

or otherwise, with what is termed **وَضْرٌ**; (M, A, K;) applied to a vessel: (A:) fem. **وَضْرَةٌ** (M, A, K) and **وَضْرَى**; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See **سَبَكٌ**. — [Hence] **الْوَضْرَى** (IAqr, K) and **الْوَضْرَاءُ** (A, Sgh, K) *The anus*; syn. **الْإِسْتُ**, (A, TA,) and **الْفَنْدُورَةُ**, (K, TA, [in the CK, *الفنديرة*, which is a mistranscription,]) both of which signify the same. (TA.) — [Hence also,] **فُلَانٌ وَضْرٌ الْأَخْلَاقِ** † *Such a one is foul in dispositions.* (A.)

**وَضْرٌ** and **وَضْرَاءٌ**: see **وَضْرٌ**; the former in two places.

&c. وضع [

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

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

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

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

**وَطُوطٌ** *The bat*; syn. **خَفَّاشٌ**: (Aq, S, K;) or the *large خَفَّاشٌ*: (Msb;) or the *swallow*; syn. **خَطَّافٌ**; (S, Msb;) this is thought by A'Obeyd 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 (خَطَّافِيْف) of the mountains*, (K, TA,) *black and likened to a species of the swallows [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 ārovus dicitur; i. e. the swift:"] pl. **وَطُوطِيْفٌ**, (Msb,) or **وَطُوطٌ**, (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, **أَبْصُرْ فِي اللَّيْلِ مِنَ الْوَطُوطِ** [*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]

**وَطُوطِيْفٌ** signifies *loquacious; a great talker; a babbler.* (K\*, TA.) — † *A man weak in intellect and judgment*: (ISh:) or *weak and cowardly*; (A'Obeyd, S, K;) in the opinion of A'Obeyd, as being likened to the flying thing so called; (S;) as also **وَطُوطِيْفٌ**: (K:) and **وَطُوطٌ**, (IAqr, K,) of which **وَطُوطٌ** is the sing., (TA,) men (IAqr) *weak in intellects and bodies.* (IAqr, K.)

**وَطُوطِيْفٌ**: see **وَطُوطٌ**, in two places.

### وطا

1. **وَطَّ**, aor. **يَطُّ**; (S, K;) the **و** falls out from the aor. of this verb, and from that of **وَسِعَ**, 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 **يَطُّ** was originally **يَطِيْفٌ**, and therefore the **و** falls out from it; (TA;) inf. n. **وَطَّةٌ** (TA) [and **وَطَّةٌ**, q. v. infra]; and **وَطَّ** (K, but this has an intensive signification, MF;) and **تَوَطَّ** (S, K) *He trod; trod upon*; (**بِرَجْلِهِ** with his foot; S) *trod under foot; trampled upon*: (S, K, TA:) or **وَطَّ** signifies *he pressed, or bore, upon him, or it, with his hand or his foot.* (TA, in art. **تَطَأٌ**.) [See also **وَطَّ**.] — **طه**, at the commencement of the 20th ch. of the Kur, is read by some **طه**, and said to be for **طأ**, (the **ه** being substituted for **ه**), and to signify *Tread upon the ground with the soles of both thy feet*; because Moḥammad raised one of his feet in prayer. (TA.) — **هُمْ يَطْوَهُمُ 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 **طَّرِيقٌ**.] — Of the same kind is the phrase **أَخَذْنَا عَلَى الطَّرِيقِ الْوَطِيْفَ 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 وَأَوْطَأْنَا** † [*We passed by a people trod on (i. e., resorted to for their hospitality,) by the passengers of the road*]. (IJ.) — Also, **يَا طَّرِيقُ**, lit., *make us to tread on, i. e., make us the guests of,] the sons of such a one!* (IJ.) — **وَطَّ**, (S, K,) aor. as above, (S,) *Inivit feminam.* (S, K.) — **وَطَّ**, inf. n. **وَطَّةٌ**, † *He trod under foot, and despised.* Ex. **نَعُوذُ بِاللَّهِ مِنْ طِئَةِ 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.) — **وَطَّ**, for **وَطَّ**, is disallowed. (TA.) — **وَطَّ**, aor. **يُوطُّ**, inf. n. **وَطَّ**, [so in the TA: probably a mistake for **وَطَّ**: see **وَطَّ** below:] *He (a horse &c.) was, or became, easy to ride upon.* (TA.) — **وَطَّ**, aor. **يُوطُّ**, inf. n. **وَطَّ** (S, K) and **وَطَّ** (TA) and **وَطَّ** (TA), as from the K) [and, app., **وَطَّ**, 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 أَطًا ذِكْرَهُ** † *I used to conceal the mention of him, or it.* (TA, from a trad.)

2. See 1, in two places. — **وَطَّ**, inf. n. **تَوَطَّ**, *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 **رَأَى**.) — Also, (TA,) and **تَوَطَّ**, (L,) *He prepared* (L, ubi supra, and TA,) *a bed, or a chamber.* (TA.) — *He arranged, or facilitated, an affair.* (TA.) — **وَطَّ** [for **وَطَّ**] is disallowed. (S.) — **وَطَّ** *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. **مَوَاطَأَةٌ**, (AZ, S, K,) inf. n. **وَطَّ**, (S) and **وَطَّ**; (TA;) and **تَوَاطَأَ** and **تَوَطَّ**; (K;) † *He agreed, or concurred, with him respecting a thing.* (S, K.) The radical signification of **وَطَّ** is said to be *He trod in the footsteps of another*: and the signification of agreement is therefore figurative. (MF.) — **فُلَانٌ يُوَاتِيْ أَسْمَةَ أَسْمَى** † [*Such a one's name agrees, or is the same, with mine*]. (S.) — **لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ** † [*That they may agree in the number of (the months) which God hath made sacred*: Kur, ix. 37]. (S.) — **أَشَدُّ وَطَاءً**, 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 **وَطَّ** in the sense of **قِيَامًا**: see **نَاشِئَةٌ**. (S, L.) See 4.

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