

bore: (S:) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and **اتى** signifies also the increasing, or thriving, of seed-produce. (T.) — And **أتت** **الماشية**, inf. n. **أتاة**, [in a copy of the M **أتاة**,] *The cattle, or camels &c., increased, or yielded increase.* (M, K. [In the CK, immediately before this phrase, **والشمار** is erroneously put for **والتماء**].) — **تأتى** **تأتى**: see 1 in art. **اوى**.

4: see 1, near the end of the paragraph.

أَو an inf. n. of 1, q. v. — *A way, course, mode, or manner.* (M, K.) You say, of speech, or language, (M,) and of a speaker, or reciter of a **خطبة**, (IAar, M,) **ما زال على أو واحد**, *It, and he, ceased not to follow one [uniform] way, &c.* (M.) — *An impulsion; a propulsion; particularly an act of shooting an arrow from a bow: so in a trad., where it is said, **كنا نرمى الأتو والأتوين**, We used to shoot one shooting and two shootings; meaning, of arrows from bows, after the prayer of sunset. (TA.) — Death: or [so in the T, but in the K “and,”] a trial; or an affliction. (T, K.) You say, **أتى على فلان أو**, *Death came upon such a one: or a trial; or an affliction.* (ISh, T.) And **إن أتى على أتو فغلامي حر**, *If I die, [or if death befall me], my slave shall be free.* (T.) — *A vehement sickness or disease: (T, K:) or the fracture of an arm, or of a leg. (T.) — A gift. (S, K.) — Butter; (S;) as also **أتاة**, (A,) or **أتاة**. (TA: [in which it is said to be like **كتاب**; but this I think a mistake: see **أتاة** below.] You say, when a skin of milk is agitated, and its butter comes, **قد جاء أتو**, [*Its butter has come*]. (S, TA.) And you say, **لبن ذو أتاة**, *Milk having butter.* (A, TA.) — *A great body or corporeal form or person (شخص عظيم).* (AZ, Sgh, K.)**

أتوة *A single coming; as also **أتية**. (T.)*

أتوان a corroborative [or imitative sequent] of **أسوان**, which signifies *grieving, mourning, or sorrowful: (TA:) or i. q. **حريص** [vehemently desirous; eager; &c.]. (Mirḳāt el-Loghah, cited by Golius.)*

أتاة, (T, S, M,) or **أتاة**, like **كتاب**, (K, [but it is said in the M that the former is a subst. and the latter an inf. n.], *Increase; syn. **تماء**. (S, M, K, [in the CK **والشمار** is erroneously put for **والتماء**], and **بركة**: (S:) increase, and produce, or net produce, of land; as though from **إتاة** signifying **الخراج**: (TA:) gain, or revenue, arising from the increase of land, or from the rent thereof, or the like: (TA, and so in a copy of the S:) the produce of land, and fruits, &c.: (As, T:) what is produced of the fruits (**أكال** [in the CK **أكال**]) of trees: (M, K:) the fruit of palm-trees. (S.) — See also **أتو**, in three places.*

أتى (S, M, Sgh, K) and **أتى** [respecting which see what follows] and **أتى**, (Sgh, K,) of all which, the first is said by A'Obeyd to be the form used

by the Arabs, (TA,) [and all belong to art. **اتى**, as well as to the present art.,] and **أتوى** (M, Sgh, K) and **أتوى** and **أتوى**, (Sgh, K,) all these, and the three preceding them, mentioned by Sgh on the authority of AA, but the last of all said by him to be strange, (TA,) *A rivulet for which a man makes a way or channel, or an easy course or passage, to his land: (S, M, K:) or a torrent, or flow of water, from another region or quarter: (M, K: [both these meanings mentioned in the M in art. **اتو**, and the former in art. **اتى** also, of that work:]) or **أتى** signifies a conduit of water; and any channel in which water is made to have an easy course; as also **أتى**, mentioned by Sb; or, as some say, this is a pl.: (M:) or any rivulet: (As, T:) or a rivulet less than the [trench called] **نوى**: (IB:) and **سئل أتى** (Lh, T, S, M) and **أتوى**, (Lh, S, M,) a torrent, or flow of water, that comes one knows not whence: (M:) or that comes when the rain that has produced it has not fallen upon the people to whom it comes: (Lh, S, M:) or that comes from a land upon which rain has fallen to a land upon which rain has not fallen. (T, Mgh.) — Hence, (T, M,) or the reverse is the case, (T, M, Mgh,) all the words above, (AA, T, K,) or **أتوى** and **أتى**, (S, M, Mgh, Mgh,) [the last said in the T to be the most approved,] *A stranger; or a man not of one's own people, or not of one's own kindred: (AA, T, S, M, Mgh:) or a man who asserts his relation to a people of whom he is not: (Mgh:) or **أتى** signifies one who is among a people of whom he is not: (As, T:) and **أتوى**, a stranger, who is not in his own country; or, accord. to Ks, a stranger, who is not in his own home: (T:) the pl. of this last is **أتاويون**: (S:) [the fem. sing. is **أتاوية**:] and the pl. fem. **أتاويات**. (T, S, M.)**

