

as you say *دَخَلْتُ فِي دَخَلْتُ الْبَيْتِ*, meaning *دَخَلْتُ فِي الْبَيْتِ*. (S.) — [Also,] *وَتَرَهُ*, (M, K,) aor. *يَتَرُهُ*, (K,) inf. n. *وَتَرٌ* (M, K) and *وَتَرٌ* (TA) and *تَرَةٌ* (M, K,) *He executed blood-revenge upon him: or did so wrongfully:* (M, *K, *TK:) expl. by *أَصَابَهُ بِذُحُلٍ*. (TK.) — *He overtook him (أَدْرَكَهُ)* with some displeasing, or abominable, or evil, action. (M, K.) — *He frightened him; terrified him.* (Fr, K.) = *وَتَرُ الْقَوْسِ*: see 2, in two places.

2. *وَتَرُ الصَّلَاةِ*: see 1, near the beginning. = *وَتَرُ الْقَوْسِ* *He fastened, bound, firmly, or braced, the string of the bow; expl. by وَتَرَهَا*; (Lh, M, K;) as also *وَأَوْتَرَهَا*; (Lh, M, Mṣb;) both these signify the same; (S, in which the meaning is not explained;) and *وَتَرَهَا*, (M, TA,) inf. n. *وَتَرٌ*: (TA:) or *وَأَوْتَرَهَا* signifies *he put to it a string*: (M, K:) and *وَتَرَهَا*, (M, K,) aor. *يَتَرُهَا*, (K,) inf. n. *تَرَةٌ*, (TA,) *he attached to it its string*: (M, K:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, *إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ* [*Twanging the bow without bracing the string*]: (S:) or *لَا تُعْجِلْ لَّا تُعْجِلْ* [*Hasten not the twanging of the bow before the bracing of the string*]: alluding to the hastening a thing before its proper time. (M.) [See also art. *نَبَضٌ*. And see 2 in arts. *جَنَبٌ* and *جَنَبٌ*.]

3. *وَاتر بَيْنَ أَخْبَارِهِ*, (A, and so in some copies of the K,) or *وَأَوْتَرٌ*, (M, and so in some copies of the K,) and *بَيْنَ كُتُبِهِ*, (M,) and *وَاتر أَخْبَارَهُ*, (M, K; in the latter of which *وَاترُهُ* is put by mistake for *وَاترَهَا*, as is observed in the TA,) and *كُتُبُهُ*, (M, A, K,) inf. n. *مُؤَاتِرَةٌ* (S, M, K,) and *وَاترٌ*, (M, K,) *He made his tidings, or narrations, and his writings, or letters, to follow one another: (M, A, K:) or with some intervals between them; for مؤاترة between things is only when there is some interval between them; otherwise it is مؤاترة and مؤاترة: (S, K:) or مؤاترة signifies he made the writings, or letters, to follow one another nearly, one by one, without ceasing: (S:) or he made them to follow one another with a small interval between every two: (T:) and وَاتر الخبر he made the tidings, or narration, to follow one part after another: or, accord. to Ag, with a small space between every two portions thereof: from وَاتر in the sense of فَرَدٌ. (T.) You say also *وَاتر بَيْنَ مِيرِهِم* *He made their supplies of wheat to come to them without stopping; time after time.* (TA, from a trad.) And it is said in a trad., *لَا بَأْسَ أَنْ يُؤَاتِرَ قِضَاءَ رَمَضَانَ* *There will be no harm in his performing the fast of Ramaḍān at intervals, fasting one day and breaking fast one day: (TA:) مؤاترة الصوم is the fasting one day and breaking fast one day, or two; per-**

forming it separately: it does not mean المواصلَة, because it is from *الوَاتر*, (S, K, TA,) i. e., *الفَرْدُ*. (TA.)

4: see 1, in seven places, first part. — *وَاتر بَيْنَ أَخْبَارِهِ*: see 3. = *وَاترُهُ* *He made him to attain, or obtain, his blood-revenge.* (Az, TA; and L in art. *نَارٌ*.) See an ex., voce *نَارٌ*. = *وَاتر القَوْسِ*: see 2, in two places.

5. *تَوْتِرٌ* † *It* (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for *العُنُقُ* in the K is a mistake for *العَرَقُ*, TA) *became tense, (M, K, TA,) like a bow-string.* (M, TA.)

6. *تَوَاترٌ* *It was consecutive: or was so with intervals: (M, A, K:) or was so with separation, or interruption.* (Mṣh.) You say, *تَوَاترت الإِبِلُ*, and *القَطَا*, and so of any other things, *The camels, and the birds of the kind called القطا, &c., came one near after another, not in a rank.* (Lh, M.) And *تَوَاترت الخيَلُ* *The horses came following one another.* (Mṣb.) And *تَوَاترت الكُتُبُ* *The writings, or letters, came one near after another, separately.* (S.)

وَاتر: see *وَاتر*, throughout.

