

copies of the §, but in other copies [وزرط] signify the same [as subst.] (TA.) You say, **لَا تُوَارِطُ** [Do not thou practise mutual deceit with thy neighbour, or endeavour to deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad, **لَا خَلَاطَ وَلَا وِرَاطَ**, which is like his [Moḥammad's] saying, † **There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate:** (§:) **خَلَاطٌ** has been explained in its place: (TA:) **وِرَاطٌ** [has also been variously explained in that place, and, it is said,] signifies the *putting together what is separate:* and the reverse: (K:) or the *dispersing camels* (K, TA) among other camels: (TA:) or the *hiding camels among other camels:* (Th, K;) or in a *low, or depressed, piece of ground;* in order that the collector of the poor-rate may not see them: (K:) or the *making one another to fall into a ورطة*, (TA,) one saying to the collector of the poor-rate, “Such a one has that for which a poor-rate is due,” when he has not; (K, TA;) so accord. to IAar: accord. to Ibn-Háni, it is from **أَوْرَطَ** الجَرِيرِ فِي عُنُقِ البَعِيرِ. (TA.) See 4.

4: see 2, in two places; and 1. — **أَوْرَطَ** الجَرِيرِ فِي عُنُقِ البَعِيرِ †. *He put the end of the ring [q. v.] of the camel into its ring, and then pulled it so as to throttle him.* (Ibn-Háni, K.)

5. **تَوَرَّطَ فِي وَرْطَةٍ** *He fell into what is termed ورطة* [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (§) You say, **تَوَرَّطَتِ الغَنَمُ وَغَيْرَهَا** *The sheep, or goats, &c., fell into mud from which they could not extricate themselves; or into a depressed piece of ground in which was no way directing to escape:* and hence the verb is used in relation to any straitness or difficulty. (Msb.) Thus you say, **تَوَرَّطَ فُلَانٌ فِي الأَمْرِ** † *Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so فِيهِ* †: (Msb:) or the former signifies † *he fell into the affair, or case:* (K:) or † *he became entangled in the affair, and could not easily extricate himself from it;* (TA;) and so † the latter: (Sh, K, TA:) and **تَوَرَّطَ** and **تَوَرَّطَ** both signify *he stuck fast:* or † *he perished; or died.* (TA.)

10: see 5, in three places. — **اسْتَوْرَطَ مَعَ فُلَانٍ** † *He behaved proudly, haughtily, or insolently, in speech, with such a one.* (TA.)

وَرَطٌ: see 3.

الرَّحْلُ وَرْطَةٌ *Slime, or thin mud, [in the رَحْلُ,] into which sheep or goats fall, and from which they cannot extricate themselves:* (Msb, K:) this, or, as some say, what here next follows, is the primary signifi-

tion: (Msb:) *a low, or depressed, piece of ground or land, in which is no way, or road,* (§, Msb, K,) *directing to escape:* (Msb:) this is said by A'Obeyd to be the primary signification: (§:) *a deep hollow, cavity, or pit, in the ground:* (TA:) *a deep hollow, cavity, or pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it:* (As:) and hence, (TA,) *a well:* (K, TA:) and *anything that is غَامِضٌ* [app. here meaning *low, or depressed*]: (K:) also, by derivation from the first of these significations, (Msb,) or from the second, (§, Msb,) [or some other,] † *perdition; or destruction; or death:* (§, Msb, K:) and † [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K:) pl. [of pauc.] **أَوْرَاطٌ**, (§, IS,) the *ā* in the sing. being app. regarded as elided; (IS;) and [of mult.] **وِرَاطٌ**, (K,) and **وَرَطَاتٌ**. (TA.) — Also, † *The podex: or the anus:* syn. **إِسْتِ**. (K, TA.)

وِرَاطَةٌ: see 3.

[&c. وِرَع]

See Supplement.]

وزر

وَزْرٌ a dial. var. of **أَوْزٌ**, (§, K,) *A kind of water-fowl; (§;) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also* † **وَزْرِيْنٌ** (K:) n. un. of the former, **وَزْرَةٌ**; (Msb, art. وز) and of the latter, **وَزْرِيْنَةٌ**. (Sgh, TA.) See **كُرْكِي**.

وَزْرٌ and **وَزْرِيْنَةٌ**: see 2.

أَرْضٌ مَوْزَةٌ *A land abounding with the birds called مَوْزٌ*; (K;) like **مَؤَزَةٌ** from **أَوْزٌ**. (TA.)

