

or otherwise, with what is termed **وَضْرٌ**; (M, A, K;) applied to a vessel: (A:) fem. **وَضْرَةٌ** (M, A, K) and **وَضْرِي**; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See **سَبِكٌ**. — [Hence] **الْوَضْرِي** (IAqr, K) and **الْوَضْرَاءُ** (A, Sgh, K) *The anus*; syn. **الْإِسْتُ** (A, TA,) and **الْفَنْدُورَةُ** (K, TA, [in the CK, **الفنديرة**, which is a mistranscription,]) both of which signify the same. (TA.) — [Hence also,] **فَلَانٌ وَضْرُ الْأَخْلَاقِ** † *Such a one is foul in dispositions.* (A.)

**وَضْرِي** and **وَضْرَاءُ**: see **وَضْرٌ**; the former in two places.

[ & وضع ]

See Supplement.]

### وط

1. **وَطٌ**, [an inf. n., of which the verb is **وَطَّ**, aor., accord. to rule, **وَطَّ**, but accord. to the TK, **وَطَّ**,] *The crying of the **وَطُوطٌ**.* (Sgh, K.) — *The creaking of the [kind of vehicle called] **مَحْمِلٌ**.* (Sgh, K.)

R. Q. 1. **وَطُوطَةٌ**, [inf. n. of **وَطُوطٌ**,] *The uttering speech, or words rapidly, or near together.* (K.) [See **وَطُوطٌ**.] — † *The being weak.* (K.)

R. Q. 2. **تَوَطُّطٌ** *He (a child) cried out.* (Ibn. 'Abbād, Sgh, K.)

**وَطُوطٌ**: see the last sentence of the next paragraph.

**وَطُوطٌ** *The bat*; syn. **حُفَّاشٌ**: (Aq, S, K;) or the *large حُفَّاشٌ*: (Msb:) or the *swallow*; syn. **حُطَّافٌ**; (S, Msb;) this is thought by A'Obeid to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies *a species of the swallows (حُطَّافِيْف) of the mountains*, (K, TA,) *black and likened to a species of the **حَشَائِيف** [or bats], because of its [frequent] receding and turning aside [in its flight]: (TA:) [Golius says, as on the authority of the K, "pcc. genus montanum et vocale, quod ārovus dicitur; i. e. the swift:"] pl. **وَطُوطِيْفٌ**, (Msb,) or **وَطُوطٌ**, (S,) or both, (Kr, K,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, **أَبْصُرْ فِي اللَّيْلِ مِنَ الْوَطُوطِ** [*More clear-sighted in the night than the bat*]. (S, Msb.) — *Clamorous*; (Lh, K;) applied to a man: (Lh:) and one *who utters his speech, or words, rapidly, or near together*; (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with **ة**: (K:) and [in like manner]*

† **وَطُوطِيْفٌ** signifies *loquacious; a great talker; a babbler.* (K\*, TA.) — † *A man weak in intellect and judgment*: (Ish:) or *weak and cowardly*; (A'Obeid, S, K;) in the opinion of A'Obeid, as being likened to the flying thing so called; (S;) as also **وَطُوطِيْفٌ**: (K:) and **وَطُوطٌ**, (IAqr, K,) of which **وَطُوطٌ** is the sing., (TA,) men (IAqr) *weak in intellects and bodies.* (IAqr, K.)

**وَطُوطِيْفٌ**: see **وَطُوطٌ**, in two places.

### وطأ

1. **وَطَأَ**, aor. **يَطَأُ**; (S, K;) the **و** falls out from the aor. of this verb, and from that of **وَسِعَ**, because they are transitive; for other verbs of the class **فَعَّلَ**, having the aor. of the measure **يَفْعُلُ**, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (S;) or **يَطَأُ** was originally **يَطِئُ**, and therefore the **و** falls out from it; (TA;) inf. n. **وَطْءٌ** (TA) [and **طِئَةٌ**, q. v. infra]; and **وَطَأٌ** (K, but this has an intensive signification, MF;) and **تَوَطَأَ** (S, K) *He trod; trod upon*; (**بِرِجْلِهِ** with his foot; S) *trod under foot; trampled upon*: (S, K, TA:) or **وَطْئُهُ** signifies *he pressed, or bore, upon him, or it, with his hand or his foot.* (TA, in art. **نُطَأٌ**) [See also **وَطْءَةٌ**.] — **طَه**, at the commencement of the 20th ch. of the Kur, is read by some **طَه**, and said to be for **طَأ**, (the **ه** being substituted for **ء**), and to signify *Tread upon the ground with the soles of both thy feet*; because Moḥammad raised one of his feet in prayer. (TA.) — **هُمُ يَطْوُهُمُ الطَّرِيقُ** † *They (i. e. the sons of such a one) sojourn, or encamp, near the road, so that its passengers tread upon them [i. e., became their guests]: (Sb, K:) a tropical phrase, in which **الطَّرِيقُ** is put for **أَهْلُ الطَّرِيقِ**; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means *They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.*] — [See also **طَّرِيقٌ**.] — Of the same kind is the phrase **أَخَذْنَا عَلَى الطَّرِيقِ الْوِطْئِي لِبَنِي فُلَانٍ** † *[We look to the road whose passengers tread on (i. e., make themselves the guests of,) the sons of such a one]*. (IJ.) — So too, **مَرَرْنَا بِقَوْمٍ يَطْوُونُ بِالطَّرِيقِ** † *[We passed by a people trod on (i. e., resorted to for their hospitality,) by the passengers of the road]*. (IJ.) — Also, **يَا طَّرِيقُ** † *O road, bring us near to [or,**

