

the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ham p. 95.) — It also has كَ prefixed to it; and thus it becomes changed in signification so as to denote numerosness, being *syn. with the enunciative* كَمْ [How many!]; (S, K;) or *syn. with* رَبُّ [as meaning many]: (Sb, M:) [and sometimes it is *syn. with the interrogative* كَمْ, meaning *how many?* or *how much?* as will be shown below:] thus it is written كَائِي, (M,) or كَائِي, (S, M, K,) its tenween being written ن; (S, K;) and كَائِي, (M,) or [more commonly] كَائِي, (S, M, K,) [in some copies of the S and K كَائِي,]) like كَاعِن, (S,) said by IJ, on the authority of Aboo-'Alee, to be formed from كَائِي, by putting the double ي before the ء, after the manner of the transposition in قَيْ and a number of other words, so that it becomes كَيْ [or كَيْن], then suppressing the second ي, as is done in مَيْت and هَيْن, so that it becomes كَيْ [or كَيْن], and then changing the [remaining] ي into ا, as in طَيْنِي, which becomes طَائِي, and in حَيْرِي, which becomes حَارِي, so that it becomes كَائِي [or كَيْن]; (M;) and it has other dial. vars.; namely كَيْن [one of the intermediate forms between كَائِي and كَائِن mentioned above]; (K;) [in one copy of the K written كَيْن, and so accord. to the TK;] and كَائِي, (M, K,) of the measure of رَمِي, and most probably formed by transposition from كَيْ, mentioned above; (M;) and كَا, of the measure of عَم, (M, TA,) incorrectly written in the copies of the K; كَا, i. e. like كَاع, (TA,) formed by the suppression of ي in كَيْ; a change not greater than that from مَرَّ إِلَى مَرَّ and مَرَّ إِلَى مَرَّ. (M.) You say, كَائِي رَجُلًا نَفِيتُ [How many a man have I met! or many a man &c.], (S, K,\*) putting the noun following كَائِي in the accus. case as a specificative; (S;) and كَائِي مِنْ رَجُلٍ نَفِيتُ; (S, K,\*) and the introduction of مِنْ after كَائِي is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, كَائِي قَدْ أَتَانِي رَجُلًا [How many a man has come to me! or many a man &c.]. (Sb, M.) And بَكَتَيْنِ دِرْهَمٍ أَشْتَرْتِ هَذَا الثَّوبَ, i. e. بِكَمْ تَبِيعَ [For how much wilt thou sell this garment, or piece of cloth?]. (S.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making مِنْ to be implied, as is allowable with كَمْ: (M:) [so that you may say, بِكَمْ دِرْهَمٍ أَشْتَرْتِ هَذَا] For how many a dirhem didst thou buy this? for] it is allowable to make the noun that follows كَمْ to be governed in the gen. case by مِنْ implied, when كَمْ immediately follows a preposition; as in بِكَمْ دِرْهَمٍ أَشْتَرْتِ هَذَا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I'Alk p. 317.) It always holds the first place in a proposition, like كَمْ. (Idem, next p.) — It is

also a connective of the vocative يَا with the noun signifying the person or persons or thing called, when this noun has the article ال prefixed to it; (S, M, Mughnee, K;) and with a noun of indication, as ذَا; and with a conjunct noun having ال prefixed to it, as اَلَّذِي: (I'Alk p. 268:) it is a noun formed for serving as such a connective; (M, K;) and has هَا affixed to it. (S, M, &c.) You say, يَا أَيُّهَا الرَّجُلُ [which seems to be best rendered *O thou man*; more agreeably with the original, *O thou, the man*; or, accord. to Akh, *O thou who art the man*; lit., *O he who is the man*; often written يَأَيُّهَا]; (T, S, M, Mughnee, K;) and يَا أَيُّهُمَا الرَّجُلَانِ [O ye two men]; and يَا أَيُّهُمَا الْمَرْأَةُ [O ye men]; (M;) and يَا أَيُّهَا الْمَرْأَةُ [O thou woman]; (S, M;) and يَا أَيُّهُمَا الْمَرْأَتَانِ [O ye two women]; and يَا أَيُّهُمَا النِّسْوَةُ [O ye women]; and يَا أَيُّهَا الْمَرْأَةُ, and الْمَرْأَتَانِ, and النِّسْوَةُ; (M;) and يَا أَيُّهَا ذَا [O thou, this person or thing]; and يَا أَيُّهَا الَّذِي فَعَلَ كَذَا [O thou who didst, or hast done, thus]. (I'Alk p. 267.) In the first of the exs. here given, أَيُّ is a noun of vague signification, (Zj, T, S,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, S,) rendered determinate by the vocative [يَا], (S,) indecl., with damm for its termination; (Zj, T, S;) and هَا is a particle employed to rouse attention, or to give notice, a substitute for the noun to which أَيُّ is in other cases prefixed; and أَيُّ is a qualificative to أَيُّ, (Zj, T, S,) wherefore it is in the nom. case. (S.) Akh asserts, [as we have indicated above,] that أَيُّ is here the conjunct noun, and that the first member of its complement, namely the relative هُوَ, is suppressed; the meaning being, يَا مَنْ هُوَ الرَّجُلُ; but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that مَا in the saying لَا سِيَّامًا زَيْدٌ is in like manner [virtually] in the nom. case [as a conjunct noun *syn. with* اَلَّذِي, and that the first member of its complement, namely هُوَ, an inchoative of which زَيْدٌ is the enunciative, is suppressed]. (Mughnee.) The putting of the qualificative of أَيُّ in the accus. case, as in the saying يَا أَيُّهُمَا الرَّجُلُ أَقْبَلْ [O thou man, advance], is allowed (M, K) by El-Mázine; but it is not known [as heard from the Arabs]. (M.) أَيُّهَا and أَيُّهَا are also used for the purpose of particularizing; [in which case they are not preceded by يَا;] as when one says, أَمَّا أَنَا فَأَفْعَلُ كَذَا أَيُّهُمَا الرَّجُلُ, meaning himself; and as in the saying of Kaab Ibn-Malik, related in a trad., فَتَخَلَّفْنَا أَيُّهُمَا الثَّلَاثَةُ [And we remained behind, or held back, ye three], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.)

