

the M, are sings. of **أَطْوَاهُ**, which it explains as signifying *The lines, or streaks, and creases, of the folding of a garment, or piece of cloth, and of a written piece of paper, and of the belly, and of fat, and of the guts, and of a serpent, and of other things; and it is said in the T and K that **مَطَاوٍ**, of which the sing. is **مَطْوِيٌّ**, signifies the **أَطْوَاهُ** of the serpent, and of the guts, and of fat, and of the belly, and of a garment, or piece of cloth:* (TA:) one says, **مَا بَقِيَتْ فِي مَطَاوِيٍّ أَمْعَانَهَا** [There remained not in the creases of her, or their, guts any relic of food]: (A, TA:) and **الدَّرْعُ مَطَاوِيٌّ** signifies *the creases of the coat of mail when it is drawn together, or contracted.* (TA.) [Hence,] one says, **عَلَى جَبِينِهَا أَطْوَاهُ الشَّجَرِ**, i. e. **طَرَائِقُهُ** [app. meaning *Upon her forehead (for so **جَبِينٌ** sometimes signifies) are the wrinkles indicative of the time for the payment of the debt of nature.*] (TA.) The **أَطْوَاهُ** in the she-camel are *The طَرَائِقُ [i. e. lines, or streaks, or perhaps creases, or wrinkles,] of the fat (S, K, TA) of the hump: (K, TA:) [or the creases, or wrinkles, one above another, of the side and of the hump; for] Lth says, طَرَائِقُ جَنْبِهَا وَسَنَامِهَا طَوِيٌّ فَوْقَ طَوِيٍّ [the creases, or wrinkles, of her side and of her hump are, or consist of, طَوِيٌّ above طَوِيٍّ]. (TA.)* And AHn says that **أَطْوَاهُ** signifies *The bending [or rather he should have said, or perhaps he did say, the places of bending] in the tail of the locust, [which are] like **عُقَدٌ** [or articulations]: and the pl. [of mult.] is **طَوِيٌّ** [said to be like **طَوِيٌّ**, but I think that it is correctly **طَوِيٌّ**, as I have observed above]. (TA.) — One says also, **وَجَدْتُ فِي طَوِيٍّ** [lit. *I found within the folding of the writing, or letter, such a thing; meaning, infolded, or enclosed, or included, in it; or among the contents, or implications, of it]: and **أَطْوَاهُ** فِي الْكِتَابِ and **مَطَاوِيهَا** [lit. *within the folds, or places of folding, of the writings, or letters.*] (A, TA.) And **الغُلُّ فِي طَوِيٍّ قَلْبِيهِ** [Rancour, malevolence, malice, or spite, is conceived, as though it were infolded, in his heart]. (TA. [See 7.]) And **أُذْرَجْنِي فِي طَوِيٍّ النَّسِيَانِ** [He, or it, infolded me within the folding of oblivion]. (TA.) — See also **طَوِيٌّ**. — And see **كَوِيٌّ**. — [Also *A casing of stones or of baked bricks; and particularly such a casing of a well; an inf. n. used as a subst. properly so called; and often occurring in the lexicons &c. in this sense.*]**

**طَوِيٌّ**: see the next preceding paragraph, first sentence.

**طَوَاهُ** [inf. n. of un. of **طَوِيٌّ**]. You say, **طَوَاهُ** [He folded it, &c., with one folding &c.]. (TA.)

**طَوِيَّةٌ**, (S, TA,) from **طَوَيْتُ الشَّيْءَ**, (S,) is like **جَلَسْتُ** (S, TA) and **رَكَبْتُ** (S) and **مَشَيْتُ**, signifying *A mode, or manner, of folding &c.; and a mode, or manner, of being folded &c.* (TA.)

One says, **إِنَّهُ لَحَسَنُ الطَّيِّبَةِ** [Verily he is good in respect of the mode, or manner, of folding, &c.]. (K, TA.) And **طَوَاهُ طَوِيَّةً جَيِّدَةً** [He folded it, &c., in a good mode, or manner, of doing so]. (TA.) And hence the saying of Dhu-r-Rummeh,

كَمَا تَنْشُرُ بَعْدَ الطَّيِّبَةِ الْكُتُبَ

[Like as the writings, or letters, are unfolded after the folding in a particular manner]: (S, TA:) he said **طَوِيَّةً**, with kesr, because he did not mean a single time [of folding]. (TA.) — [See also 1, second sentence, where it is mentioned as a simple inf. n., and sometimes pronounced **طَوِيَّةً**, without teshdeed.] — Also i. q. **نَيَّْةٌ**; (S, K;) and so **طَوِيَّةٌ**; (K;) and [agreeably with this explanation] Kh says that it may mean *A place of alighting or abode [to which one purposes repairing, or betaking himself], and it may mean an object of aim or purpose or intention [whatever it be]: (S:) and in the A it is expl. as meaning the direction towards which countries are traversed: (TA:) one says **طَوِيَّةٌ بَعِيدَةٌ** i. e. [A place of alighting or abode &c.] that is distant, or remote: and **بَعُدْتُ عَنَّا طَوِيَّتَهُ** i. e. *The place of alighting, or of abode, to which he purposed repairing [was distant, or remote]: and **مَضَى لَطَوِيَّتَهُ** i. e. [He went] to his **نَيَّْةٌ** [meaning either place of alighting &c. or object of aim &c.] that he purposed: (S:) and **لَقِيتُهُ بِطَوِيَّاتِ الْعِرَاقِ** i. e. [I met him in] the regions, or quarters, or directions, of *El-'Iraq: and sometimes it is pronounced **طَوِيَّةً**, without teshdeed. (TA.) — Also An object of want or need. (TA.) [Therefore **مَضَى لَطَوِيَّتَهُ** may be rendered *He went to accomplish his object of want or need.*] — **أَخْرَجَ مَخْطَرِ طَوِيَّةً** is syn. with **مَخْطَرِ طَوِيَّةً** [expl. voce **مَخْطَرَةٌ**, q. v.]. (TA in art. **مَخْطَرٌ**.)***

