

syn. **تَوَصَّلَ**. (TA.) — **وَلَبَّ**, inf. n. **وَلُوبٌ** and **وَلَبٌ**, *It (corn or the like) germinated in offsets around the older plants.* (IKṭṭ.) — **وَلَبَّ بَنُو** **فُلَانٍ** *The sons of such a one multiplied, or increased.* (IKṭṭ.)

**وَالَبَّ**, *Going into a thing; entering into it.* (Esh-Sheybānee, Ṣ.)

**وَالِبَةٌ** *The offsets of the corn and the like:* (K.) so called because they enter into the roots of the parent-plants: (TA.) or *corn or the like growing from the roots of that which has preceded it:* (Ṣ:) pl. **أَوَالِبٌ**. (TA.) — **وَالِبَةٌ** *The offspring of camels,* (IAḥr, Ṣ,) and of sheep or goats, (IAḥr, K,) and of cows, (K,) and of a people. (IAḥr.)

**تَوَلَّبَ**: see art. **تَلَبَّ**. Accord. to Suh, the **ت** is substituted for **و**, and the word is derived from **وَالِبَةٌ**, the "offsets of corn and the like:" and Ibn-'Oṣfoor and IKṭṭ assert the same. (TA.)

### ولت

1. **وَلَّتْهُ حَقَّهُ**, aor. **يَلَّتْ**, inf. n. **وَلَّتٌ**; and **وَلَّتْهُ**; *He diminished unto him his due, or right; [or defrauded him of part thereof]:* (K:) as also **وَلَّتْهُ**, and **أَلَّتْهُ**, or **أَلَّتْهُ**. (TA.)

4: see 1.

### ولت

1. **وَلَّتْنَا السَّمَاءَ**, [aor. **وَلَّتْنَا**] inf. n. **وَلَّتٌ**, *The sky wetted us with a little rain.* (TA.) — **وَلَّتْهُ**, aor. **يَلَّتْ**, (Ṣ,) inf. n. **وَلَّتٌ**, (Ṣ, K,) *He beat, struck, or smote, him,* (AA, Ṣ, K,) with a staff, or stick, (AA, Ṣ,) a little: (Aṣ:) or *he beat him, or struck him, without wounding him.* (Abou-Murrah El-Kusheyree.) — **وَلَّتْ لَهُ عَقْدًا** *He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled.* (Ṣ.) **وَلَّتْ لَهُمْ**, [aor. **يَلَّتْ**?] inf. n. **وَلَّتٌ**, *He concluded a covenant, compact, or contract.* (TA.) — **وَلَّتْ لَهُ**, aor. **يَلَّتْ**, inf. n. **وَلَّتٌ**, *He made to him a weak promise.* (TA.) — **وَلَّتْ** **أَصَابِنَا** **وَلَّتٌ**, inf. n. **وَلَّتٌ**, *Such a one appointed the manner of somewhat of our affair for us; syn. وَجَّهَ.* (TA.) — **وَلَّتْ لِمَمْلُوكِهِ عَقْدًا** [aor. **يَلَّتْ**, inf. n. **وَلَّتٌ**], *He promised his slave manumission after his death, saying, Thou art free after my death.* (IṢh.)

**وَلَّتٌ** *A little of rain:* (Ṣ, K:) ex. **وَلَّتٌ** **أَصَابِنَا** **وَلَّتٌ** *A little rain fell upon us.* (Ṣ.) — **وَلَّتٌ** **وَلَّتٌ** *A little rain.* (TA.) — **وَلَّتٌ** *A covenant, compact, or contract, between a people, that happens unintentionally, مِنْ غَيْرِ قَصْدٍ:* (Ṣ:)

or, *not firmly concluded, or settled:* (Ṣ, K:) or *somewhat, or a little, of a covenant, compact, or contract:* ex., in a trad., **وَلَّتْ لَكَ مِنَ الْعَهْدِ** *Were it not for somewhat, or a little, of a covenant granted to thee, I had be-headed thee:* (TA:) or the remainder [or what remains unfulfilled] of a covenant &c.: (T:) or a covenant &c. *firmly concluded, or settled.* (TA.) — **وَلَّتٌ** *A little of anything that is much in quantity.* (IAḥr.) — **وَلَّتٌ** *What remains, of dough, in a platter.* (K.) — **وَلَّتٌ** *What remains, of water, in a مُشَقَّرٌ.* (K.) — **وَلَّتٌ** *What remains, of the beverage called نَبِيذٌ, in the vessel.* (K.) — **وَلَّتٌ** *A weak promise.* (K) [See 1. In the CK, and in a MS. copy of the K, for **الْوَعْدُ** is put (.)] — You also say **وَلَّتْ ضَعِيفٌ** and **وَلَّتْ مُحْكَمٌ**, [A weak promise has been made to them, and a firm promise]. (TA.) — **وَلَّتٌ** *A vestige, or trace, of ophthalmia.* (K.) — **لَمْ أَرَ** **وَلَّتٌ** **مِنْهُ إِلَّا وَلَّتٌ** *I saw not, of him, or it, aught save a small vestige, or trace.* (A.) — **وَلَّتٌ** *i.q. تَوَجَّهَ; i.e., The saying to a slave (مَمْلُوكٌ), Thou art free after my death.* (K.)

