

or a pain in the teeth; **وَجَع يَأْخُذُ الْأَسْنَانَ**, (so in a copy of the S,) or **وَجَع فِي الْأَسْنَانِ**. (So in the CK.)

أَوْجَحُ [More, or most, penetrating]: applied to language or discourse. [TA, in art. **جَمَع**: see an ex. voce **مُجَمِّع**.]

تَوَجَّحُ The hiding place of a wild beast, (or antelope, TA,) among trees, (S, K,) into which he enters (**الَّذِي يَلْجُ فِيهِ**); like **دَوَجَّحُ**: the **ت**, says Sb, is substituted for **و**, and the word is of the measure **فَوَعَلُ**; for **تَفَعَّلُ** is scarcely found in Arabic as the measure of a subst., whereas **فَوَعَلُ** is frequent. (S.)

مَوْجِحُ A place of entrance; a place into which one enters: (TA:) pl. **مَوَالِجُ**. (S.) [See its contr. **مَخْرَجُ**.]

مَوْجِحُ A man attacked by the disease called **وَالْجَعُ**, or **دَبِيلَةُ**. (K, TA.)

ولج

وَلِجَةٌ A [sack of the kind called] **غِرَارَةٌ** (S, 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**: (S, 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 **وَلِجٌ**, pl. **وَلِجَاتٌ**. (S, L, K.)

ولد

1. **وَلَدَتْ**, (S, K, &c.) aor. **تَلَدَتْ**, (L, K, &c.) inf. n. **وَلَدَةٌ** and **وَلَادٌ** (S, A, L, Mṣb, K) and **وَلَادَةٌ** and **وَلَادٌ**, but each is more common with **kesr**, (Mṣb,) and **إِلَادَةٌ** and **مَوْلِدٌ** (L, K) and **لِدَةٌ**, (K,) [and app. **مِيلَادٌ**, like **مِقْدَارٌ**, (see an ex. voce **تَلَدٌ**, in art. **تَلَدٌ**)] She (a woman, S, 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, **وَلَدَتْ**, (aor. as above, Mṣb,) He begot a child, or young one; &c. (Th, L, Mṣb, K.) — **الَّذِي يَلْجُ فِيهِ** [The land of *El-Balkā* produces saffron]. (A.) — **الَّذِي يَلْجُ فِيهِ** [The nights are pregnant: it is not known what they will bring forth]. (A.) — **رَبُّ لَيْلٍ** occurs in a verse cited voce **رَبُّ**, for **لَيْلٍ**; like **لَيْلٍ** for **أَجْدٍ**.

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

(L.) **وَلَدَهَا** **أَوْلَادًا** — He made her to be the mother of children. (MA.) See 4. — **وَلَدَهُ**, (inf. n. **تَوَلَّدَتْ**, 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 وَلَدْتُكَ**], Thou art my prophet, and I reared thee: altering it thus, **أَنْتَ بَنِيِّي** **وَأَنَا وَلَدْتُكَ** [Thou art my little son, and I begot thee]; attributing to Him a son. (T, * L, K, *) — **وَلَدٌ** † He innovated, or originated, language, and a story or the like. (A.) † [It (a thing) generated, engendered, produced, or originated, another thing.]

4. **أَوْلَدَتْ**, (inf. n. **إِبْلَادٌ**, Mṣb,) She (a woman, S, L, Mṣb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (S, L, Mṣb, K, *) — **أَوْلَادُ الْقَوْمِ** The people attained to the time of [their having] children. (IKṭt.) — **أَوْلَادُ الْجَارِيَةِ** He made the girl to be the mother of a child. (MA.) See 2.

5. **عَنْ غَيْرِهِ**, (S,) or **تَوَلَّدَ الشَّيْءُ مِنْ الشَّيْءِ**, (Mṣb,) † The thing became generated, or engendered, or produced; it originated; from the other thing. (Mṣb.) — **تَوَلَّدَتِ الْعَصِيْبَةُ بَيْنَهُمْ** † [Party-spirit originated, or became engendered, among them]. (A.)

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

8: see 6.

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

وَلَدٌ: see **وَلَدٌ**.

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

وَلَدٌ: see **وَلَدٌ**, and **وَلَدٌ**.

وَلَدٌ (of the measure **فَعَلٌ** in the sense of the measure **مَفْعُولٌ**, Mṣb) and **وَلَدٌ** (S, A, L, Mṣb, K) and **وَلَدٌ** (S, L, K) and **وَلَدٌ** (K,) each used alike as sing. and pl., (S, 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 **وَلَدٌ**, (M, L, Mṣb, TA,) and of **وَلَدٌ**, (M, L,) **أَوْلَادٌ**; (M, L, Mṣb, K;) and [pl. of pauc. of **وَلَدٌ**, **وَلَدَةٌ** and **وَلَدَةٌ**: (M, L, K:) and pl. of **وَلَدٌ**, **وَلَدٌ**, (S, M, L, Mṣb, K, *) like as **أَسَدٌ** is pl. of **أَسَدٌ**, (S, L, Mṣb,) in the dial. of the tribe of **كَيْسَ**, (T, Mṣb,) who make **وَلَدٌ** singular. (T.)

— **وَلَدُكَ مِنْ دَمِي عَقِيْبِكَ**, a proverb, (T, S, L; but in the S, **عَقِيْبِكَ**;) of the Benoo-Asad, (S, 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 أَدْرِي أَيْ وَدِّ الرَّجُلِ هُوَ** (S, K.)

لِدَةٌ, in which the **د** is a substitute for the **و** that is elided from the beginning, for it is from **الْوَلَادَةُ**, (S, L,) or, accord. to some, it is from **لَدَى**, q.v., (TA,) applied to a male and to a female, (TA, voce **تَرَبُّبٌ**, i.q. **تَرَبُّبٌ**;) (S, L, K;) meaning **One born at the same time with another; coetaneous, or a contemporary in birth** (TA) of a man: (S, L:) dual **لِدَانٍ**; (S, L;) [but **لِدَةٌ** occurs in a dual sense in the Jm and O and K, voce **صَوْغٌ**, q.v.]; pl. **لِدَاتٌ** and **لِدُونٌ** (S, 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 **وَلِيدَاتٌ** and **وَلِيدُونَ**, (K,) because the formation of a dim. restores a word to its original form; (TA;) not **لُدِيَاتٌ** and **لُدِيُونَ**, 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 **وَلِيدٌ**, there would be no difference between it and the dim. of **وَلَدٌ**. (TA.) See also art. **لَدَى**. — See **مِيلَادٌ**.

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

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

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**, (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: (S, A, L, K:) a youth: (AHeyth, 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