**طَوِيٌّ** *A skin for water or milk; syn. **سِقَاءٌ**; (K;) as also **طَوِيٌّ**: or the former signifies a skin (سِقَاءٌ) that has been folded having in it its moisture, and has consequently become dissundered; app. an inf. n. [of **طَوِيٌّ**] used as a subst. [properly so called]: and **سِقَاءٌ طَوِيٌّ** signifies [the same, or] a skin that has been folded having in it moisture, or some remains of milk, in consequence of which it has become altered, and stinking, and dissundered by putrefaction. (TA.) — Also *Hunger; (S;) [and] so **طَوِيٌّ** [if not a mistranscription]. (TA. [See **طَوِيٌّ**, of which the former is an inf. n., as also **طَوِيٌّ**.]**

**طَوِيٌّ** is said by some to be like **طَوِيٌّ**, meaning *A thing twice done [as though folded]; and to be thus in the Kur [xx. 12 and lxxix. 16]; meaning twice sanctified [referring to the valley there mentioned]; (S, TA; [and thus expl., and said to be like **رُئِي**, in the Ksh and by Bḍ;]) or, as El-Ḥasan says, twice blest and sanctified: (S, TA:) or meaning twice called [referring to the calling of Moses mentioned in the context]. (Ksh*

and Bḍ in xx. 12, and in like manner says Er-Rāghib.) [But **طَوِيٌّ** (as most pronounce it) or **طَوِيٌّ**, in the Kur, is generally held to be the name of a certain valley. Golius explains **طَوِيٌّ** and **طَوِيٌّ** as meaning “Plicata, plicabilis, res;” which is a mistake: and he adds, “Ambulatio, incessus reciprocatus, ulro citroque in se rediens:” for the latter of these explanations, both of which he gives as on the authority of J and the K, I am quite unable to account.]

**طَوِيٌّ**: see the next preceding paragraph: — and see also **طَوِيٌّ**, in two places.

**طَوِيٌّ الْبَطْنِ** *A man lean, or lank, in the belly; (S, TA; [in the Ḥam, p. 708, erroneously written **طَوِيٌّ الْبَطْنِ**, and there expl. as meaning naturally small in the belly;]) as also **مَنْطَوِيٌّ** [or rather **مَنْطَوِيٌّ الْبَطْنِ**]; (TA;) and so **طَيَّانٌ**. (Ḥam p. 495.) — And [hence], (K, TA,) as also **طَاوٍ**, and **طَيَّانٌ**, (S, K, TA,) + *Hungry: (S, TA:) or having eaten nothing: fem. [of the second] **طَاوِيَّةٌ** (K) and [of the third] **طَيَّانٌ** or **طَاوِيَّةٌ** [like **حَيْرَانٌ** and **حَيْرَانٌ** pls. of **حَيْرَانٌ**]. (K accord. to different copies.) — See also **طَوِيٌّ**.**

**طَوِيٌّ** *A bundle of **بَزٌّ** [meaning cloths or stuffs or garments, or a kind, or kinds, thereof: so called as being folded together]: thus in the Tekmileh [and in copies of the K] in [some of] the copies of the K, **مِنَ الْبَزِّ** in the place of **مِنَ الْبَزِّ**. (TA.) — And *A well that is cased (S, M, Mḥb, TA) with stones, or with baked bricks; as also **طَوِيٌّ**: (TA:) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: (Mḥb:) it is masc., but may be made fem. to accord. with the meaning [i. e. **بَزٌّ**]: (M, TA:) pl. **أَطْوَاهُ**: accord. to the K, **طَوِيَّةٌ** signifies a well; but [SM says] I have not seen that any one has mentioned this. (TA.) — And *A سَاعَةٌ [meaning short portion] of the night: (K:) one says, **أَتَيْتُهُ بَعْدَ طَوِيٍّ مِنَ اللَّيْلِ** [I came to him after a short portion of the night]: mentioned by ISd. (TA.)***

**طَوِيَّةٌ** + **الضَّمِيرُ** [meaning heart, or mind]: (S, K, TA:) so called because it is [as though it were] folded upon the secret, or because the secret is [as though it were] infolded in it. (TA.) — See also **طَوِيَّةٌ**. — And see **طَوِيٌّ**.

**طَوِيٌّ مَا بِالْأَنْدَارِ طَوَوِيٌّ** [like **دَوَوِيٌّ** or **دَوَوِيٌّ**, if not a mistranscription for **طَوَوِيٌّ**], means [There is not in the house] any one. (TA.)

**طَيَّانٌ**: see the paragraph commencing with **طَوِيٌّ الْبَطْنِ**, in two places. [**طَيَّانٌ**, perfectly decl., belongs to art. **طَبِينٌ**, q. v.]

**طَاوٍ**: see art. **طَوِيٌّ**.

**طَاوِيَّةٌ** *A سَطْحٌ [or flat top or roof of a house] (Az, S, K) upon which one sleeps. (Az, TA.) — And *A place in which dates are put to dry in the sun. (S, K.) — And *A great rock in land***