

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. عشو. — ابطأه في الشعر (S, K,) inf. n. ابطأه; (TA;) and اوطأه فيه, and اوطأه, and اوطأه, 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 ابطأه [but جناس تام]. (TA.) This repetition (ابطأه) 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. — توطأت for توطأت is incorrect. (S.) — توطأه He, or it, was, or became, prepared. (K.) [See also 8.]

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

8. ابطأ It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] — ابطأ العشاء (in a trad.) The evening became completely dark: [or the period of nightfall fully came:] also read ابطأ, 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.) — ابطأ الشهر [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — ابطأ (as in the CK,) or ابطأ (as in a MS. copy of the K,) measure ابطأ [in the TA written ابطأ, which is doubtless a mistake.] It was right, and attained its full period; was perfect, or complete. (K.)

10. استوطأ 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.)

مفعل مبطأ and موطأ and موطأ (measure مبطأ, as shown in the TA; but in the CK, مبطأ;) Depressed land, or low ground, between eminences (نشار [in the CK] and اشراف [in the CK]

اشراف]: (K:) نشاز, is pl. of نشز, and اشراف is pl. of شرف; and both signify "eminences." (TA.)

طئة: see طئة.

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

طئة [A tread, or a treading. — And hence,] † A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. أخذة شديدة (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — اللهم أشد وطأتك على مضر. in a trad., O God, make thy punishment of Muḍar severe. (S, TA.) — وطئنا العدو وطئة شديدة [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) — آخر وطئة وطئها, in a trad., † The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táif]. (TA.) — وطئة and موطأ (K) and موطئ (S, K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.)

وطئة: see وطئة, and وطئة.

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

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

وطئة: }
وطئة: } see طئة.

حيسة: }
حيسة: } A certain kind of food, (S,) i. q. حيسة: (IAqr:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called اقط, 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 حيسة: (T:) or it is like جيس; dates and اقط kneaded together with clarified butter: (ISh:) or a certain kind of food, also called حيسة: (T:) a thin عصيدة: when it is thickened, it is called نفيئة; when a little more thick, نفيئة;

when a little thicker, نفيئة; and when so thick that it may be chewed, عصيدة. (El-Muffaddal.) — Also, (as some say, TA.) A thing like [the kind of sack called] اغرارة (S:) or اغرارة containing dried meat (قديد) and كعك (K) and other things: (TA:) — اخرج ائنا ثلاث اكل من وطئة Takc forth and give us three cakes of bread from a اغرارة. (S, TA, from a trad.) — [See also موطأ and موطئة.]

وطئة 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 وطأ, pl. of وطئة, [which is] from وطأ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذلتها,) 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.) — وطئة (K) [pl. of واطئ] and واطئة (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.)

وضوء لا يتوضأ من موطأ (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 وطة.

وطئة: see موطئ.

وطئة: see مبطأ.

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

وطئ الاكفاف (K,) and موطأ الاكفاف (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.) — اللهم أجعله موطأ O God, make him to be (a Sultan, 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

وطب A skin (سقاء) 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-Bihar, &c.): it is made of the skin of an animal such as is termed جذع [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 شكوة; and that