

tius in, one way, &c. (A, Mgh, Mṣb.) = *Remissness, or languor*, syn. *فَتْرَةٌ* (S, M, Mṣb, K,) in an affair: (M, K:) and syn *تَوَانٍ* [which signifies the same]: and *فَهْمِيَّةٌ*, (M, K,) [in some copies of the latter, *غَمِيَّةٌ*, with the unpointed ر.] You say, *مَا فِي عَمَلِهِ وَتِيرَةٌ*, *There is no remissness, or languor, in his work.* (S, A, Mṣb.) And *سَيْرٌ لَيْسَ فِيهِ وَتِيرَةٌ* *A journeying, or pace, in which is no remissness, or languor.* (S.) — *Delay.* (M, K.) — *Confinement; restriction; restraint.* (M, K.) = *I. q. وَتْرَةٌ*, as explained above. = *A ring* (S, M, K) of *عَقَبٌ* [or *sinew*], (S,) *by aiming at which one learns the art of piercing with the spear*; (S, M, K;) also called *دَرِيَّةٌ*: (S:) or *a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting [the lance]; made of bow-string or of other string or thread.* (M.) = *A white rose*: (S, M, A, K:) or *red rose*: (K, M, K:) or *a rose-flower; a rose-blossom*: (AHn, M, K:*) n. un. of *وَتِيرٌ* (AHn, M.) = *A star, or blaze, or white mark, on the forehead or face of a horse, when round*, (T, M, A, K,) and *small*: (A:) when long, it is called *شَادِخَةٌ*: (AO, T:) likened to the ring above mentioned, thus called; (T:) or to a white rose, which is also thus called. (A.) See *غَرَّةٌ*.

وَتْرَةٌ: see *وَتْرٌ*. The ت is substituted for the *و*. (TA.)

وَتْرٌ, and *تَتْرَى*, with and without tenween, and with ت substituted for the original incipient و, (T,* S,* M, A,* Mṣb,* K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-'Amir and Ks with imáleh, [i. e. tetrè], (Bḍ, xxiii. 46,) the 1 [which is written *ى*] is a sign of the fem. gender, and in the latter whereof it is an 1 of quasi-coördination, (S, M,) from *وَتْرٌ* in the sense of *فَرَدٌ*, (S,) *They came following one another; one after another*; (A, Mṣb;) syn. *مُتَوَاتِرِينَ*: (M, K:) or *interruptedly.* (Yoo, T.) It is said in the Kur, [xxiii. 46,] *ثُمَّ أَرْسَلْنَا رَسُولَنَا تَتْرَى*, or *تَتْرَى*, *Then we sent our apostles one after another*: (S:) or *interruptedly; at intervals*: (Yoo, T, M:) or *making a long time to intervene between every two.* (T.)

فَرَسٌ مُوتَرٌ الْأَنْسَاءُ! *A horse contracted in the [veins called] أَنْسَاءُ*, [pl. of *نَسَاءُ*], as though they were braced, or made tense. (A,* TA.) See *فَسَجٌ*.

مُوتَرٌ *One who has his relation slain, and so is separated from him, and rendered solitary*: (TA:) and *one who has a person belonging to him, or related to him, slain, and has not obtained*

revenge, or retaliation, for his blood: (S, K, TA:) *a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation.* (TA.) [See an ex. voce *تَارٌ*.]

مُتَوَاتِرٌ *Consecutive, but with small intervals*: thus differing from *مُتَدَارِكٌ* and *مُتَبَاعٍ*. (Lh, M. [But see *تَبَاعٌ*].) You say, *جَاءُوا مُتَوَاتِرِينَ*, explained above, voce *تَتْرَى*. (M, K.) *خَبَرٌ مُتَوَاتِرٌ* *Tidings, or a narration, told, or related, by one from another*: (T:) or *by one after another.* (TA.)

[&c. *وتع*]

See Supplement.]

وَتْ

وَتْوَةٌ *Weakness; impotence.* (L.)

وَتَوَاتٌ *A weak, impotent, man.* (L.)

