

أَنْ. *تَوَصَّيَّة* n.a. A testamentary disposition—of property.—*أَوْصَى* IV. To order, command (with acc. of pers. and *بِ* or *فِي*); to bequeath (with *بِ*). *مَوْصِي* for *مُوصِي* part. act. A testator.—*تَوَاصَى* VI. To give one another a command, to enjoin or recommend to one another (with *بِ*).

*وَضَعَ* aor. *يَضَعُ* To put, place, lay down, lay aside, fix, bring forth a child; to put off, remove (with acc. and *عَنْ*); to appoint (with *لِ*); *وَوَضَعَ الْكِتَابَ* 18 v. 47, "And the Book (of the account of each man's actions) shall be put (into his hands);" at 39 v. 69 these words would seem rather to refer to the Book of God's decrees, which "shall be laid open" on the day of Judgment. *مَوَاضِعُ* (2nd declension) plur. of *مَوْضِعٌ* A place; at 4 v. 48 *مَوَاضِعُ* may be rendered "The true meanings (of words)." *مَوْضُوعٌ* part. pass. Placed.—*أَوْضَعَ* IV. To drive (a camel) quickly, as *وَلَاَوْضَعُوا خِيَالَكُمْ* 9 v. 47, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.

*وَضَنَ* aor. *يَضِنُ* To plait or fold a thing with one part over another. *مَوْضُونٌ* part. pass. Interwoven (with gold and precious stones).

*وَطَى* aor. *يَطَى* To tread, trample on, as at 48 v. 25; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or *السَّرْطُ* after *لَوْ*, D. S. Gr. T. 2, p. 420; the hiatus is supplied by Beidāwē as follows, *لَمَّا كَفَّ أَيْدِيكُمْ*, see v. 24. *وَطَأٌ* n.a. *properly*, The act of trampling on; at 73 v. 6 the words *أَشَدَّ وَطَأً* may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts." *وَاطَأَ* III. To make to agree, or render equal—in number, etc.

*وَطَرٌ* A thing necessary to be done; no verbal root. *وَطْنٌ* aor. *يَبُطِنُ* To remain in a place. *مَوَاطِنُ* (2nd declension) plur. of *مَوْطِنٌ* A battle-field.

*وَعَدَ* aor. *يَعِدُ* To predict, promise, threaten (with double acc. or with acc. of pers. and *لِ* followed by energetic aorist, also with acc. of pers. and *أَنْ*); to make any one a promise (with acc. of pers.). *وَعْدٌ* n.a. A promise, threat, prediction; *وَعَدَ اللَّهُ حَقًّا* 4 v. 121, The ellipse is thus explained by Beidāwē, *وَعْدٌ وَوَعْدٌ*, see D. S. Gr. T. 2, p. 85. *وَعْدٌ* Threatening, a threat. *مَوْعِدٌ*, or *مَوْعِدَةٌ* A promise; time or place of the fulfilment of a prediction, promise, or threat; an appointment for a meeting. *مَوْعُودٌ* part. pass. Predicted, promised.—*وَاعَدَ* III. To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers.).—*تَوَاعَدَ* VI. To make a mutual appointment.

*وَعَّظَ* aor. *يَعِظُ* Imperat. *عِظْ* To warn, admonish (with acc. of pers. and *بِ* of thing, or with *أَنْ* meaning Lest or that not); to advise (with acc. of pers., *بِ* of thing, and *أَنْ* that). *وَاعِظٌ* part. act. One who warns. *مَوْعِظَةٌ* A warning, an admonition.

*وَعَى* aor. *يَعِي* To collect, retain in the memory. *وَعَاءٌ* Plur. *أَوْعِيَةٌ* A locker, box, vessel or bag, where anything is stowed away. *وَاعِيَةٌ* fem. part. act. That which retains in the memory.—*أَوْعَى* IV. To be miserly, to secrete or hoard—*properly*, in *وَعَاءٌ*; at 84 v. 23 it means to "secrete in the breast."