hard by means of melted fat, (S, K,) burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof. (TA.)

and \$ وَقَاحِ ! A man having little shame. (S, A.) مِقَاحِ الْوَجِهِ مِهِ , an epithet applied to a woman, (S,) without ō, as well as to a man, and وَقَعَى , applied to a man, ! Hard-faced, having little shame; (TA;) as also وَقَعَى عُلَاكُ عُلَاكُ الْوَجِهُ الْوَجِهُ عُلِيْكُ الْوَجِهُ الْوَجِهُ الْوَجِهُ مُعَالِقًا مُعَالًا مُعَالًا مُعَالًا مُعَالِقًا مُعَالِقًا مُعَالِقًا مُعَالِقًا مُعَالِقًا مُعَالِقًا مُعَالًا مُعَالِقًا مُعَالِقًا مُعَالِقًا مُعَالِقًا مُعَالًا مُعَالًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَالًا مُعَالِعًا مُعَالًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَلِعًا مُعَالِعًا مُعَالِعًا مُعَالِعًا مُعَلِعًا مُعَالًا مُعَلِعًا مُعِلِعًا مُعَلِعًا مُعَلِعًا مُعَلِعًا مُعَلِعًا مُعِلِعًا مُعِلِعًا مُعِلِعًا مُعَلِعًا مُعِلِعًا مُعَلِعًا مُعِلِعًا مُعَلِعًا مُعَلِعًا مُعَلِعًا مُعَلِعًا مُعَلِعًا مُعَلِعًا مُعَلِعًا مُعَا

لِدُنَبِ (IAar, K.) [See وَقَاحٍ + A man patient in riding. (IAar, K.) [See وَقَاحٍ - [. ذَنَبُ (Ṣ, K) and وَاقَحُ (K,) A hard solid hoof, (Ṣ, K,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former and epithet both former ends. (Ṣ, K,) and وَقَامُ (TA.) وَقَامُ + A hard and strong horse. (Mṣb.) — See

برجل مُوفَّح ; A man who has been tried or proved, or rendered experienced or expert (Lh, S, K) by trials which have hefallen him; as also (Lh, S.) مُوفِّع (Lh, S.) مُوفِّع بعير مُوفِّع A camel jaded by work. (TA.)

## وقد

(Ş, A, وُقُودٌ nf. n. وَقَدَت النَّارُ 1. L, Mab, K) and وَقُودُ, (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying "fire-wood" [or "fuel"], though there are some instances of inf. ns. of the measure فُعُول , whereof قَبُولٌ is one, (El-Başáir, TA,) and وَقَدَانٌ and قِدَةٌ and وَقَدْ and وَقَدْ and إِنْ and (S, L, K) and توقدت \* (S, L;) and وَقيدٌ, and راتَّقدت ♦ Ş, L, Mab, K,) and اتَّقدت (L, Mab, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. (L;) ( أَشْتَعُلَت ) and ( أَشْتَعُلَت ) (L;) وَقَدَتْ \_\_\_ (Bd, ii. 16.) . سَطَعَتْ وَٱرْتَفَعَ لَهَبُهَا and emit fire by thy زند May my + بِكَ زِنَادِي means!] a prayer, like زنادي : (L :) [meaning, do thou aid, or help, me]. \_\_\_\_\_ and توقد It (anything) shone, or glistened. His heart became excited توقّد ♦ قُلْبُهُ \_\_\_ (L.) with ardour, or eagerness. (L.) \_\_ [And ♦ توقّد ! He (a man) was, or became, clever, ingenious. acute, sharp, or penetrating. (See وَقَادِ)]

2: see 4.

: إِيقَادْ S, A, L, Mab, K,) inf. n. إِيقَادْ , (L, Msb;) and † وقدها, (L,) and الموقدها, (K,) and استوقدها (S, L, M, b, K;) He; lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَضُرَمُهَا; (K, art. ضرم;) and (TK;) he raised the fire, or made it to burn up, with fire-wood, or fuel: (A:) or the ♥ last signifies he desired, or endeavoured, to kindle the fire, and to make it burn up, or burn brightly or fiercely, and blaze, or flame. كُلَّهَا أُوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأُهَا ... (Bd, ii. 16.) God extinguisheth it; Kur. v. 69,] meaning, whenever they contrive a mischievous and deceit-أُوقَدُتُ \_\_ ful plot, God annulleth it. (Msb.) \_\_ أُوقَدُتُ [بِالصَّبِيّ [in some copies of the K, لِلصَّبِيّ نَارًا + I relinquished silly and youthful conduct. (L, K.) A poet says,

