

tinus in, one way, &c. (A, Mgh, Msh.) = Remissness, or languor, syn. فُتْرَة, (S, M, Msh, K,) in an affair: (M, K:) and syn تَوَان [which signifies the same]: and faultiness; syn. غَمِيرَة, (M, K,) [in some copies of the latter, غَمِيرَة, with the unpointed ر.] You say, مَا فِي عَمَلِهِ وَتِيرَة, There is no remissness, or languor, in his work. (S, A, Msh.) And سَبْرٌ لَيْسَ فِيهِ وَتِيرَة, A journeying, or pace, in which is no remissness, or languor. (S.) — Delay. (M, K.) — Confinement; restriction; restraint. (M, K.) = I. q. وَتَرَة, as explained above. = A ring (S, M, K) of عَقَب [or sinew], (S,) by aiming at which one learns the art of piercing with the spear; (S, M, K;) also called دَرِيَّة: (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: (Kr, M, K:) or a rose-flower; a rose-blossom: (AHn, M, K:) n. un. of وَتِيرَة. (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 شَادِخَة: (AO, T:) likened to the ring above mentioned, thus called; (T:) or to a white rose, which is also thus called. (A.) See غَرَّة.

وَتَرَة: see وَتَر. The ت is substituted for the elided و. (TA.)

جَاؤُوا تَتْرَى, and تَتْرَى, with and without tenween, and with ت substituted for the original incipient و, (T, S, M, A, Msh, 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], (Bd, xxiii. 46,) the ت [which is written ى] is a sign of the fem. gender, and in the latter whereof it is an ت of quasi-coördination, (S, M,) from وَتَر in the sense of فَرَد, (S,) They came following one another; one after another; (A, Msh;) 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 مُوْتَرٌ الْأَنْسَاءُ † A horse contracted in the [veins called] أَنْسَاءُ, [pl. of نَسَاءُ] as though they were braced, or made tense. (A, TA.) See شَنْج.

مُوْتَرٌ 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 تَار.]

مُتَوَاتِرٌ Consecutive, but with small intervals: thus differing from مُتَدَارِكٌ and مُتَابِعٌ. (Lh, M. [But see تَابِع.] You say, جَاؤُوا 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.]

وث

وُثُوَّةٌ Weakness; impotence. (L.)

وُثُوَاتٌ A weak, impotent, man. (L.)

وثا

وُثًى; (AZ:) and وَثَأَتْ يَدُهُ, aor. تَثَأَتْ, inf. n. تَثَأُ, (AZ:) and وَثَأَتْ, (a form disapproved by some, TA,) aor. the same, inf. n. the same and وَثَأَ, (K, TA,) or وَثَأَ; (CK and a MS. copy) and وَثُوْتُ; and وَثُوْتُ, (S, K,) like عَنَى, [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'ee, وَثُوْتُ and وَثَأَة; (TA;) [but it is not said to which form or forms of the verb these belong;] His hand became affected by what is termed وَثًى: (K.) — وَثَأَتْ يَدُهُ (S, K) and وَثَأَتْ, (K,) He caused his hand to be affected by what is termed وَثًى: (S, K.) — وَثَأَ اللَّهُمَّ تَأْ يَدَهُ [O God, bruise his hand! &c.] is a form of curse used by the Arabs. (IAqr.) — وَثَأَ اللَّحْمَ He, or it, (i. e. a blow,) deadened the flesh. (K.) — وَثَأَ الْوَتْدَ † i. q. شَعَثَ, q. v. (A.)

4: see 1.

وُثَأَة and وَثَأَة A breaking of the flesh without separation of the parts, (وَضْرُ) 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 وَثَأَ. (TA.) The و in وَثَأَ is sometimes omitted, and the word is written وَثُ, like يَدٌ and دَمٌ. وَثُ is condemned as vulgar. وَثُ is authorized by As; but وَثُ (which is said by the vulgar, S, [and is disallowed in the K,]) and وَثُو are disallowed by him. (TA.)

وُثْبٌ Having a broken hand: (TA: [but see وَثًى:]). — وَثْبَةٌ and وَثْبَةٌ (K,) and وَثْبَةٌ, (S, K,) A hand affected by what is termed وَثْبٌ. (K.)

وُثْبٌ and وَثْبَةٌ: see وَثْبٌ.

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

وثب

وُثْبٌ and وَثُوبٌ (the latter agreeable with analogy, TA,) and وَثْبَانٌ and وَثْبٌ (S, K) and وَثَابٌ (K; but this is generally affirmed to be an inf. n. of وَثَب, TA;) and وَثْبَةٌ, (Ibn-Málik and others) He leaped; jumped; sprang; bounded: (S, K:) or he leaped down, or downwards. (Mgh, Msh, art. طفر.) — وَثَبَ إِلَى الشَّرَفِ وَثْبَةً [He leaped, or jumped, upon, or over the place]. (TA.) — وَثَبَ إِلَى الشَّرَفِ وَثْبَةً † [He made a single leap to eminence, or nobility]. (TA.) — وَثَبَ إِلَيْهِ [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — الوُثُوبُ, 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.) — وَثَبَ, [aor. يَثِبُ,] inf. n. وَثْبٌ, in the dial. of Himyer signifies He sat; sat down. (K, TA, from a trad.) ثَبَ 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 ثَبْ, 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 عَرَبِيَّتٌ مَنْ, i. e., ["Arabic is not current with us:"] (for, probably, in the time of this king, the term عَرَبِيَّة was only applied to the general language of Arabia:) "whoso entereth Dhafári, let him learn [or, rather, speak, as MF says,] the Himyerce language." (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of As.] By the king's saying عَرَبِيَّتٌ was meant الْعَرَبِيَّة: 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 عَرَبِيَّتٌ كَعَرَبِيَّتِكُمْ ["Arabic like