

(TA;) *He knocked with a mallet, (Mgh,) and fixed, or made firm or fast, a wooden pin, peg, or stake, (S, M, A, L, Mṣb, K,) in the ground or in a wall. (Mṣb.)* — وَتَدٌ, (M, L, K,) [aor. وَتَدٌ,] inf. n. وَتَدٌ and تَدَةٌ; (M, L;) and وَتَدٌ; (M, L, K;) *It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K.)* — وَتَدَ اللهُ الأَرْضَ بِالْجِبَالِ, and وَأَوْتَدَهَا; [God made the earth firm, or fast by means of the mountains. (A.)] — وَتَدَ رَجُلُهُ فِي الأَرْضِ + *He fixed his foot firmly upon the ground. (L.)* — وَتَدٌ فِي بَيْتِهِ + *He remained fixed in his house. (L.)* — وَتَدٌ (growing corn) put forth its stalks, and became firm and strong. (L.) — وَتَدٌ, (S, L,) inf. n. تَوْتِدٌ, (K,) † *Libidine veneres exarsit vir: (S, L:) erexit penem. (K.)* — It was said to an Arab of the desert, What is نَطْشَانُ? and he answered, يُوْتَدُ العَطْشَانُ † [It corroborates the word عطشان]: or, as some relate it, شَيْءٌ [A thing, meaning a word, by which we corroborate our speech]. (A.)

2 and 4: see 1.

وَدٌ and وَتَدٌ and وَتَدٌ: see وَتَدٌ.

وَتَدٌ, (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Mṣb,) and وَتَدٌ, (S, M, Mṣb, K,) and وَتَدٌ, (L, K,) and وَتَدٌ, (S, M, Mṣb,) of the dial. of Nejd, (Mṣb,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S, Mṣb,) and وَتَدٌ, (L, art. ود.) *A wooden pin, peg, or stake, which is fixed in the ground or in a wall: (M, L, K:) pl. أُوتَادٌ. (S, M, L, K.) [You say,] أَذَلُّ مِنْ وَتَدٍ بِقَاعٍ [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.)* — وَتَدٌ وَتَدٌ, an expression like شَغْلٌ شَاغِلٌ, (Aṣ, S,) the latter word a corroborative; (K;) or *A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.)* — أُوتَادُ الأَرْضِ † [lit. The pegs, or stakes, of the earth; i. e.] the mountains: (A, L, K:) so called because they make the earth firm, or fast. (L.) — أُوتَادُ البِلَادِ † *The chiefs of the towns, provinces, or countries. (L, K.)* — أُوتَادُ الفِمْرِ † *The teeth. (L, K, TA.)* — وَتَدٌ, of a sandal, † *The part that projects from the car [or loop]. (L.)* — وَتَدٌ † [A peg of a بيت, q. v. ;] a portion, or division, of a foot of a verse, consisting of three letters: (L, K*:) it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as فَعُو and عَلُن; which kind is called وَتَدٌ مَقْرُونٌ, a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as لَاتٌ in

وَتَدٌ مَقْرُونٌ; which kind is called مَقْرُونَةٌ; a disjoined peg; because the quiescent letter disjoins the two movent letters: pl. أُوتَادٌ. وَتَدٌ does not take place in the اوتاد, because the foot depends upon them; but it does in the اَسْبَابُ. (L.) — وَتَدٌ (A, L, K) and وَتَدَةٌ (L) of the ear, † [The tragus;] the small prominent thing in the anterior part, (A, L, K,) like a teat, (A, L,) next the uppermost part of the side of the beard: (L:) or the prominent part next the temple: (L:) or the وَتَدَانِ of the two ears are the two parts in the interior thereof resembling a وَتَدٌ, also called the عَيْرَانِ. (S.)

وَتَدٌ: see وَتَدٌ.

