

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 *شَدَّ وَتَرَهَا*; (Lh, M, K;) as also *أَوْتَرَهَا*; (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 *وَتَرَهَا* 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 لَا تَعْجِلْ* [*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 *أَوْتَرٌ*, (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. *مُواتِرَةٌ* (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 *مُواتِرَةٌ* between things is only when there is some interval between them; otherwise it is *وَاتر الكُتُبِ* and *مُواصلَةٌ*: (S, K:) or *وَاتر الكُتُبِ* 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 الخَبَرِ* *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 *وَاترٌ* in the sense of *فَرْدٌ*. (T.) You say also *وَاتر بَيْنَ مِيرِهِمُ* *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 يُوَاتِرَ قِصَاةَ رَمَضَانَ* *There will be no harm in his performing the fast of Ramaḍān at intervals, fasting one day and breaking fast one day*: (TA:) *مُواتِرَةُ الصَّوْمِ* is *the fasting one day and breaking fast one day, or two; per-*

*forming it separately*: it does not mean *المُواصلَةٌ*, because it is from *الوَاتِرُ*, (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 *العِرْقُ*, TA) *became tense, (M, K, TA,) like a bow-string.* (M, TA.)

6. *تَوَاتِرٌ* *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 الخَيْلُ* *The horses came following one another.* (Mṣb.) And *تَوَاترت الكُتُبُ* *The writings, or letters, came one near after another, separately.* (S.)

*وَاترٌ*: see *وَاترٌ*, 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 لَمْ يُشْفَعِ مِنَ الْعَدَدِ*: (M, A, K; except that in the K, instead of *يُشْفَعُ*, we find *يَتَشَفَعُ*;) 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 وَاترًا* [*Singly; separately; one by one*]. (S, K.) [See *شَفَعٌ*.] *الوَاتِرُ*, one of the names of God, *The Single; the Sole; the One; He who has no equal, or like; the Unequaled*; syn. *الفَرْدُ* and *الفَرْدُ*. (TA.) — *صَلَاةُ الوَاتِرِ*, and *الوَاتِرِ* alone: see 1, first part: it was sometimes said by Moḥammad to be *اِشْفَاعَةٌ*. (T.) — In the words of the Kur, [lxxxix. 2,] *وَالشَّفَعِ* and *وَالوَاتِرِ* 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. [*وَاتِرٌ*] *تَرَاتٌ* and [*تَرَةٌ*] *أَوَاتِرٌ*. (A.)

*شُرْعَةٌ* *The string, and the suspensory, syn. مَعْلَقٌ* and *مُعْلَقٌ* [the latter signifying properly the appendage, (see *خَطَمُ الْقَوْسِ بِالوَاتِرِ*, 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. *أَوَاتِرٌ* (S, M, Mṣb, K) and *وَاتِرٌ*. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of *وَاتِرَةٌ* [q. v.] in all the senses of the latter. (K.)

*وَاتِرَةٌ*, 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 *وَاتِرَةٌ*: (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, *وَاتِرٌ*. (K.) In a trad. in which it is said that the fine for destroying the *وَاتِرَةٌ* is a third of the fine for homicide, by this word is meant the *وَاتِرَةٌ* of the nose. (TA.) — *The sinew, or nerve, (عَقَبَةٌ)* of the back. (متن). (M.)

*وَاتِرٌ*: see *وَاتِرَةٌ*, near the end.

*وَاتِرَةٌ*: see *وَاتِرٌ*. = *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 *تَوَاتَرَ*: (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 *هُمُ عَلَى وَتِيرَةٍ وَاحِدَةٍ* *They follow, or con-*