وزأ

1. **وَزَأٌ**, (§, K,) aor. **يَزَأُ**, (K,) inf. n. **وَزَأٌ**, (§,) *He dried flesh-meat:* (§, K:) or *he roasted and so dried it.* (TA.) — **وَزَأَ القَوْمَ** *He repelled one part of the people from another.* (K.) — **وَزَأَ القَوْمَ** *One part of the people repelled another part.* (TA.)

2. **وَزَأَ الوِعَاءَ**, inf. n. **تَوَزَّأَ** and **تَوَزَّى**, *He made tight the contents of the bag; or other repository:* syn. **شَدَّ كَنْزَهُ**. (AZ, S, K.) — **وَزَأَ**, (§, K,) inf. n. **تَوَزَّى**, (§,) *He filled a water-skin* (§, K) or other vessel. (TA.) = **وَزَأَتْ بِهِ**, (§, K,) inf. n. **تَوَزَّأَتْ**, (§,) *She (a mare, TA) or a camel, §, K,) threw him (i. e. her rider, TA,) down prostrate.* (§, K.) = **وَزَأَهُ** *He made him bind himself by every oath:* (K:) or *by a hard, or severe, oath.* (L.)

5. **تَوَزَّأَ** *It (a water-skin, K, or other vessel, TA) was filled, or became full.* (K.) — *He was, or became, filled with drink to satiety.* (As, S.)

وَزَأٌ *Strong-made:* (§, K:) or *a short, fat, strong-made, man.* (TA.)

وزب

1. **وَزَبٌ**, aor. **يَزِبُ**, inf. n. **وَزُوبٌ**, *It (water, K, or a thing, T,) flowed.* (T, K.)

4. **أَوْزَبَ فِي الأَرْضِ** † *He went, or went away, or pursued his course, through the land,* (K,) like as does water. (TA.)

وَزَابٌ † *A clever thief:* (K:) so called because quick in his motions, like running water. (TA.)

مِيزَابٌ *A water-spout; a pipe or other channel that spouts forth water;* (TA, art. أَرَب;) *that by which water pours down from a high place;* (Towsheeh;) *a water-spout of mood, or the like, to convey away the water from the roof of a house:* (MF, art. زوب:) from **وَزَبَ المَاءَ** “the water flowed:” (K:) or a Persian term, arabicized; (§, K;) i. e., composed of the Persian words, (TA,) signifying “make water:” (K:) also written **مِثْرَابٌ**; and in this case its pl. is **مِيزَابِيْنٌ** (§, K:) but if without *مِيزَابِيْنٌ*, its pl. is **مِيزَابِيْنٌ** (§, K:) or **مِيزَابِيْنٌ**; the latter agreeable with analogy, like **مِيزَابِيْنٌ** and **مِيزَابِيْنٌ**. (TA.) [See also arts. **زوب** and **أَرَب**. It has also two other forms, **مِيزَابٌ** and **مِيزَابٌ**.]

وزر

1. **وَزَرَ**, (A, Mgh, K,) aor. **يَزِرُ**, inf. n. **وَزْرٌ**, with kesr, (K,) *He bore, or carried, a heavy load, or burden.* (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] **وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى** *Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul;* (§;) i. e., its burden of sin: (Mgh, Msb:) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be requited for his [own] deeds: (TA:) or *nor shall any sinning [soul] sin by the sin of another.* (Akh, S, TA.)

— Hence, (Akh, S,) **وَزَرَ**, (Akh, S, A, Msb, K,) aor. **يَزِرُ**; and **وَزَرَ**, aor. **يُوزِرُ**; (Akh, S, A, Msb, K;) and **وَزَرَ** (the same and A,) aor. **يُوزِرُ**; (Akh, S, K;) inf. n. **وَزْرٌ** and **وَزْرٌ** and **زِرَةٌ**, (K,) or **وَزْرَةٌ**, accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) † *He sinned:* (Akh, S, A, K:) or *he bore [a burden of] sin.* (Msb.) See also 8. — **وَزَرَ** also signifies † *He was charged with, or accused of, a sin.* (K, TA.) — **وَزَرَ لِلأَمِيرِ**, (A,) and **لِلسُلْطَانِ**, (Msb, [this I believe to be the right reading; but in the only copy of the Msb, that I have, I find it written السلطان;]) aor. **يَزِرُ**; (A, Msb;) inf. n. **لِلمَلِكِ**; or **لِلمَلِكِ**; (S,) **تَوَزَّرَ لِلأَمِيرِ** † and **وَزَرَ**; (A;) and **وَزَرَ**; (S, K;) † *He was, or became, [or vicegerent] (§, A, Msb, K) to the governor, (§, A,) or sultan, (Msb,) or king.* (K.)