وَإِتْدٌ † *A man standing fixed, or firm, or motionless. (A, L.)* — † *An erect horn. (A.)* — *Fixing, or making firm or fast, a wooden pin, peg, or stake. (L.)*

مَوْتَدٌ *A wooden pin, peg, or stake, fixed, or made firm or fast. (L.)*

مِيتَدَةٌ (S, L, K,) and مِيتَدٌ (L, K) *A mallet (Mṣb, L, K,) with which wooden pins, pegs, or stakes are knocked [into the ground or a wall]. (S, L, K.)*

وتر

1. وَتَرٌ, aor. وَتَرَهُ, inf. n. وَتَرٌ; (Mṣb;) and وَتَرَهُ, (S, Mṣb, K;) *He made it, (a number, Mṣb,) sole; or one, and no more: syn. أَفْرَدَهُ, (S, K,) or أَفْرَدَهُ. (Mṣb.)* It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Mṣb.] (TA.) — [And *He made it to be an odd number.*] You say, وَتَرِ القَوْمَ, (M, K,) aor. -, inf. n. وَتَرٌ; (M;) and وَتَرَهُمُ; (M, K;) *He made the people, they being an even number, to be an odd number. (M, K, TA.)* كَانَ القَوْمُ وَتَرًا فَسَفَعْتَهُمْ وَكَانُوا شَفَعًا, (Aṭā) says, فَوْتَرْتَهُمْ [The people were an odd number and I made them an even number, and they were an even number and I made them an odd number]. (TA.) You say also, وَتَرِ الصَّلَاةَ, (Mṣb, K,) and وَتَرَهَا, (T, S, Mṣb, K,) and وَتَرَهَا, (K,) and وَتَرَهَا فِي الصَّلَاةِ, (Lh, M,) *He made the prayer to be such as is termed وَتَرٌ [i. e., to consist of an odd number of rek'as; as is done in the case of a prayer which is performed in the night, consisting of three rek'as, and particularly called صَلَاةُ الوَيْتَرِ]; (S, Mṣb, K;*) he performed prayers of double rek'as, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number: (T:) and وَتَرٌ, alone, signifies he performed the prayer called الوَيْتَرُ [explained above]; (T, M, A, Mgh, K;) or he performed prayers of [an odd number of rek'as,] two and two together, and then a single rek'ah at the end. (TA.) It*

is said in a trad. *إِنَّ اللهَ وَتَرٌ يُحِبُّ الوَيْتَرَ فَأَوْتَرُوا* [Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'as, O people of the Kur-án]. (T.) And in another trad., إِذَا اسْتَجَمَرْتَ فَأَوْتِرْ *When thou employest stones in the purification termed اسْتِنْجَاءٌ, use an odd number; (TA;) i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.)* — وَتَرَهُ, (T, S, A, Mgh,) aor. يَتَرُهُ, inf. n. وَتَرٌ, (S,) and وَتَرٌ and تَرَةٌ, (T, S,) *He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to 'im, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him. (T.)* It is also doubly trans.: you say, وَتَرْتُ فُلَانًا فُلَانًا أَهْلَهُ *Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and وَتَرَهُ مَالَهُ (T, M, K) † he committed a crime against him by taking away his property: (T:) or † he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. نَقَصَهُ إِيَّاهُ. (T, M, K;) and وَتَرَهُ حَقَّهُ, (S, A, Mgh, Mṣb,) aor. as above, (Mṣb,) † *he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. نَقَصَهُ. (S, Mgh, Mṣb.)* It is said in a trad., مَنْ فَاتَتْهُ مِنَ فَاتَتِهِ صَلَاةُ العَصْرِ فَكَاتَمَهَا وَتَرِ أَهْلَهُ وَمَالَهُ (T, M, Mṣb, TA) *By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away: (T:) or as though he were deprived (نَقَصَ) of his family and his property, (T, M, Mṣb, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Mṣb) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلَهُ وَمَالَهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.)* And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللهَ فِيهِ كَانَ عَلَيْهِ تَرَةٌ + *He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.)* And it is said in the Kur, [xlvi. 37.] وَلَنْ يَتَرَكَمُ أَعْمَالَكُمْ † *And He will not deprive you of aught of the recompence of your deeds: (Zj, T:) or will not make you to suffer loss in respect of your deeds; like**