

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*: (S:) *خَلَاط* has been explained in its place: (TA:) *وِرَاط* [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-Hāni, it is from *أورط* الجربير في عنق البعير. (TA.) See 4.

4: see 2, in two places; and 1. — *اورط* الجربير في عنق البعير †. *He put the end of the ring of the camel into its ring, and then pulled it so as to throttle him.* (Ibn-Hāni, K.)

5. *تورط في ورطة* *He fell into what is termed ورطة* [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (S.) You say, *تورطت الغنم وغيرها* *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, *تورط فلان في الأمر* † *Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so فيه* † *استورط*: (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 *تورط* and † *استورط* both signify *he stuck fast*: or † *he perished*; or *died*. (TA.)

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

ورط: see 3.

الرحل ورط *Slime, or thin mud, [in the CK, الرحل is erroneously put for الوحل,] 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*, (S, Msb, K,) *directing to escape*: (Msb:) this is said by A'Obeyd to be the primary signification: (S:) *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 غامض* [app. here meaning *low, or depressed*]: (K:) also, by derivation from the first of these significations, (Msb,) or from the second, (S, Msb,) [or some other,] † *perdition; or destruction; or death*: (S, Msb, K:) and † [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K:) pl. [of pauc.] *أوراط*, (S, IS,) the *ā* in the sing. being app. regarded as elided; (IS;) and [of mult.] *وراط*, (K,) and *ورطات*. (TA.) — Also, † *The podex: or the anus*: syn. *إست*. (K, TA.)

ورطة: see 3.

[وع &.

See Supplement.]

وز

وز a dial. var. of *اوز*. (S, K,) *A kind of water-fowl; (S;) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also وزين*: (K:) n. un. of the former, *وزة*; (Msb, art. *وز*;) and of the latter, *وزينة*. (Sgh, TA.) See *كركى*.

وز: see *وزينة* and *وزين*.

أرض موزة *A land abounding with the birds called موز*; (K;) like *ماوزة* from *اوز*. (TA.)

وزأ

1. *وزأ*, (S, K,) aor. *يزأ*, (K,) inf. n. *وزؤ*, (S,) *He dried flesh-meat*: (S, K:) or *he roasted and so dried it*. (TA.) — *وزأ القوم* *He repelled one part of the people from another*. (K.) — *وزأ القوم* *One part of the people repelled another part*. (TA.)

2. *توزى*, *توزية* and *توزئة*, inf. n. *وزأ الوعاء*, *He made tight the contents of the bag; or other repository*: syn. *شد كثره*. (AZ, S, K.) — *وزأ*, (S, K,) inf. n. *توزى*, (S,) *He filled a water-skin* (S, K) or other vessel. (TA.) = *وزأت به*, (S, K,) inf. n. *توزئة*, (S,) *She (a mare, TA) or a camel, S, K,) threw him (i. e. her rider, TA,) down prostrate*. (S, K.) = *وزأه* *He made him bind himself by every oath*: (K:) or *by a hard, or severe, oath*. (L.)

5. *توزأ* *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.)

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

وزب

1. *وزب*, aor. *يزب*, inf. n. *وزوب*, *It (water, K, or a thing, T,) flowed*. (T, K.)

4. *اوزب في الأرض* † *He went, or went away, or pursued his course, through the land*, (K,) like as does water. (TA.)

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

ميزاب *A water-spout; a pipe or other channel that spouts forth water*; (TA, art. *أزب*;) *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 *وزب الماء* "the water flowed": (K:) or a Persian term, arabicized; (S, K;) i. e., composed of the Persian words, (TA,) signifying "make water": (K:) also written *مئزاب*; and in this case its pl. is *مئزاب*: (S, K:) but if without *ء*, its pl. is *مئزاب*: (S,) or *موازيب*; the latter agreeable with analogy, like *مواعيد* and *موازين*. (TA.) [See also arts. *زوب* and *أزب*. It has also two other forms, *مئزاب* and *مئزاب*.]

وزر

1. *وزر*, (A, Mgh, K,) aor. *يزر*, inf. n. *وزر*, with *kesr*, (K,) *He bore, or carried, a heavy load, or burden*. (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] *ولا تزر وازرة وزر اخرى* *Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul*; (S;) 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,) *وزر*, (Akh, S, A, Msb, K,) aor. *يزر*; and *وزر*, aor. *يوزر*; (Akh, S, A, Msb, K;) and *وزر* (the same and A,) aor. *يوزر*; (Akh, S, K;) inf. n. *وزر* and *وزر* and *زرة*, (K,) or *وزرة*, 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. — *وزر* also signifies † *He was charged with, or accused of, a sin*. (K, TA.) — *وزر للأمير*, (A,) and *للسلطان*, (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. *يزر*; (A, Msb;) inf. n. *للملك*; *للملك*; (S,) or *للملك*; *للملك*; (K;) and † *He was, or became, وزير [or vicegerent]* (S, A, Msb, K) to the governor, (S, A,) or *sultan*, (Msb,) or *king*. (K.)