

or otherwise, with what is termed **وَضَر**; (M, A, K;) applied to a vessel: (A:) fem. **وَضْرَة** (M, A, K) and **وَضَرَى** (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See **سَهَك**. — [Hence] **الْوَضْرَى** (IAqr, K) and **الْوَضْرَاء** (A, Sgh, K) *The anus*; syn. **الإِسْت**, (A, TA,) and **الفندورة**, (K, TA, [in the CK, *الفنديرة*, which is a mistranscription,]) both of which signify the same. (TA.) — [Hence also,] **فُلَانٌ وَضَرُ الْأَخْلَاقِ** 1 *Such a one is foul in dispositions.* (A.)

**وَضَرَى** and **وَضْرَاء**: see **وَضَر**; the former in two places.

[وضع &c.]

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 وَطَّوَات*. (Sgh, K.) — *The creaking of the [kind of vehicle called] مَحْمِل*. (Sgh, K.)

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

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

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

**وَطَّوَات** *The bat*; syn. **خَفَّاش**: (Aq, S, K:) or *the large خَفَّاش*: (Msb:) or *the swallow*; syn. **خَطَّاف**: (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 (خَطَّافِيَّات) of the mountains*, (K, TA,) *black and likened to a species of the شَائِف [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 ārov dicuntur; i.e. the swift:"] pl. **وَطَّوَيْط**, (Msb,) or **وَطَّوُط**, (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, **أَبْصَرَ فِي اللَّيْلِ مِنَ الْوَطَّوَاتِ** [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]

† **وَطَّوَاتِي** 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 † **وَطَّوَاتِي**: (K:) and † **وُطَّ**, (IAqr, K,) of which **وَطَّوَات** is the sing., (TA,) men (IAqr) *weak in intellects and bodies.* (IAqr, K.)

**وُطَّوَاتِي**: see **وَطَّوَات**, in two places.

## وطا

1. **وَطَّ**, aor. **يَطَّ**; (S, K;) the و falls out from the aor. of this verb, and from that of **وَسَّعَ**, because they are transitive; for other verbs of the class **فَعَّلَ**, having the aor. of the measure **يَفْعَلُ**, 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 **يَطَّ** was originally **يَطِئُ**, and therefore the و falls out from it; (TA;) inf. n. **وَطَّءَ** (TA) [and **وَطَّئَ**, q. v. infra]; and † **وَطَّ**, (K,) but this has an intensive signification, MF;) and † **تَوَطَّ** (S, K) *He trod; trod upon*; **بَرَجَلَهُ** with his foot; (S) *trod under foot; trampled upon*: (S, K, TA:) or **وَطَّئَهُ** signifies *he pressed, or bore, upon him, or it, with his hand or his foot.* (TA, in art. **ثَطَّ**.) [See also **وَطَّءَ**.] — **طه**, at the commencement of the 20th ch. of the Kur, is read by some **طه**, and said to be for **طَّا**, (the ه being substituted for ط,) and to signify *Tread upon the ground with the soles of both thy feet*; because Mohammad raised one of his feet in prayer. (TA.) — **هُمْ 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 **طَّرِيقُ**.] — Of the same kind is the phrase **أَخَذْنَا عَلَى الطَّرِيقِ الْوَاتِنِ 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** † *[We passed by a people trod on (i.e., resorted to for their hospitality,) by the passengers of the road].* (IJ.) — Also, **يَا طَرِيقُ** † *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.) — **وَطَّيَ**, (S, K,) aor. as above, (S,) *Inivit femiuam.* (S, K.) — **وَطَّ**, inf. n. **وَطَّئَ**, † *He trod under foot, and despised.* Ex. **نَعُوذُ بِاللَّهِ مِنْ طَيْئَةِ الدَّيْلِ** *We put our trust in God for protection from the vile person's treading us under foot, and despising us.* (Lh.) — **وَطَّ** and † **وَطَّ** (in MF's copy of the K **وَطَّ**) *He prepared, and made plain, smooth, or soft.* (K.) — **وَطَّئْتُ**, for **وَطَّئْتُ**, is disallowed. (TA.) — **وُطَّوُ**, aor. **يُوطُّوُ**, inf. n. **وُطَّوُ**, [so in the TA: probably a mistake for **وُطَّوُ**: see **وُطَّوُ** below:] *He (a horse &c.) was, or became, easy to ride upon.* (TA.) — **وُطَّوُ**, aor. **يُوطُّوُ**, inf. n. **وُطَّوُ** (S, K) and **وُطَّوُ** (TA) and **وُطَّوُ** (TA), as from the K) [and, app., **وُطَّوُ**, 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 أَطَّا ذِكْرَهُ** † *I used to conceal the mention of him, or it.* (TA, from a trad.)

2. See 1, in two places. — **وُطَّوُ**, inf. n. **تَوُطَّئَةُ**, *He made plain, level, smooth, soft, or easy 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 **رَاضٍ**). — Also, (TA,) and † **تَوُطَّ**, (L,) *He prepared* (L, ubi supra, and TA,) *a bed, or a chamber.* (TA.) — *He arranged, or facilitated, an affair.* (TA.) — **وُطَّئْتُ** [for **وُطَّئْتُ**] is disallowed. (S.) — **وُطَّ** *He (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. **مُوطَّاءَ**, (AZ, S, K,) inf. n. **مُوطَّاءَ** (S) and **وُطَّاءَ**; (TA;) and † **تَوُطَّاءَ** and † **تَوُطَّاءَ**; (K;) † *He agreed, or concurred, with him respecting a thing.* (S, K.) The radical signification of **وطا** is said to be *He trod in the footsteps of another*: and the signification of agreement is therefore figurative. (MF.) — **فُلَانٌ يُوطَّئُ اسْمَهُ أَسْبَى** † *[Such a one's name agrees, or is the same, with mine].* (S.) — **لِيُوطَّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ** † *[That they may agree in the number of (the months) which God hath made sacred: Kur, ix. 37].* (S.) — **أَشَدُّ وَطَّاءً**, 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 **وُطَّاءً**, in the sense of **قِيَامًا**: see **نَاشِئَةً**. (S, L.) See 4.

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