

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ *He alighted, or took up his abode, in, or among, the best, or most generous, thereof.* (M.) And وَسَطَ الرَّجُلُ قَوْمَهُ, and فِي قَوْمِهِ, inf. n. وَسَاطَةٌ, *The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity.* (Mṣb.) And وَسَطَ قَوْمَهُ فِي الْحَسَبِ, aor. وَسِطَ, inf. n. سِطَةٌ, [*He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.*] (M.) And وَسَطَ فِي حَسَبِهِ, [aor. يُوَسِّطُ,] inf. n. وَسَاطَةٌ and سِطَةٌ, [*He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;*] (M, TA.); and وَسَطٌ signifies the same; (M;) and so does وَسَطٌ, (M, TA.) inf. n. تُوَسِّطُ. (TA.) [See وَسَطٌ, below.]

2. وَسَطَهُ, (K,) inf. n. تُوَسِّطُ, (S, K,) *He put it in the middle, or midst.* (S, K.) — And [so in the S, but in the K “or,”] *He cut it [in the middle, or midst, i. e.] in two halves.* (S, K.) [See the pass. part. n., below.] — [In the Kṣur, c. 5,] some read, فَوَسَّطَنَ بِهِ جَمْعًا [which may mean *And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy*]: (S, TA.) others read فَوَسَّطَنَ. (TA.) See 1, first sentence. — وَسَطَ فِي حَسَبِهِ: see 1, last sentence.

5: see 1, first sentence, in four places. — تَوَسَّطَ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطَ الرَّجُلُ قَوْمَهُ and فِي قَوْمِهِ, explained above; (Mṣb;) or from وَسَاطَةٌ; (S;) *he made mediation, or intercession, (عَمِلَ الوَسَاطَةَ,) between them.* (K.) — تَوَسَّطَ also signifies *He took what was of a middle sort, between the good and the bad.* (K.)

وسط, with the س quiescent, is an adv. n.; [as such written وَسَطٌ, meaning *In the middle of; in the midst of; or among;*] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Mṣb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IATH, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطٌ. (S, IB, K.) You say, جَلَسْتُ وَسَطَ الْقَوْمِ (S, IB, Mṣb) *I sat [in the middle of, or in the midst of,] or among, the people, or company of men,* (IB, Mṣb;) not being one of them. (IB.) And وَسَطَ رَأْسِهِ دُهْنٌ [*In the middle of his head is oil*]; not meaning a component part of the head. (IB.) And it is said in a trad. الْجَالِسُ وَسَطَ الْحَلْقَةِ مَلْعُونٌ [*The sitter in the*

midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IATH.) — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from وَسَطٌ; unless it have the adverbial particle [فِي] prefixed to it; in which case it has the sense of وَسَطٌ, and you say, فِي وَسَطِ رَأْسِهِ دُهْنٌ and جَلَسْتُ فِي وَسَطِ الْقَوْمِ, [like as you say وَسَطَ رَأْسِهِ and جَلَسْتُ وَسَطَ الْقَوْمِ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنٌ is used as a subst., though virtually an adv. n., in cases like that where it is said in the Kṣur, [vi. 94,] لَقَدْ تَقَطَّعَ مَا بَيْنَكُمْ بَيْنَكُمْ [meaning *ما بَيْنَكُمْ*, or, as explained in the Expos. of the Jel., *وَصَلَّكُمْ بَيْنَكُمْ*]: (IB:) or وَسَطٌ is sometimes used for وَسَطٌ, improperly; (S;) or it may be so used; (Mṣb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IATH:) or one says وَسَطٌ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IATH, K*) such as a number of men, and beasts of carriage, &c.; (IATH;) and وَسَطٌ, (IATH,) or both, (K,) of that whereof the component parts are united, (IATH, K*) such as a house, and the head, (IATH,) or such as a ring: (K:) it is related, as on the authority of Th, that وَسَطٌ وَ الشَّيْءُ and وَسَطُهُ [both meaning *The middle, or midst, of the thing*] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسَطٌ, with sukoon, exclusively. (M.)

وسط [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Mṣb:) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant;] as, for instance, the centre of a circle: (Mgh:) as also وَسَطٌ, (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M:) وَسَطٌ has its middle letter with fet-ḥ in order that it may agree in measure with its contr., which is طَرَفٌ; the like agreement being frequent: (IB:) and it is only used in cases in which بَيْنٌ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسَطٌ: (S, IB, K:) [respecting the similar and dissimilar usages of وَسَطٌ and

وسط, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. وَسَطٌ is وَأَسَاطٌ; or this may be a pl. of وَسَاطٌ, and originally وَوَسَاطٌ. (M.) You say, جَلَسْتُ فِي وَسَطِ الدَّارِ [*I sat in the middle, or middle part, of the house*]; (S, Mgh, Mṣb;) because وَسَطٌ is a subst. (S.) And اِتَّسَعَ وَسَطُهُ [*The middle, or middle part, thereof, became wide*]. (Mgh, Mṣb.) And ضَرَبْتُ وَسَطَ رَأْسِهِ [*I smote the middle, or middle part, of his head*]. (Mgh, Mṣb.) And كَسَرْتُ وَسَطَ الرُّمْحِ [*I broke the middle, or middle part, of the spear*]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِيهِ [*The middle, or middle part, thereof is better than the extremity*]. (Mgh, Mṣb.) And خَيْرُ الْأُمُورِ أَوْسَاطُهَا [*The best of affairs, or actions, or cases, are such of them as are between two extremes*]. (M. [See R. Q. 1, in art. حَقٌّ.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is as explained above; so that] it is not here syn. with بَيْنٌ, like as وَسَطٌ is. (IB.) — It is also used as an epithet: (IB, Mgh:) [as such signifying *Middle: intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position*; but in this sense superseded in usage by وَسَطٌ and وَسَاطٌ and وَسَطٌ: and in time; but in this sense also superseded in usage by وَسَطٌ:] middling; of middle sort, kind, or rate; (Mṣb;) as also وَسَطٌ (S, M, Mgh, Mṣb, K) and وَسَطٌ (M, Mgh, Mṣb) and وَسَطٌ (M, TA) [and وَسَاطٌ]; between good and bad; (Mṣb, TA;) as also وَسَطٌ: (Mṣb:) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K:) good; (Zj, M, Mṣb, K;) as also وَسَاطٌ: (M:) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also وَسَطٌ: (M:) best; (Mṣb;) as also وَسَطٌ: (S, Mṣb, K*) most generous: (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of وَسَطٌ is وَسَطِي; (Mgh, Mṣb;) and the pl. masc. أَوْسَاطٌ; and pl. fem. وَسَطٌ. (Mṣb.) Hence, (Mṣb,) الإِصْبَعُ الْوَسْطِيُّ (S, Mṣb, K) *The middle finger.* (Mṣb.) And الْيَوْمُ الْوَسْطِيُّ [*The middle day*]. (Mṣb.) And اللَّيْلَةُ الْوَسْطِيُّ [*The middle night*]. (Mṣb.) And الْعَشْرَةُ الْوَسْطِيُّ, meaning *The [ten middle] days.* (Mṣb.) And الْعَشْرُ الْوَسْطِيُّ, meaning *The [ten middle nights: not*