يَا: see art. اِيَا. — أَيُّ: see the next paragraph.

إِيَا الشَّمْسِ, [the former word, when alone and

indeterminate, perhaps (as when determinate) without tenween, for it is explained (with its dial. vars.) in the S and K in باب الالف اللينة, though it is also explained in some copies of the S in the present art.,] and إِيَاةُ الشَّمْسِ, (T, S, M, Mgh, K,) and إِيَاةُ الشَّمْسِ, (S, M, K,) and إِيَاةُ الشَّمْسِ, (T, M, Mgh, K, and in a copy of the S,) with fet-h and medd, (T, Mgh, K, and so in a copy of the S,) The light of the sun, (S, M, Mgh, K,) and its beauty: (M, K;) or its rays, and its light: (T:) or, as some say, إِيَاةُ الشَّمْسِ signifies the halo of the sun; that, with respect to the sun, which is like the هَالَةُ with respect to the moon; i. e. the دَارَةُ around the sun: (S:) the pl. [of إِيَاةُ] is إِيَاةٌ and إِيَاةٌ; [or rather the former is a coll. gen. n.;] like إِكَامٌ and أَكْمٌ in relation to أَكْمَةٌ. (M.) Tarafah says, (T, S, Mgh,) describing the fore teeth (نُغْرُ) of his beloved, (EM p. 62,)

سَقَتُهُ إِيَاةُ الشَّمْسِ إِلَّا لِشَاتِهِ

[The light of the sun has shed its lustre upon them, except their gums]. (T, S, Mgh.) — And hence, by way of comparison, (M,) إِيَا التَّيَاتِ, and إِيَاةُ, (M, K,) and إِيَاةُ, and إِيَاةُ, (K,) The beauty of herbage, (M, K,) and its blossoms, (M,) and brightness, (K, TA,) in its verdure and growth. (TA.) = أَيُّ إِيَاةُ أَقْبَلْ: see art. اِيَا, in art. اِيَا.

إِيَاةُ: } see the next preceding paragraph, throughout.  
إِيَاةُ: }  
إِيَاةُ: }

إِيَاةُ dim. of إِيَا: see the letter l.

إِيَاةُ dim. of إِيَاة, q. v. (T.)

إِيَا: see art. اِيَا, in art. اِيَا.

إِيَا: see art. اِيَا. [Az says,] I have not heard any derivation of إِيَا; but I think, without being certain, that it is from تَأَيَّيْتُ as explained above; as though it were a noun from that verb, of the measure فَعْلَى, like ذِكْرِي from ذَكَرْتُ; so that the meaning of إِيَاكَ is I direct myself, or my aim, to, or towards, thee, and thy person. (T.)

إِيَا [a rel. n. of أَيُّ]. When you ask a man respecting his كُورَةٌ [i. e. district, or city, or town], you say, أَيُّ الْإِيَا [The person of what district, &c., art thou?]; like as you say, in asking him respecting his قَبِيلَةٌ [or tribe], أَلَيْمَنِي [from] and you say also, أَيُّ أَنْتَ [A person of what district, &c., art thou?]; and مَنْ أَنْتَ. (T.) [See also مَنْنِي, in art. مَنْنِي.]

إِيَان: see art. اِيَان. Lth says that it is used in the manner of مَتَى [signifying When?]; and that some say its ن is radical; others, that it is augmentative: (T:) IJ says, it must be from إِيَان, not from إِيَان, for two reasons: first, because إِيَان denotes place; and إِيَان, time: and secondly, because nouns of the measure فَعْلَان are few; and those of the measure فَعْلَان, many: so that if you