syn. تَوَصَّلَ. (TA.) — وَلَبَ, inf. n. وُلُوبٌ and وَلْبٌ, *It* (corn or the like) *germinated in offsets around the older plants.* (IKtt.) — وَلَبَ بنو فُلَانٍ *The sons of such a one multiplied,* or *increased.* (IKtt.)

وَالِبٌ, *Going into a thing; entering into it.* (Esh-Sheybánee, 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. أَوَالِبُ. (TA.) — وَالِبَةٌ The *offspring* of camels, (IAạr, Ṣ,) and of sheep or goats, (IAạr, K,) and of cows, (K,) and of a people. (IAạr.)

تَوْلَبٌ: see art. تلب. Accord. to Suh, the ت is substituted for و, and the word is derived from والبة, the "offsets of corn and the like:" and Ibn-'Oṣfoor and IKtt assert the same. (TA.)

## ولت

1. وَلَتَهُ حَقَّهُ, aor. يَلِتُ, inf. n. وَلْتٌ; and ▼ اولته; *He diminished unto him his due,* or *right;* [or *defrauded him of part thereof*]: (K:) as also لَاتَهُ, and أَلَتَهُ, or أَلِتَهُ. (TA.)

4: see 1.

## ولث

1. وَلَثَتْنَا السَّمَاءُ, [aor. تَلِثُ,] inf. n. وَلْثٌ, *The sky wetted us with a little rain.* (TA.) — وَلَثَهُ, aor. يَلِثُ, (Ṣ,) inf. n. وَلْثٌ, (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.* (Aboo-Murrah El-Kusheyree.) — وَلَثَ لَهُ عَقْدًا *He made with him a covenant, compact,* or *contract, that was unintentional,* or *not firmly concluded,* or *settled.* (Ṣ.) وَلَثَ لَهُمْ, [aor. يَلِثُ,] inf. n. وَلْثٌ, *He gave them,* or *granted them, somewhat of a covenant, compact,* or *contract.* (TA.) — وَلَثَ, [aor. يَلِثُ?] inf. n. وَلْثٌ, *He concluded a covenant, compact,* or *contract.* (TA.) — وَلَثَ لَهُ, aor. يَلِثُ, inf. n. وَلْثٌ, *He made to him a weak promise.* (TA.) — وَلَثَ فُلَانٌ لَنَا مِنْ أَمْرِنَا, inf. n. وَلْثٌ, *Such a one appointed the manner of somewhat of our affair for us;* syn. وَجَّهَ. (TA.) — وَلَثَ لِمَمْلُوكِهِ عِتْقًا, [aor. يَلِثُ, inf. n. وَلْثٌ,] *He promised his slave manumission after his death, saying, Thou art free after my death.* (ISh.)

وَلْثٌ *A little* of rain: (Ṣ, K:) ex. أَصَابَنَا وَلْثٌ مِنْ مَطَرٍ *A little rain fell upon us.* (Ṣ.) — وَلْثُ السَّحَابِ *A little rain.* (TA.) — وَلْثٌ *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., لَوْلَا وَلْثٌ لَكَ مِنَ العَهْدِ لَضَرَبْتُ عُنُقَكَ *Were it not for somewhat,* or *a little, of a covenant granted to thee, I had beheaded thee:* (TA:) or the *remainder* [or *what remains unfulfilled*] *of a covenant &c.:* (T:) or *a covenant &c. firmly concluded,* or *settled.* (TA.) — وَلْثٌ *A little* of anything that is much in quantity. (IAạr.) — وَلْثٌ *What remains, of dough, in a platter.* (K.) — *What remains, of water, in a* مُشَقَّر. (K.) — *What remains, of the beverage called* نَبِيذ, *in the vessel.* (K.) — وَلْثٌ *A weak promise.* (K [See 1. In the CK, and in a MS. copy of the K, for الوَعْدُ is put الوَغْدُ.]) — You also say لَهُمْ وَلْثٌ ضَعِيفٌ, and وَلْثٌ مُحْكَمٌ, [*A weak promise has been made to them, and a firm promise*]. (TA.) — وَلْثٌ *A vestige,* or *trace, of ophthalmia.* (K.) — لَمْ أَرَ مِنْهُ إِلَّا وَلْثَةً ▼ *I saw not, of him,* or *it, aught save a small vestige,* or *trace.* (A.) — وَلْثٌ *i.q.* تَوْجِيهٌ; i.e., The *saying to a slave* (مَمْلُوك), *Thou art free after my death.* (K.)

وَلْثَةٌ: see وَلْثٌ. — عِنْدِى وَلْثَةٌ مِنْ خَبَرٍ *I have a little news.* (TA.)

شَرٌّ وَالِثٌ *A lasting,* or *constant, evil.* (K.) — دَيْنٌ وَالِثٌ, an expression used by Ru-beh, (TA,) *A burdensome debt:* (K:) or *a lasting,* or *constant, debt:* (IAạr:) 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. وَلَجَ, aor. يَلِجُ, inf. n. وُلُوجٌ and لِجَةٌ; and ▼ إِتَّلَجَ; (Ṣ, K;) and ▼ تَوَلَّجَ; (L;) *He,* or *it, entered.* (Ṣ, K.) You say وَلَجَ البَيْتَ, and ▼ اتّلجه, and ▼ تولّجهُ, *He entered the house.* (L.) And وَلَجَ الشَّىْءُ فِى غَيْرِهِ *The thing entered into another thing.* (Mṣb.) As is said in the Ṣ and L, Sb says that وَلَجَ has for its inf. n. وُلُوجٌ, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of وَلَجْتُ البَيْتَ] is وَلَجْتُ فِيهِ: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Moḥammad Ibn-Yezeed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make ولج 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. اولج, (Ṣ, K,) inf. n. إِيلَاجٌ; (Mṣb;) and ▼ إِتَّلَجَ, as in the CK and in several MS. copies of the K) or أَتْلَجَ, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. تلج,) 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,] يُولِجُ ٱللَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱللَّيْلِ 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.) — [اولج is often used for اولج ذكره; and hence as meaning *Inivit.*]

5: see 1.

8: see 1 and 4.

رَجُلٌ خُرَجَةٌ وُلَجَةٌ, (Ṣ,) and ▼ خَرَّاجٌ وَلَّاجٌ, and ▼ خَرُوجٌ وَلُوجٌ, (TA,) *A man frequently going,* or *coming, out and in.* (S, TA.) [This is the primary meaning: for others see art. خرج.]

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

وَلُوجٌ and وَلَّاجٌ: see وُلْجَةٌ.

وَلِيجَةٌ *Anything that is introduced,* or *inserted, into a thing, and that does not belong to it:* any such thing is termed a وليجة of a thing. (A'Obeyd.) — هُوَ وَلِيجَتُهُمْ *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. وَلَائِجُ. (TA.) — وَلِيجَةٌ † *A particular,* or *special, intimate, friend,* or *associate,* of a man; syn. خَاصَّةٌ (Ṣ, K) and بِطَانَةٌ (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.)

وَالِجَةٌ *i.q.* دُبَيْلَةٌ, (K,) i.e., *A certain disease in the belly.* (TA.) *A pain that attacks a man;* or *a pain in a man;* وَجَعٌ يَأْخُذُ الإِنْسَانَ, (so in two copies of the Ṣ, and in the L,) or وَجَعٌ فِى الإِنْسَانِ: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth;*