

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوه). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, they made (others) to tread, or trample, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — اوطأه العسوة (K,) and عسوة (S, K,) He made him to pursue a course without being rightly directed. (K*, TA.) See art. ابطأ. — اوطأ في الشعر (S, K,) inf. n. عشو (TA); and اوطأ فيه (K,) and اوطأه (K,) in which last the و is changed into ا; (TA;) He repeated a rhyme in a poem, (S, K,) using the same word in the same sense: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called ابطأ [but جناس تام]. (TA.) This repetition (ابطأ) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5. See 1, 2, 3. — تَوَطَّأْتُ for تَوَطَّأْتُ is incorrect. (S.) — توطأ He, or it, was, or became, prepared. (K.) [See also 8.]

6. تَوَطَّأُوا + They agreed together. (S.) — تَوَطَّأُوا عَلَيْهِ + They agreed together, or concurred, respecting it. (TA.) [See 3.]

8. اِطَّأُ It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] — اِطَّأُ الْعِشَاءُ (in a trad.) The evening became completely dark: [or the period of nightfall fully came:] also read اِطَّأُ, accord. to the dial. of the tribe of Keys, and explained as signifying the period of nightfall came. The latter verb also signifies "concurrence, or concord, and agreement, with another." (TA.) — اِطَّأُ الشَّهْرُ [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — اِطَّأُ, (as in the CK,) or اِطَّأُ, (as in a MS. copy of the K,) measure اِفْتَعَلَ [in the TA written اِسْتَعَلَ, which is doubtless a mistake.] It was right, and attained its full period; was perfect, or complete. (K.)

10. اسْتَوَطَأَ He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon. (K, TA.) — He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon. (S.)

مِفْعَلٌ measure مِطَّأٌ and مِطَّأٌ and مِطَّأٌ (as shown in the TA; but in the CK, مِطَّأٌ;) Depressed land, or low ground, between eminences (نَشَارٌ [in the CK] and اَشْرَافٌ [in the CK]

اشراف [in the CK]: نَشَارٌ, is pl. of نَشْرٌ, and اشراف is pl. of شَرْفٌ; and both signify "eminences." (TA.)

طَبَّةٌ: see طَبَّةٌ.

طَبَّةٌ and طَبَّةٌ (in both of which the final ة is a substitute for the incipient و, S) and وَطَاءَةٌ (S, K) and وَطُوَّةٌ (K) Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon. (S, K, TA.)

وَطَاءَةٌ [A tread, or a treading. — And hence,] † A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. اُخَذَةٌ شَدِيدَةٌ (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَيَّ مُضْرًا, in a trad., O God, make thy punishment of Muḍar severe. (S, TA.) — وَطَأْنَا الْعَدُوَّ وَطَاءَةً شَدِيدَةً [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) — آخِرُ وَطَاءَةٍ وَطَيْهَا, in a trad., † The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táif]. (TA.) — وَطَاءَةٌ and مَوْطَأٌ (K) and مَوْطِئٌ (S, K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.)

وَطَاءَةٌ: see وَطَاءَةٌ, and وَطَاءَةٌ.

وَطَاءَةٌ (S, K) and وَطَاءَةٌ (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The contr. of غَطَاءَةٌ (a covering); [what is placed, or spread, beneath one, to sit or lie upon]: (S, K:) pl. اَوْطَاءَةٌ. (TA, in art. خور.)

وَطِيٌّ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — دَابَّةٌ وَطِيٌّ (IAqr) A beast easy to ride upon. (TA.) — عَيْشٌ وَطِيٌّ [An easy life]. (TA.) — وَطِيٌّ الخلقُ Easy in nature, or disposition. (TA.)

وَطَاءَةٌ: } see طَبَّةٌ.
وَطُوَّةٌ: }

حَيْسَةٌ A certain kind of food, (S,) i. q. حَيْسَةٌ (IAqr:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called اَقِطٌ, with sugar: (K:) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no اقط is mixed up with them;) and then it is drunk, like حَيْسَةٌ: (T:) or it is like جَيْسٌ; dates and اقط kneaded together with clarified butter: (ISh:) or a certain kind of food, also called وَطِيٌّ; a thin عَصِيدَةٌ: when it is thickened, it is called نَفِيَّةٌ; when a little more thick, نَفِيَّةٌ;

when a little thicker, نَفِيَّةٌ; and when so thick that it may be chewed, عَصِيدَةٌ. (El-Muffaddal.) — Also, (as some say, TA.) A thing like [the kind of sack called] a غَرَارَةٌ (S:) or a غَرَارَةٌ containing dried meat (قَدِيدٌ) and كَعْكٌ (K) and other things: (TA:) — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ مِنْ وَطِيَّةٍ غَرَارَةٌ. (S, TA, from a trad.) — [See also وَاطِيَّةٌ and مَوْطَأٌ.]

وَاطِيَّةٌ Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطَايَا, pl. of وَطِيَّةٌ, [which is] from وَطَأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذَلَّلَهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — وَطَاءَةٌ (K) [pl. of وَاطِيٌّ] and وَاطِيَّةٌ (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.)

وَضُوهُ لَا يُتَوَضَّأُ مِنْ مَوْطَأٍ (i. e., to repeat it,) on account of treading on filth in the road: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — See وَطَاءَةٌ.

مَوْطِئٌ: see مَوْطِئٌ.

مِيطَأٌ: see مِيطَأٌ.

آثَارُ مَوْطُوَّةٍ (in a trad. respecting destiny) Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.)

وَطِيٌّ الْاِكْنَافُ (K,) and مَوْطَأُ الْاِكْنَافِ (TA,) A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) — اللَّهُمَّ اجْعَلْهُ مَوْطَأً O God, make him to be (a Sultán, followed by many dependants, and) one whose heels shall be trod upon: (K*, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)

وطب

وَطْبٌ A skin (سِقَاءٌ) in which milk is put, (S, K,) specially used for that purpose: (S:) or a skin in which are put clarified butter and milk: (Mejma' el-Bihár, &c.): it is made of the skin of an animal such as is termed جَذَعٌ [meaning a goat in its second year,] or what is above that [in age]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that