أتوة i. q. **خراج** [i. e. *A tax, a tribute, or an impost*], (T, S, M, K,) such, for instance, as is levied on land, (TA in the present art.,) and such as is imposed on a slave; (TA in art. **ضرب**;) and any tax or other exaction that is taken by compulsion, or against the will, or that is apportioned to a people: (M: [in the TA “to a place” instead of “to a people:”]) and also, a bribe: or, (accord. to some, M,) particularly, a bribe for water: (M, K:) the pl. is **أتاوى**, (T, M, K, TA, [but in some copies of the K **أتاوى**, and accord. to copies of the S it is **أتاو**, being written, with the article, **الأتاوى**; both of which appear to be wrong; for it is said to be] like **علاوى** and **هراوى**, pls. of **علاوة** and **هراوة**, (M, TA,) and like **سكارى**; (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into **الأتاوى**, for the sake of the rhymes: (M, TA:) this occurs in a verse of El-Jaadee: (S:) it has also for a pl. **إتاوات**, (T,) and **أتى**, [in the CK, erroneously, which is extr., (M, K,) as though its sing. were **أتوة**, being like **رشى**, pl. of **رشوة**, (M,) and like **عزى**, pl. of **عزوة**. (TA.) You say, **أتوة** **أدى إتاة**, [*He payed the tax of his land*]; i. e. **خراجها**: (TA.)

and **ضربت عليهم إتاة** [*The tax, or tribute, or impost, was imposed upon them*]; i. e. **الجباية**: and some assert it to be tropical. (TA.) You say also, **شكر فاه بإتاة** [*He stopped (lit. bitted) his mouth with the bribe*]; i. e. **بالرشوة**. (TA.)

أتى and its vars.: see **أتى**, above.

اتى

1. **أتى**, aor. **أتى**, (Mgh,) and, in the dial. of Hudheyl, **أتى**, without **ى**; (S;) and **أتينه**, (T, S, M, Mgh, K,) [aor. **أتيه**]; and in the imperative, some of the Arabs say, **ت**, suppressing the **ل**, like as is done in **كُل** and **مُر**; (IJ, M;) inf. n. **إتيان**, (T, S, * M, Mgh, Mgh, K,) or this is a simple subst., (Mgh,) and **إتيانة**, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and **أتى** (T, S, M, Mgh, K) and **أتى** and **أتى** and **أتى**; (M, K;) *He [or it] came; (Mgh;) and I came to him, or it; (S, M, Mgh, * Mgh, K;) or was, or became, present at it, namely, a place: (Mgh:) as also **أتا**, aor. **أتو**: (S;) for which reason, we assign the generality of the words mentioned in art. **اتو** to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of **أتى**, this verb and **جاء** are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. **جاء**:] accord. to Er-Rāghib, the proper [or primary] signification of **إتيان** is *The coming with ease.* (TA.) — **أتاه**, (Mgh, Mgh,) inf. n. **إتيان**, (Mgh,) [lit. *He came to her,*] means † *he lay with her; syn. **جامعها**; (Mgh, Mgh;) namely, a woman, (Mgh,) or his wife. (Mgh.) Hence an expression in the Kur xxvi. 165. (TA.) — **أتى القوم** [*He came to the people: and hence,] he asserted his relationship to the people, not being of them. (Mgh.) [See **أتى** in art. **اتو**.] — **أتى به** [*He came with, or brought, him, and it; or] he made him (a man), and it (a thing, such, for instance, as property), to come. (Kull.) [See also 4: and see, in what follows, other significations of **أتى** trans. by means of **ب**. Hence, **أتى بولد**, *He begot a child, or children. And **أتى به**, *She brought him forth; gave birth to him.*] Accord. to Aboo-Is-hāk, the meaning of the words in the Kur [ii. 143] **أينما تكونوا يأت بكم الله جميعا** is, *Wherever ye be, God will bring you all back unto Himself.* (M.) [You say also, **أتى ببينة**, *He adduced a proof.*] See also 3. **أتى الأمر** [*He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also **ب**, *he did, executed, or performed, the thing, or affair; (M. K;) and in like manner, **الدنّب**, [and **الدنّب**,] the crime, sin, or offence. (M.) It is said in the Kur [ix. 54], **ولا يأتون الصلاة إلا وهم كسالى**, meaning *And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish.* (TA.) And you say, **أتى الفاحشة**, [and **أتى الفاحشة**,*******