† [I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed]. (L.) — أَبْعَدُ اللّهُ وَارْهُ وَأُوفَدُ نَاراً أَثْرَهُ لَا اللّهُ عَلَى اللّهُ وَارْهُ وَأُوفَدُ نَاراً أَثْرَهُ إِلّٰ أَنْهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ وَارْهُ وَأُوفَدُ نَاراً أَثْرُهُ his dwelling far away, and] may He not bring him back, or restore him! (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.)

5. See 1 and 4. توقد is also said of the odour of perfume, (S, A, K, in art. وهمج,) meaning + It was, or became, hot [or strong].

8: sec 1. اتَّقدت الشَّهُسُ [The sun was, or became, burning, or fiercely burning]. (M, K, in art. مقر, conj. 4, &c.)

10: see 1 and 4.

مَا أَعْظَىرَ Fire itself. (A, L, K.) Ex. وَقَدْ الْوَقَدَ How great is this fire! (A.) \_\_ See also 1.

رَقْدُهُ الْحَوِّرُ الْحَوِّرُ الْحَوِّرُ (L,) † The greatest heat; (Ṣ, L, K;) which is a period of ten days, or of half a month. (Ṣ, L.)

[The greatest heat of the summer affected them with a hot, or burning, fever]. (A.) وَقَدَاتُ سُهُيلِ : see the last paragraph of art.

رَقَدَى, fem. Shining, or glistening. (L.) \_\_\_\_ See also ميقاد.

Fire-nood; (S, L, Msb, K;) but it is only so called when kindled; (El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وَقُوهُ and وَقُوهُ (K:) or any fuel; anything with which fire is kindled, or

made to burn, burn up, burn brightly or fiercely, blaze, or flame: (L:) or the blaze, or flame, of fire, which one sees. (Lth, L.) وَالْعَجَارُةُ [Kur. ii. 22; and lxvi. 6; The fuel whereof shall be men and stones]. (L.) — See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الوقود. (Yaakoob, S, L.)

applied to a star. (L.) وقَادُ (L, K) and (L, K) and (L, K) and (L) عَنَوْقَدُ (L) A heart, or mind. quickly excited with ardour, or eagerness, in liveliness and acuteness or penetration. (L, K.) — Also, both words, A man (L) clever, ingenious, acute, sharp, or penetrating. (L, K.)

are الواقدين are الواقدين (A:) by غَاثِرُ الوَاقدَيْنِ meant the two eyes: El-Aasha says, accord. to one reading,

but the reading commonly known is الوَافِدَيْنِ. (JK.)

مُوقَدُّ \* (Ṣ, A, L, Mṣb) and مُسْتَوْقَدُ \* (A, L) and مُسْتَوْقَدُ \* (JK) A fire-place; a place in which fire is lighted. (Ṣ, A,\* L, Mṣb.) See an ex. voce ...

. مُوقد see : مُوقد

زند مِيقَادٌ مَيقَادٌ A زند مِيقَادٌ (A, L, K.) You also say زند وَقَدَى, i.e., مُتَوَقِّدُةُ.

. وَقَادُ see : مُتَوقَدُ

. مَوْقِدْ see : مُسْتَوْقِدْ

## وقذ

رُوَّقَذُ , aor. وَقَدُه , [Ş, L, &c., ) inf. n. وَقَدُه .1 (S, L, K, &c.,) He beat him, or struck him, violently: (L, K:) he beat him until he became relaxed, or languid, and at the point of death: (S, L, Msb:) or he beat him so that he became at the point of death: (A:) he broke his skull, wounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Aboo-Sa'eed, L:) he beat him (a man) until he died. (L.) \_\_\_ وَقَذَهُ بِالضَّرْبِ \_\_\_ [He killed him with beating]. (ISk, L.) — وَقَدُ الشَّاةُ He beat the ewe, or she-goat, to death with pieces of mood [&c.: see وَقُذُهُ lacksquare (L.) — وَقَيْدُ He pros-ضَرَبْتُ الحَيْةَ حَتَّى وَقَذْتُهَا \_ (K.) I beat the serpent until I killed it. (A.) \_\_\_ † It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K:) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his