وَتَا

1. *وَتَا يَدُهُ*, aor. *وَتَأَتْ*, inf. n. *وَتَاتٌ*; (AZ;) and *وَتَيْتٌ*, (a form disapproved by some, TA,) aor. the same, inf. n. the same and *وَتَا*, (K, TA,) or *وَتَاةٌ*; (CK and a MS. copy) and *وَتَوْتُ*; and *وَتَيْتٌ*, (S, K,) like *عَنِي*, [i. e., pass. in form, but neut. in signification,] (K,) which is the chaste form of the verb; and to the inf. ns. are added, on the authority of the Wá'ce, *وَتُو* and *وَتَاةٌ*; (TA;) [but it is not said to which form or forms of the verb these belong;] *His hand became affected by what is termed وَتَةٌ*. (K.) — *وَتَا يَدَهُ* (S, K) and *وَتَاةٌ* (K,) *He caused his hand to be affected by what is termed وَتَةٌ*. (S, K.) — *اللَّهُمَّ تَا يَدَهُ* [O God, bruise his hand! &c.] is a form of curse used by the Arabs. (IAqr.) — *وَتَا اللَّحْمَ* *He, or it, (i. e. a blow,) deadened the flesh.* (K.) — *وَتَا الْوَتْدَ*! i. q. *شَعَّتْ*, q. v. (A.)

4: see 1.

وَتَاةٌ and *وَتَةٌ* *A breaking of the flesh without separation of the parts, (وَضْمٌ,) not reaching to the bone, (K,) producing a swelling*: (TA:) or *a pain in the bone, without fracture*: (IKoot, K:) or *a dislocation* (K, TA) and *concussion of the joints, which affects the hand, without fracture*: (TA:) or [an injury] *resembling dislocation; in the flesh as a fracture in a bone*: (AM:) or *a bruising or breaking of the flesh without breaking the bone*: (IAqr:) or *a bruising of the skin and flesh, reaching to the bone, without its breaking*: (TA:) or *a bruising of the bone, without breaking*: (Lth, S:) in which last sense, Lth uses also the word *وَتَا*. (TA.) The *و* in *وَتَا* is sometimes omitted, and the word is written *وَتٌ*, like *يَدٌ* and *دَمٌ*. *وَتَى* is condemned as vulgar. *وَتٌ* is authorized by Aṣ; but *وَتَى* (which is said by the vulgar, S, [and is disallowed in the K,]) and *وَتُو* are disallowed by him. (TA.)

وَتَى *Having a broken hand*: (TA: [but see *وَتٌ*].) — *يَدٌ وَتَةٌ*, and *وَتِيَّةٌ* (K,) and *مُوتَوَةٌ* (S, K,) *A hand affected by what is termed وَتٌ*. (K.)

وَتِيَّةٌ and *مُوتَوَةٌ*: see *وَتَى*.

مِثَاةٌ *A mallet with which pegs, or stakes, or tent-pins, are driven.* (TA.)

وَتْب

1. *وَتْبٌ* and *وَتُوبٌ* (the latter agreeable with analogy, TA,) and *وَتْبَانٌ* and *وَتَيْبٌ* (S, K) and *وَتَابٌ* (K; but this is generally affirmed to be an inf. n. of *وَاتَبٌ*, TA;) and *ثَبَّةٌ*, (Ibn-Málik and others) *He leaped; jumped; sprang; bounded*: (S, K:) or *he leaped down, or downwards.* (Mgh, Mṣb, art. *طَفَرٌ*.) — *وَتَبَ إِلَى الشَّرَفِ وَتْبَةً* [He leaped, or jumped, upon, or over the place]. (TA.) — *وَتَبَ إِلَى الشَّرَفِ وَتْبَةً*! [He made a single leap to eminence, or nobility]. (TA.) — *وَتَبَ إِلَيْهِ* [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — *الْوَتُوبُ*, except in the dial. of Himyer, signifies *The act of rising, or standing up.* (TA.) — It is also much used by the vulgar as signifying *The act of hastening to a thing*; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) = *وَتَبٌ*, [aor. *يَتْبُ*], inf. n. *وَتْبٌ*, in the dial. of Himyer signifies *He sat; sat down.* (K, TA, from a trad.) *تَبٌ* in that dial. signifies *Sit; sit down.* (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Himyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him *تَبٌ*, meaning *اجْلِسْ*, *Sit*: but the man thought that he commanded him to leap from the mountain; and he said, "Thou shalt find me, O king, very obedient:" then he leaped from the mountain, and perished. So the king said, "What ailed him?" And they explained to him his case, and his mistake respecting the word: upon which he said *لَيْسَتْ عِنْدَنَا عَرَبِيَّةٌ مِّنْ دَخَلِ ظَفَارِ حَمْرٍ* i. e., ["Arabic is not current with us:" (for, probably, in the time of this king, the term *عَرَبِيَّةٌ* was only applied to the general language of Arabia:) "whoso entereth Dhafári,] let him learn [or, rather, speak, as MF says,] the Himyere language." (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of Aṣ.] By the king's saying *عَرَبِيَّةٌ* was meant *العَرَبِيَّةُ*: the *ة* is pronounced *ت* in the case of a pause (which is the case here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said *لَيْسَ عِنْدَنَا عَرَبِيَّةٌ كَعَرَبِيَّتِكُمْ* ["Arabic like