lit., *make us to tread on, i. e., make us the guests of,] the sons of such a one!* (IJ.) — **وَطِئَ**, (S, K,) aor. as above, (S,) *Inivit feminam.* (S, K.) — **وَطَأَ**, inf. n. **طِئَةٌ**, † *He trod under foot, and despised.* Ex. **نَعُوذُ بِاللَّهِ مِنْ طِئَةِ الدَّلِيلِ** *We put our trust in God for protection from the vile person's treading us under foot, and despising us.* (Lh.) — **وَطَأَ** and **وَطَأٌ** (in MF's copy of the K) *He prepared, and made plain, smooth, or soft.* (K.) — **وَطِئْتُ**, for **وَطَأْتُ**, is disallowed. (TA.) — **وَطَأُ**, aor. **يُوطِئُ**, inf. n. **وَطْءٌ**, [so in the TA: probably a mistake for **وَطْءَةٌ**: see **طِئَةٌ** below:] *He (a horse &c.) was, or became, easy to ride upon.* (TA.) — **وَطُوءٌ**, aor. **يُوطِئُ**, inf. n. **وَطْءَةٌ** (S, K) and **وَطُوءَةٌ** (TA) and **طَاءَةٌ** (TA, as from the K) [and, app., **طِئَةٌ**, q. v. infra], *It (a place, S) was plain, level, smooth, soft, or easy to be travelled, or to walk, or ride or lie upon.* (S, K, TA.) = **كُنْتُ أَطَأُ ذِكْرَهُ** † *I used to conceal the mention of him, or it.* (TA, from a trad.)

2. See 1, in two places. — **وَطَأَ**, inf. n. **تَوَطْئَةٌ**, *He made plain, level, smooth, soft, or copy to be travelled, or to walk or ride or lie upon.* (S, K.) *He made a beast of carriage easy to ride upon; trained, or broke, it* (M, voce **رَأَى**). — Also, (TA,) and **تَوَطَأَ**, (L,) *He prepared* (L, ubi supra, and TA,) *a bed, or a chamber.* (TA.) — *He arranged, or facilitated, an affair.* (TA.) — **وَطَأَ** [for **وَطَأْتُ**] is disallowed. (S.) — **وَطَأَ** (i. e. God) *rendered a land plain, level, smooth, soft, or easy to walk or ride or lie upon.* (TA.) — Also, *He (God,) rendered a land depressed.* (K.) = See 4.

3. **مَوَاطِئَةٌ** (AZ, S, K,) inf. n. **مَوَاطِئَةٌ** (S) and **وَطَأَ**; (TA;) and **تَوَاطَأَ** and **تَوَطَأَ**; (K;) † *He agreed, or concurred, with him respecting a thing.* (S, K.) The radical signification of **وَأَطَأَ** is said to be *He trod in the footsteps of another*: and the signification of agreement is therefore figurative. (MF.) — **فَلَانٌ يُوِاطِئُ اسْمَهُ اسْمِي** † [*Such a one's name agrees, or is the same, with mine*]. (S.) — **لِيُوِاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ** † [*That they may agree in the number of (the months) which God hath made sacred*: Kur, ix, 37]. (S.) — **أَشَدُّ وِطْءًا**, as some read, [in the Kur, lxxiii, 6,] signifies † *More, or most, suitable*; (S;) [i. e., prayer, and the recitation of the Kur-ān]: but some read **وِطْءًا**, in the sense of **قِيَامًا**: see **نَاشِئَةٌ**. (S, L.) See 4.

4. **اِوْطَأَهُ غَيْرَهُ** *He made another to tread, or trample, upon him.* (TA.) — **اِوْطَأَهُ قَرَسَهُ** *He made his horse to tread, or trample, upon him.* (K, TA.) — **اِوْطَأَهُ الْأَرْضَ** *He made him to tread upon the ground.* (Msb.) † **اِوْطَأُوا وَهْمَهُ** † *They overcame them, or prevailed over them, in a*