

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, they made (others) to tread, or trample, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — اوطأ العسوة (K,) and عسوة (S, K,) He made him to pursue a course without being rightly directed. (K*, TA.) See art. ابطأ; اوطأ في الشعر (S, K,) inf. n. عشو (TA); and اوطأ فيه, and واطأ, and واطأه (TA); and اوطأه, and اوطأه (K,) in which last the و is changed into ا; (TA); He repeated a rhyme in a poem (S, K,) using the same word in the same sense: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called ابطأ [but تَأَمَّر]. (TA.) This repetition (ابطأ) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5. See 1, 2, 3. — تَوَطَّأَتْ for تَوَطَّأَتْ is incorrect. (S.) — تَوَطَّأَ He, or it, was, or became, prepared. (K.) [See also 8.]

6. تَوَاطَوْا + They agreed together. (S.) — تَوَاطَوْا عَلَيْهِ + They agreed together, or concurred, respecting it. (TA.) [See 3.]

8. اِطَّأَ It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] — اِطَّأَ الْعِشَاءُ (in a trad.) The evening became completely dark: [or the period of nightfall fully came:] also read اِطَّأَ, accord. to the dial. of the tribe of Keys, and explained as signifying the period of nightfall came. The latter verb also signifies "concurrence, or concord, and agreement, with another." (TA.) — اِطَّأَ الشَّهْرُ [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — اِطَّأَ (as in the CK,) or اِطَّأَ (as in a MS. copy of the K,) measure اِتَّعَلَ [in the TA written اِطَّعَلَ, which is doubtless a mistake.] It was right, and attained its full period; was perfect, or complete. (K.)

10. اسْتَطَا He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon. (K, TA.) — He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon. (S.)

مِفْعَلٌ and مِطْعَلٌ and مِطْعَلٌ (measure مِفْعَلٌ, as shown in the TA; but in the CK, مِطْعَلٌ) Depressed land, or low ground, between eminences (نَشَار [in the CK] and أَشْرَاف [in the CK]

إِشْرَاف [in the CK]: (K:) نَشَار, is pl. of نَشَرٌ, and أَشْرَاف is pl. of شَرْفٌ; and both signify "eminences." (TA.)

طِئَّةٌ: see طِئَّةٌ.

طِئَّةٌ and طِئَّةٌ (in both of which the final ة is a substitute for the incipient و, S) and طِئَّةٌ (S, K) and طِئَّةٌ (K) Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon. (S, K, TA.)

وَطَاءٌ [A tread, or a treading. — And hence,] A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. أَخَذَةٌ شَدِيدَةٌ: (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — اللَّهُمَّ أَشْدِّ وَطْأَتِكَ عَلَى مُضَرٍّ, in a trad., O God, make thy punishment of Mudar severe. (S, TA.) — وَطْأْنَا الْعَدُوَّ وَطَاءً شَدِيدَةً: [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) — أَخْرَجُ وَطْأَةً وَطْأًا, in a trad., † The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táif]. (TA.) — وَطْأَةٌ and مَوْطَأٌ (K) and مَوْطِئٌ (S, K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.)

وَطْأٌ: see وَطْأٌ, and وَطْأٌ.

وَطْأٌ (S, K) and وَطْأٌ (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The contr. of غَطَّأَ (a covering); [what is placed, or spread, beneath one, to sit or lie upon]: (S, K:) pl. اَوْطِئَةٌ. (TA, in art. خور.)

وَطْئٌ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — دَابَّةٌ وَطْئٌ (IAqr) A beast easy to ride upon. (TA.) — عَيْشٌ وَطْئٌ [An easy life]. (TA.) — وَطْئٌ الْخَلْقِ Easy in nature, or disposition. (TA.)

وَطْأَةٌ }
وَطْؤَةٌ } see طِئَّةٌ.

حَيْسَةٌ A certain kind of food, (S,) i. q. حَيْسَةٌ (IAqr:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called أَقْطٌ, with sugar: (K:) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no أَقْطٌ is mixed up with them;) and then it is drunk, like حَيْسَةٌ: (T:) or it is like حَيْسٌ; dates and أَقْطٌ kneaded together with clarified butter: (ISh:) or a certain kind of food, also called وَطْئٌ; a thin عَصِيدَةٌ: when it is thickened, it is called نَفِئَةٌ; when a little more thick, نَفِئَةٌ

when a little thicker, نَفِئَةٌ; and when so thick that it may be chewed, عَصِيدَةٌ. (El-Muffaddal.) — Also, (as some say, TA.) A thing like [the kind of sack called] غَرَارَةٌ (S:) or غَرَارَةٌ containing dried meat (قَدِيدٌ) and كُضْكُ (K) and other things: (TA:) — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ — Take forth and give us three cakes of bread from a غَرَارَةٌ. (S, TA, from a trad.) — [See also مَوْطَأٌ and وَطْأَةٌ.]

وَطْأَةٌ Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطْأًا, pl. of وَطْئَةٌ, [which is] from وَطْأٌ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذَلَّلَهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — وَطْأَةٌ (K) [pl. of وَطْئٌ] and وَطْئَةٌ (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.)

وَضَوْ لَا يَتَوَضَّأُ مِنْ مَوْطَأٍ One is not to perform وضوء (i. e., to repeat it,) on account of treading on filth in the road: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — See وَطْأَةٌ.

وَطْأَةٌ: see مَوْطِئٌ.

وَطْأَةٌ: see مِطْأَةٌ.

آثَارُ مَوْطِئَةٍ (in a trad. respecting destiny) Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.)

وَطْئٌ الْاِكْنَفِ (K,) and الْاِكْنَفِ (TA,) A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) — اللَّهُمَّ اجْعَلْهُ مَوْطَأً O God, make him to be (a Sultan, followed by many dependants, and) one whose heels shall be trod upon: (K*, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)

وطب

وَطْبٌ A skin (سَقَا) in which milk is put, (S, K,) specially used for that purpose: (S:) or a skin in which are put clarified butter and milk: (Mejma' el-Bihar, &c.): it is made of the skin of an animal such as is termed جَذَعٌ, [meaning a goat in its second year,] or what is above that [in age]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that