

8. اَتَوَى, or اتوى, or ایتوی, and ایتوی, and تَأْتَى for تَأْتَى: 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. اسررحمته. (T.) A poet (namely, Dhu-r-Rum-meh, TA) says,

• وَلَوْ اَتَيْتِ اسأوتته مَا اَوَى لِيَا •

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

اَوَى dim. of اَوَى: see the letter 1.

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

اَوَى, 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:) اَوَى is inseparable from ابن: (M:) it is imperfectly decl., (T, §, Msb,) being of the measure اَفْعُل (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 بَنَات اَوَى, (T, §, Msb, K,) though applying to males [as well as females], like بَنَات اَعْوَج and بَنَات لَبُون. (AHeyth, T.)

اَوَى and اَوَى, said to be rel. ns. of اَوَى; which see, in art. اَوَى.

اَوَى, said by some to be originally اَوَى: see art. اَوَى.

اَوَى (S, M, Msb, K) and اَوَى and اَوَى (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 إليه) 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:) اَوَى is used peculiarly in relation to camels: (S;) اَوَى being a dial. var. of اَوَى, but anomalous, (Fr, T, §, Msb) and the only instance of the kind except مَأْبَى العَيْن: (Fr, T, M: [but see art. مَأْبَى:] مَأْبَى and مَأْبَى are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for اَوَى, the word مَأْوَاة. (T.) حِجَّةُ البَاوَى, 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.)

مَأْوَى: } see مَأْوَى, in four places.
مَأْوَاة: }
مَأْوِيَة: see art. موه.
مَتَاوِيَة: see اَوَى.

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2. اَيَا آيَة, [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.) — اَيَا بِالْاِبِلِ, (inf. n. تَأْيِيَة, Lth, T,) He chid the camels, saying to them اَيَا يَا, (Lth, T, M, and K in art. اَيَا) or اَيَا يَا, (M,) or يَا يَا, (K,) or يَا يَا. (M, K.)

5. اَيَا, as a trans. verb: see 6. — He paused, stopped, stayed, remained, or tarried, (T, §, M, K, *) بِالْمَكَانِ in the place; (M, K, *) [in the latter explained by تَلَبَّثَ عَلَيْهِ; 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; تَأْيَا بِالْمَكَانِ تَلَبَّثَ وَتَمَكَّتْ [and confined, restricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule تَأْيَى, originally تَأْيَى,] they said تَأْيَى, or تَأْيَى, or تَأْيَى; [thus differently written in different places in copies of the T and §;] as in the ex. لَيْسَ مِنْزَلِكُمْ تَأْيَى لَيْسَ مِنْزَلِكُمْ هَذَا, (IAqr, T,) or تَأْيَى or بَدَارِ تَأْيَى, (S,) i. e. Your abode, or this your abode, is not an abode of tarriance and confinement. (IAqr, T, §.) — 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;) in the affair; inf. n. تَأْيَى. (Lth, T.) تَأْيَيْتُ عَلَيْهِ, 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. تَأْيَيْتُهُ, (T, §, M, * K,) and تَأْيَيْتُهُ, (S, K,) I directed my course, or aim, to, or towards, (T, §, M, * K,) اَيَا آيَة, (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:

• اَلْحُصْنُ اَوْلَى لَوْ تَأْيَيْتِهِ •
• مِنْ حَيْكِ التَّرْبِ عَلَى الرَّكْبِ •

[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 اَوْلَى, I find اَدْنَى:] 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.)

اَيَا 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, اَيَا زَيْدُ اَقْبِلْ [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 اَيَا رَبِّ [O my Lord]; occurring in a trad.: and sometimes it is pronounced اَيَا. (Mughnee.) — Also an explicative particle. (S, M, Mughnee, K.) You say, اَيَا كَذَا in the sense of اَيَا كَذَا [He means such a thing, or اَيَا كَذَا, which has the same signification; or اَيَا كَذَا, or اَيَا كَذَا, I mean; or the like; for all of which, we may say, meaning; or that is]; (S;) as in اَيَا عَسَجِدُ اَيَا ذَهَبُ [I have عَسَجِدُ, that is, (I have) ذَهَبُ, 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, اَيَا جَاءَنِى اُخُوْكَ اَيَا زَيْدُ [Thy brother came to me; that is, Zeyd]; and you may say, اَيَا زَيْدُ [I mean Zeyd]: and اَيَا اُخَاكَ اَيَا زَيْدُ [I saw thy brother; I mean, or that is, Zeyd]; and you may say, اَيَا زَيْدُ [that is, Zeyd]: and مَرَرْتُ بِاَيَا [I passed by thy brother; that is, by Zeyd]; and you may say, اَيَا زَيْدُ [I mean, Zeyd]; and اَيَا زَيْدُ [that is, Zeyd]. (T, TA.) When it occurs after تَقُوْلُ, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, تَقُوْلُ اسْتَكْتَمْتَهُ الْحَدِيثَ, اَيَا سَأَلْتَهُ كِتْمَانَهُ [Thou sayest, استكتمته الحديث, meaning I asked of him the concealment of it, namely, the discourse, or story; and so when تَقُوْلُ is understood, as is often, or generally, the case in lexicons]; with damm to the ت: but if you put اِيَا in the place of اَيَا, you say, اِيَا سَأَلْتَهُ, with fet-h, because اِيَا is an adverbial noun relating to تَقُوْلُ. (Mughnee.) — See also اَيَا, near the beginning of the paragraph, in three places.

اَيَا is a particle denoting a reply, meaning نَعَمْ [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 نَعَمْ: Ibn-El-Hājjib asserts that it occurs only after an interrogation; as in the