**وَلَّتٌ**: see **وَلَّتٌ**. — **وَلَّتٌ** **عِنْدِي وَلَّتٌ مِنْ خَبْرٍ** *I have a little news.* (TA.)

**وَلَّتٌ** **وَلَّتٌ** *A lasting, or constant, evil.* (K.) — **وَلَّتٌ** **وَلَّتٌ**, an expression used by Ru-beh, (TA,) *A burdensome debt:* (K:) or a *lasting, or constant, debt:* (IAḥr:) or, as some say, a *debt by which one constantly binds himself (يَتَقَلَّدُهُ), as he does by a contract.* (L.) Aṣ disapproves of the expression. (TA.)

### ولج

1. **وَلَجَّ**, aor. **يَلَجُّ**, inf. n. **وَلَجٌّ** and **لَجَّةٌ**; and **وَلَجَّ**; (Ṣ, K;) and **وَلَجَّ**; (L;) *He, or it, entered.* (Ṣ, K.) You say **وَلَجَّ الْبَيْتَ**, and **وَلَجَّ**, and **وَلَجَّ**, *He entered the house.* (L.) And **وَلَجَّ الشَّيْءُ فِي غَيْرِهِ** *The thing entered into another thing.* (Mḡb.) As is said in the Ṣ and L, Sb says that **وَلَجَّ** has for its inf. n. **وَلَجٌّ**, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of **وَلَجَّ**] is **وَلَجَّ فِيهِ**: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Moḥammad Ibn-Yezceḍ holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make **وَلَجَّ** a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like **دَخَلْتُ** and other intrans. verbs: but if he mean that it governs a simple objective complement, like **ضَرَبْتُ زَيْدًا**, his opinion is not correct. (TA.)

4. **وَلَجَّ**, (Ṣ, K,) inf. n. **وَلَجٌّ**; (Mḡb;) and **وَلَجَّ**, as in the CK and in several MS. copies of the K) or **وَلَجَّ**, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. **تَلَجَّ**), in which **ت** is substituted for **و**, and this is the correct reading; (TA;) *He, or it, caused to enter; introduced; inserted.* (Ṣ, K.) — The expression in the Kur. [xxii. 60; and other chapters,] **يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ** signifies *He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night:* (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night.* (Ṣ.) — [**وَلَجَّ** is often used for **ذَكَرَهُ**; and hence as meaning *Inivit.*]

5: see 1.

8: see 1 and 4.

**وَلَجَّ**, (Ṣ,) and **وَلَجَّ**, and **وَلَجَّ**, (TA.) *A man frequently going, or coming, out and in.* (Ṣ, TA.) [This is the primary meaning: for others see art. **خَرَجَ**.]

**وَلَجَّةٌ** *A place, (Ṣ,) or a cavern, in which passengers shelter themselves from rain &c.:* pl. **أَوْلَجٌ** and **وَلَجٌّ**, (Ṣ, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which **وَلَجَّةٌ** is the n. un.] or **وَلَجٌّ**. (L.) — Also, *A bend, or place of bending, of a valley:* (IAḥr:) pl. as above. (K.)

**وَلَجَّةٌ** and **وَلَجٌّ**: see **وَلَجَّةٌ**.

**وَلَجَّةٌ** *Anything that is introduced, or inserted, into a thing, and that does not belong to it:* any such thing is termed a **وَلَجَّةٌ** of a thing. (A'Obeyd.) — **هُوَ وَلَجَّتُهُمْ** *He is an adherent to them; (K;) one who has entered, or become introduced, or included, among them,] and not belonging to them.* (TA.) Pl. **وَلَجَّجٌ**. (TA.) — **وَلَجَّةٌ** *A particular, or special, intimate, friend, or associate, of a man; syn. خَاصَّةٌ* (Ṣ, K) and **بَطَانَةٌ** (Ṣ) and **دَخِيلَةٌ** (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or *one whom a person takes to rely upon, or to place confidence in, not being of his family* (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies *an intimate friend who is one of the polytheists.* (Fr.)

**وَلَجَّةٌ** *i.q. دَبِيلَةٌ* (K,) i.e., *A certain disease in the belly.* (TA.) *A pain that attacks a man; or a pain in a man; وَجَعٌ يَأْخُذُ الْإِنْسَانَ*, (so in two copies of the Ṣ, and in the L,) or **وَجَعٌ** *في الْإِنْسَانِ*: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth;*