وَاترٌ and *وَاترٌ*, (T, S, M, A, Mṣb, K, &c.) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Mṣb,) and of the people of El-'Āliyah, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Āliyah, (T, as on the authority of Yoo,) or of the people of El-Hijāz, (Lh, S, M,) *Single; sole; only; one, and no more: syn. فَرْدٌ*: (T, S, M, A, Mṣb, K:) or *مَا لَرٌ يُشْفَعُ مِنَ الْعَدَدِ*: (M, A, K; except that in the K, instead of *يُشْفَعُ*, we find *يَتَشْفَعُ*;) or *contr. of شَفَعٌ*: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] *شَفَعٌ* and *وَاترٌ*, whether many or few. (T.) — *وَاترًا وَتَرًا* [*Singly; separately; one by one*]. (S, K.) [See *شَفَعٌ*.] *الوَاترُ*, one of the names of God, *The Single; the Sole; the One; He who has no equal, or like; the Unequaled; syn. الْفَرْدُ and الْغَدُّ*. (TA.) — *صَلَاةُ الْوَاترِ*, and *الوَاترُ* alone: see 1, first part: it was sometimes said by Moḥammad to be *اِرْكَاعَةٌ*. (T.) — In the words of the Kur, [lxxxix. 2,] *وَالشَّفَعُ وَالْوَاترُ* by the former is meant all creatures which are created in pairs; and by the latter, *God*: (T:) or [by the former, Adam and his wife; and] by the latter, *Adam*, who was made a pair with his wife: (I'Ab, T:) or by the former, the day of the sacrifice; (T;) and by the latter, the day of 'Arafah. (T, K.) (See more voce *شَفَعٌ*.) = Also *وَاترٌ* and *وَاترٌ*, (T, S, M, A, Mṣb, K,) the former, [which is the more common,] in the dial.

of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Mṣb,) and of the people of El-'Āliyah, (T, as on the authority of Yoo,) and El-Hijāz, (S,) or the latter in the dial. of the people of El-'Āliyah, (ISk, as on the authority of Yoo, and S,) and El-Hijāz, (Lh, M,) *Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity: syn. ذُحُلٌ*: (T, S, M, Mṣb, K:) or *wrongful conduct therein: as also تَرَةٌ* and *وَتِيرَةٌ*, in either sense: (M, K:) or *a crime which a man commits against another by slaughter or by plundering or by capture: (TA:) pl. [of وَاترٌ] تَرَاتٌ [of تَرَةٌ] and [of وَاترٌ] أَوَاترٌ*. (A.)

شُرْعَةٌ *The string, and the suspensory, syn. مَعْلَقٌ* [the latter signifying properly the appendage, (see *خَطَمُ الْقَوْسِ بِالْوَاترِ*, and see *نَبَاطٌ*),] (M, K,) of a bow: (S, M, Mṣb, K:) [and in like manner, a chord of a lute and the like:] pl. *أَوَاترٌ* (S, M, Mṣb, K) and *وَاترٌ*. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of *وَاترَةٌ* [q. v.] in all the senses of the latter. (K.)

وَاترَةٌ, of the nose, *The partition between the two nostrils [consisting of the septum and subseptum narium, or the subseptum alone]; (S, A, Mṣb;) as also وَتِيرَةٌ*: (S, A, Mṣb, K:) or the former signifies *what is between the two nostrils: (M:) or the junction that is between the two nostrils: (T:) or the edge of the nostril: (M, K:) accord. to Lh, (M,) what is between the tip of the nose and the سَبْلَةٌ [or middle of the mustache; app. meaning, the subseptum narium]: (M, K:) and the latter, the partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage; [i. e., app. the subseptum narium: (AZ, T:) and the former, in a horse, what is between the tip of the nose and the upper part of the lip: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, وَتَرٌ. (K.) In a trad. in which it is said that the fine for destroying the وَتَرَةٌ is a third of the fine for homicide, by this word is meant the وَتَرَةٌ of the nose. (TA.) — The sinew, or nerve, (عَقَبَةٌ) of the back. (متن). (M.)*

وَاترٌ: see *وَاترٌ*, near the end.

وَاترٌ = *A way, course, mode, or manner of acting, or conduct, or the like: (S, M, A, Mgh, Mṣb, K:) and nature, or disposition: (A, Mgh:) from تَوَاترٌ*: (Th, M, A, Mgh:) or *a road keeping close to a mountain, (K, TA,) and pursuing a regular, uniform course: (TA:) or constancy, or perseverance, in a thing, (AO, T, Mṣb, TA,) or in a work. (TA.) You say, مَا زَالَ عَلَى وَتِيرَةٍ وَاحِدَةٍ* *He ceased not to follow, or continue in, one way, (&c.) of acting or the like: (T, S, M, A:) or one disposition. (A.) And هُمْ عَلَى وَتِيرَةٍ وَاحِدَةٍ* *They follow, or con-*