are they two.* (S.) = وَدَجٌ: A cause; a means whereby one attains to a thing; syn. وَسِيلَةٌ and سَبَبٌ; (K;) or, as in some lexicons, وَصْلَةٌ. (TA.) Ex. كَانَ فُلَانٌ وَدَجِي إِلَى كَذَا *Such a one was my means of attaining to such a thing.* (TA.)

وَدَح

4. وَدَحَ *He confessed; syn. أَقَرَّ: (L, K:) or he confessed a falsehood, or what was false: (ISK, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble.* (S, K.) — *He (a ram) held back, and would not mount the female.* (S, K.) — اَوْدَحَتِ الْإِبِلُ *The camels became fat and in good condition.* (S, K.)

[وَدَر, &c.]

See Supplement.]

وَدَا

1. وَدَّاهُ, (S, K,) aor. يَدِّاهُ, (TA,) inf. n. وَدَّاهُ, (S,) *He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him.* (A'Obeyd.) = وَدَّاهُ عَنْهُ عَيْنُهُ *His eye recoiled from him, or it: syn. نَبَتْ عَنْهُ.* (K.)

8. وَدَّاهُ, quasi-pass. of وَدَّاهُ, *He was charged with a vice, fault, or the like; &c.* (S, K.)

وَدَّاهُ *Disapproved, or hateful, language; (K;) whether it be reviling or of another description.*

وَدَّاهُ (like وَدَّاهُ) *There is no fault, or defect, (عِلَّةٌ,) in him or it.* (Abou-Malik, K.)

وَدَب

وَدَابٌ *The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISd, K.) — Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is*