

copies of the  $\text{S}$ , but in other copies  $\text{وَرَّاط}$ ,] signify the same [as subst.] (TA.) You say,  $\text{لَا تَوَارِطُ}$   $\text{لَا جَارَكَ فَإِنَّ الْوَرَّاطَ يُورِدُ الْإِوْرَاطَ}$  + [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,  $\text{لَا خَلَاطٌ وَلَا وَرَّاطٌ}$ , which is like his [Mohammad's] saying, + *There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate*: ( $\text{S}$ :)  $\text{خَلَاط}$  has been explained in its place: (TA:)  $\text{ورَّاط}$  [has also been variously explained in that place, and, it is said,] signifies the putting together what is separate: and the reverse: ( $\text{K}$ :) or the dispersing camels ( $\text{K}$ , TA) among other camels: (TA:) or the hiding camels among other camels; (Th,  $\text{K}$ ;) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: ( $\text{K}$ :) or the making one another to fall into a  $\text{وَرَّطَةٌ}$ , (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; ( $\text{K}$ , TA;) so accord. to  $\text{IAar}$ : accord. to Ibn-Háni, it is from  $\text{أَوْرَطُ}$  الجَرِيرِ فِي عُنُقِ الْبَعِيرِ. (TA.) See 4.

4: see 2, in two places; and 1. —  $\text{اورط}$  الجَرِيرِ فِي عُنُقِ الْبَعِيرِ + *He put the end of the camel into its ring, and then pulled it so as to throttle him.* (Ibn-Háni,  $\text{K}$ .)

5.  $\text{تورط في ورطة}$  *He fell into what is termed ورطة* [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. ( $\text{S}$ .) You say,  $\text{تورطت الغنم وغيرها}$  *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. ( $\text{Msb}$ .) Thus you say,  $\text{تورط فلان في الأمر}$  + *Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so فيه*: ( $\text{Msb}$ :) or the former signifies + *he fell into the affair, or case*: ( $\text{K}$ :) or + *he became entangled in the affair, and could not easily extricate himself from it*; (TA;) and so  $\text{تورط}$  and  $\text{استورط}$  both signify *he stuck fast*: or + *he perished; or died.* (TA.)

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

$\text{ورط}$ : see 3.

$\text{الرحل ورط}$  *Slime, or thin mud,* [in the CK,  $\text{الرحل}$  is erroneously put for  $\text{الوحد}$ ,] into which sheep or goats fall, and from which they cannot extricate themselves: ( $\text{Msb}$ ,  $\text{K}$ :) this, or, as some say, what here next follows, is the primary significa-

tion: ( $\text{Msb}$ :) *a low, or depressed, piece of ground or land, in which is no way, or road,* ( $\text{S}$ ,  $\text{Msb}$ ,  $\text{K}$ ;) directing to escape: ( $\text{Msb}$ :) this is said by A'Obeid to be the primary signification: ( $\text{S}$ :) *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*: ( $\text{As}$ :) and hence, (TA,) *a well*: ( $\text{K}$ , TA:) and *anything that is غامض* [app. here meaning *low, or depressed*]: ( $\text{K}$ :) also, by derivation from the first of these significations, ( $\text{Msb}$ ;) or from the second, ( $\text{S}$ ,  $\text{Msb}$ ;) [or some other,] + *perdition; or destruction; or death*: ( $\text{S}$ ,  $\text{Msb}$ ,  $\text{K}$ :) and + [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: ( $\text{K}$ :) pl. [of pauc.]  $\text{أورَاط}$ , ( $\text{S}$ ,  $\text{IS}$ ;) the  $\text{a}$  in the sing. being app. regarded as elided; ( $\text{IS}$ :) and [of mult.]  $\text{ورَاط}$ , ( $\text{K}$ ;) and  $\text{ورَاطَات}$ . (TA.) — Also, † *The podex: or the anus*: syn.  $\text{إِسْت}$ . ( $\text{K}$ , TA.)

$\text{ورَاطَةٌ}$ : see 3.

[&c. ورع]

See Supplement.]

#### وز

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

$\text{وز}$ : see  $\text{وزينة}$  and  $\text{وزين}$ .

$\text{اوز}$  *A land abounding with the birds called  $\text{وز}$* ; ( $\text{K}$ ;) like  $\text{ماورة}$  from  $\text{اوز}$ . (TA.)

#### وزأ

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

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

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

$\text{وزأ}$  *Strong-made*: ( $\text{S}$ ,  $\text{K}$ :) or *a short, fat, strong-made, man.* (TA.)

#### وزب

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

4.  $\text{اوزب في الأرض}$  + *He went, or went away, or pursued his course, through the land,* ( $\text{K}$ ;) like as does water. (TA.)

$\text{وزاب}$  + *A clever thief*: ( $\text{K}$ :) so called because quick in his motions, like running water. (TA.)

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

#### وزر

1.  $\text{وزر}$ , (A, Mgh,  $\text{K}$ ;) aor.  $\text{يزر}$ , inf. n.  $\text{وزر}$ , with kesr, ( $\text{K}$ ;) *He bore, or carried, a heavy load, or burden.* (A, Mgh,  $\text{K}$ .) It is said in the  $\text{Kur}$ , [vi. 164, &c.]  $\text{ولا تنزر وأزره وزر أخرى}$  *Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul*; ( $\text{S}$ ;) i. e., its burden of sin: (Mgh,  $\text{Msb}$ ;) 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 required for his [own] deeds: (TA:) or *nor shall any sinning [soul] sin by the sin of another.* (Akh,  $\text{S}$ , TA.) — Hence, (Akh,  $\text{S}$ ;)  $\text{وزر}$ , (Akh,  $\text{S}$ , A,  $\text{Msb}$ ,  $\text{K}$ ;) aor.  $\text{يزر}$ ; and  $\text{وزر}$ , aor.  $\text{يوزر}$ ; (Akh,  $\text{S}$ , A,  $\text{Msb}$ ,  $\text{K}$ ;) and  $\text{وزر}$  (the same and A,) aor.  $\text{يوزر}$ ; (Akh,  $\text{S}$ ,  $\text{K}$ ;) inf. n.  $\text{وزر}$  and  $\text{وزر}$  and  $\text{زر}$ , ( $\text{K}$ ;) or  $\text{وزرة}$ , accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) † *He sinned*: (Akh,  $\text{S}$ , A,  $\text{K}$ :) or *he bore [a burden of] sin.* ( $\text{Msb}$ .) See also 8. —  $\text{وزر}$  also signifies † *He was charged with, or accused of, a sin.* ( $\text{K}$ , TA.) —  $\text{وزر للأمير}$ , (A,) and  $\text{للسلطان}$ , ( $\text{Msb}$ , [this I believe to be the right reading; but in the only copy of the  $\text{Msb}$ , that I have, I find it written  $\text{السلطان}$ ];) aor.  $\text{يزر}$ ; (A,  $\text{Msb}$ ;) inf. n.  $\text{لنملك}$ ; ( $\text{S}$ ;) or  $\text{توزر}$  †  $\text{للامير}$ ; (A;) and  $\text{وازره}$ ; ( $\text{S}$ ,  $\text{K}$ ;) † *He was, or became, [or vicegerent]* ( $\text{S}$ , A,  $\text{Msb}$ ,  $\text{K}$ ;) *to the governor,* ( $\text{S}$ , A,) or *sultán,* ( $\text{Msb}$ ;) or *king.* ( $\text{K}$ .)