

bore: (S:) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and أَتَا signifies also the increasing, or thriving, of seed-produce. (T.) — And أَتَتْ the cattle, or camels &c., increased, or yielded increase. (M, K.) [In the CK, immediately before this phrase, and التَّيَّار is erroneously put for وَالتَّيَّار.] = اوى. تَأْتِي for تَأْتِي: see 1 in art. اوى.

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

أَتَا 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,) مَا زَالَ عَلَى أَتْوٍ وَاحِدٍ 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, كُنَّا نَرْمِي الْأَتْوِ وَالْأَتْوِينَ 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, أَتَى عَلَى فُلَانٍ أَتْوٌ Death came upon such a one: or a trial; or an affliction. (ISh, T.) And إِنْ أَتَى عَلَى أَتْوٍ فُغْلَامِي حُرٌّ 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 أَتَا, (A,) or أَتَا. (TA: [in which it is said to be like أَتَا; but this I think a mistake: see أَتَا below.]) You say, when a skin of milk is agitated, and its butter comes, قَدْ جَاءَ أَتْوُهُ [Its butter has come]. (S, TA.) And you say, لَبَنٌ ذُو أَتَاٍ Milk having butter. (A, TA.) = A great body or corporeal form or person (شَخْصٌ عَظِيمٌ). (AZ, Sgh, K.)

أَتَا A single coming; as also أَتَا. (T.)

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

أَتَا, (T, S, M,) or أَتَا, like كِتَابٌ (K, [but it is said in the M that the former is a subst. and the latter an inf. n.]) Increase; syn. نَمَاءٌ (S, M, K, [in the CK وَالتَّيَّار is erroneously put for وَالتَّيَّار,]) and بَرَكَةٌ (S:) increase, and produce, or net produce, of land; as though from الإِتَاوَةُ signifying الخَرَجُ (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 (أَكَال) [in the CK أَكَال] of trees: (M, K:) the fruit of palm-trees. (S.) — See also أَتْو, in three places.

أَتَى (S, M, Sgh, K) and أَتَى [respecting which see what follows] and أَتَى (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 أَتَاوِي (M, Sgh, K) and أَتَاوِي and أَتَاوِي (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 أَتَاوِي signifies a conduit of water; and any channel in which water is made to have an easy course; as also أَتَاوِي, 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] نَوِي (IB:) and سَيْلٌ أَتَاوِي (Lh, T, S, M) and أَتَاوِي (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, Msh.) — Hence, (T, M,) or the reverse is the case, (T, M, Msh,) all the words above, (AA, T, K,) or أَتَاوِي and أَتَاوِي (S, M, Mgh, Msh, [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: (Msh:) or أَتَاوِي signifies one who is among a people of whom he is not: (As, T:) and أَتَاوِي, 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 أَتَاوِيُونَ (S:) [the fem. sing. is أَتَاوِيَةٌ:] and the pl. fem. أَتَاوِيَات. (T, S, M.)

أَتَاوَةٌ i. q. خَرَجٌ [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 أَتَاوِي, (T, M, K, TA, [but in some copies of the K أَتَاوِي, and accord. to copies of the S it is أَتَاوِي, being written, with the article, الإِتَاوِي; both of which appear to be wrong; for it is said to be] like عَلَاوِي and هُرَاوِي, pls. of سَكَارِي and هِرَاوَةٌ, (M, TA,) and like عَلَاوَةٌ (TA:) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into الإِتَاوِيَا for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaadee (S:) it has also for a pl. أَتَاوَات, (T,) and أَتَاوِي, [in the CK, erroneously, أَتَاوِي] which is extr., (M, K,) as though its sing. were أَتَاوَةٌ, being like رَشُوَةٌ (M,) and like أَدَى أَتَاوَةٌ (TA.) You say, أَتَاوَةٌ عُرَى, pl. of عُرَى. (TA.) You say, أَتَاوَةٌ عُرَى [He payed the tax of his land]; i. e. خَرَجَهَا

ضَرَبَتْ عَلَيْهِمُ الإِتَاوَةُ [The tax, or tribute, or impost, was imposed upon them]; i. e. الْجَبَايَةُ: and some assert it to be tropical. (TA.) You say also, شَكَرَ فَاهُ بِالْإِتَاوَةِ [He stopped (lit. bitted) his mouth with the bribe]; i. e. بِالرِّشْوَةِ. (TA.)

أَتَاوِي and its vars.: see أَتَى, above.

اتى

1. أَتَى, aor. يَأْتِي, (Msh,) and, in the dial. of Hudheyl, يَأْت, without ي; (S;) and أَتَيْتُهُ (T, S, M, Msh, K,) [aor. أَتَيْتُهُ;] and in the imperative, some of the Arabs say, تَب, suppressing the l, like as is done in خَذْ and كُلْ and مَرْ (IJ, M;) inf. n. أَتِيَان, (T, S, * M, Mgh, Msh, K,) or this is a simple subst., (Msh,) and أَتِيَانَةٌ (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and أَتَى (T, S, M, Msh, K) and أَتَى and أَتَى and أَتَى (M, K;) He [or it] came; (Msh;) and I came to him, or it; (S, M, Mgh, * Msh, K;) or was, or became, present at it, namely, a place: (Mgh:) as also أَتَا, aor. أَتَوْهُ (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 أَتَى, this verb and جَاءَ 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. جَاءَ:] accord. to Er-Raghib, the proper [or primary] signification of أَتَى is أَتَى is The coming with ease. (TA.) — أَتَاهَا, (Mgh, Msh,) inf. n. أَتِيَان, (Msh,) [lit. He came to her,] means + he lay with her; syn. جَامَعَهَا (Mgh, Msh;) namely, a woman, (Mgh,) or his wife. (Msh.) Hence an expression in the Kur xxvi. 165. (TA.) — أَتَى الْقَوْمَ [He came to the people: and hence,] he asserted his relationship to the people, not being of them. (Msh.) [See أَتَى in art. اتو.] — أَتَى بِهِ [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 أَتَى trans. by means of ب. Hence, أَتَى بَوَلَدٍ He begot a child, or children. And أَتَى بِهِ She brought him forth; gave birth to him.] Accord. to Aboo-Is-hak, the meaning of the words in the Kur [ii. 143] أَتَى بِكُمْ اللَّهُ جَمِيعًا is, Wherever ye be, God will bring you all back unto Himself. (M.) [You say also, أَتَى بَيِّنَةٍ He adduced a proof.] See also 3. — أَتَى الْأَمْرَ [He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also بِهِ,] he did, executed, or performed, the thing, or affair; (M, K;) and in like manner, الذَّنْبُ, [and الذَّنْبُ,] the crime, sin, or offence. (M.) It is said in the Kur [ix. 54], وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَاوِي, meaning And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish. (TA.) And you say, أَتَى الْفَاحِشَةَ, [and الْفَاحِشَةَ,