

8. اَتَوَى, or اتوى, or ايتوى, and ايتوى, and ايتوى for ايتوى: see 1, first part of the paragraph, in four places. — See also the last sentence but one of the same paragraph.

10. اسأوتته I asked him, or desired him, to compassionate me, or have mercy on me; syn. استرحمته. (T.) A poet (namely, Dhu-r-Rum-meh, TA) says,

ولو ائبى اسأوتته ما اوى ليا

[And if I had asked him, or desired him, to compassionate me, he would not have compassionated me]. (T, §.)

اوى dim. of اء: see the letter 1.

اوى or او: see 2. — او [the part. n. of 1] has for its pl. اوى [like one of the inf. ns. of 1]. (T, §.) The latter is applied to birds, signifying Collecting, or flocking, together; (T, §, M, * K, *) syn. متاوية (Lth, T) and متاويات. (Lth, T, §, M, K.)

اوى, a determinate noun, (S, M,) [The jackal; vulgarly called in the present day واوى;] a certain small beast, (M, K,) called in Persian شغال, (S,) or in that language [or in Turkish] چقال: (TA:) it has been said to be the offspring of the wolf; but is well known to be not of the wolf-kind: (Msb:) اوى is inseparable from ابن: (M:) it is imperfectly decl., (T, §, Msb,) being of the measure افعول, (S,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb: (Msb:) the pl. is بنات اوى, (T, §, Msb, K,) though applying to males [as well as females], like بنات اعوج and بنات لبون. (AHeyth, T.)

اوى and اووى, said to be rel. ns. of اية; which see, in art. اى.

اوى, said by some to be originally اوية: see art. اى.

اوى (S, M, Msb, K) and ماوى and ماوة (M, K) [but respecting these two forms see what follows] nouns of place from the first of the verbs in this art.; (M, K;) [A place to which one betakes himself, or repairs, for lodging, covert, or refuge; a refuge; an asylum; a place of resort; (see 1;)] any place to which a thing betakes itself, &c., (ياوى ايه) by night or by day; (S;) the lodging-place, or abode, of any animal; the nightly resting-place of sheep or goats; (Msb;) and of camels: (Idem in art. روح:) اوى is used peculiarly in relation to camels: (S;) ماوى الابل being a dial. var. of اوى, but anomalous, (Fr, T, §, Msb) and the only instance of the kind except ماوى العين: (Fr, T, M: [but see art. ماوى:])

موق and ماوى are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for الابل, the word ماوى. (T.) حنة الياوى, in the Kur [liii. 15], is said to mean The paradise to which repair the souls of the martyrs, (M, Bq, Jel, TA,) or the

pious, (Bq, Jel,) or the angels: (Jel:) or that in which the night is passed. (TA.)

ماوى: } see ماوى, in four places.
ماوة: }
ماوية: see art. موه.
مناوية: see او.

اى

2. ايا آية, [inf. n., by rule, as below,] He put, or set, a sign, token, or mark, by which a person or thing might be known. (M.) — ايا بالابل, (inf. n. اياية, Lth, T,) He chid the camels, saying to them ايايا, (Lth, T, M, and K in art. ايا) or اياية, (M,) or ايايا, (K,) or ايايه. (M, K.)

5. ايا, as a trans. verb: see 6. — He paused, stopped, stayed, remained, or tarried, (T, §, M, K, *) بالمكان in the place; (M, K, *) [in the latter explained by تلبث عليه; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the K,) running thus; تلبث بالمكان تلبث وتلمت; and confined, restricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule ايتى, originally ايتى,] they said ايتى, or ايتى, or ايتى; [thus differently written in different places in copies of the T and S;] as in the ex. ليس منزلكم ايتى, (IAqr, T,) or ايتى, (S,) i. e. Your abode, or this your abode, is not an abode of tarriance and confinement. (IAqr, T, S.) — He expected, or waited for, a thing: (Lth, T:) and he acted with moderation, gently, deliberately, or leisurely; without haste; or with gravity, staidness, sedateness, or calmness; (Lth, T, K;) ايتى فى الامر in the affair; inf. n. ايتى. (Lth, T.) ايتى عليه, in a verse of Lebeed, means I acted with moderation, &c., as above, and paused, stopped, stayed, remained, or tarried, upon him, i. e., upon my horse: (T:) or I remained firm upon him: (TA, as on the authority of Az:) but it is explained by Lth as meaning I turned away, or back, deliberately, or leisurely, upon him. (T: and the like is said in the M.)

6. ايتى, (T, §, M, * K,) and ايتى, (S, K,) I directed my course, or aim, to, or towards, (T, §, M, * K,) ايتى, (S, M,) i. e., (M,) his شخص [or body, or corporeal form or figure or substance, seen from a distance; or person]. (T, M, K.) The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter:

الخصن اوتى لو تايته
من حيك الترب على الركب

[Modest behaviour were more proper, if thou directedst thy course towards his person, than thy throwing dust upon the rider]: (S, TA: [in two copies of the former of which, for اوتى, I find اوتى:] said by a woman to her daughter,

on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

اى a vocative particle, (S, M, Mughnee, K,) addressed to the near, (S, K,) not to the distant: (S:) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, اى زيد اقبل [O Zeyd, advance: or, if it may be used in addressing one who is distant, ho there, soho, or holla: and if used in addressing one who is between near and distant, ho, or what ho]: (S:) and اى رب [O my Lord]; occurring in a trad.: and sometimes it is pronounced اى. (Mughnee.) — Also an explicative particle. (S, M, Mughnee, K.) You say, اى كذا in the sense of اى كذا [He means such a thing, or اى كذا, which has the same signification; or اى كذا, or اى كذا, I mean; or the like; for all of which, we may say, meaning; or that is]; (S:) as in اى عندي عسجد اى ذهب [I have عسجد, that is, (I have) ذهب, or gold]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it, and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, اى زيدا [Thy brother came to me; that is, Zeyd]; and you may say, اى زيدا [I mean Zeyd]: and ايت اى زيدا [I saw thy brother; I mean, or that is, Zeyd]; and you may say, اى زيدا [that is, Zeyd]: and مررت باى زيدا [I passed by thy brother; that is, by Zeyd]; and you may say, اى زيدا [I mean, Zeyd]; and اى زيدا [that is, Zeyd]. (T, TA.) When it occurs after تقول, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, تقول استكتمت الحديث, اى سالتكته [Thou sayest, استكتمت الحديث, meaning اى سالتكته I asked of him the concealment of it, namely, the discourse, or story; and so when تقول is understood, as is often, or generally, the case in lexicons]; with damm to the ت: but if you put اى in the place of اى, you say, اى سالتكته, with fet-h, because اى is an adverbial noun relating to تقول. (Mughnee.) — See also اى, near the beginning of the paragraph, in three places.

اى is a particle denoting a reply, meaning نعم [Yes, or yea]; importing acknowledgment of the truth of an enunciation; and the making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such sayings as “Zeyd stood” and “Did Zeyd stand?” and “Beat thou Zeyd,” and the like; as does نعم: Ibn-El-Hajib asserts that it occurs only after an interrogation; as in the