and ایتوی and راتوی or رائتوی and اثنوی .8 for تَأْتُوى: see 1, first part of the paragraph, in four places. - See also the last sentence but one of the same paragraph.

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

وَلُوْ أَنَّنِي ٱسْتَأْوَيْتُهُ مَا أُوِّي لِيَا

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

dim. of 1: see the letter 1.

or وَ: see 2. == ] آو or آو : see 2. او or آو its pl. its pl The latter is applied to birds, signifying Collecting, or flocking, together; (T, S, M, K;\*) syn. (Lth, T, Ş, M, K.) مُتَأْوِيَاتْ (Lth, T, Ş, M, K.)

ابن أوى, a determinate noun, (S, M,) [The juckal; vulgarly called in the present day ; ] a certain small beast, (M, K,) called in Persian رْشَغَالْ, (S,) or in that language [or in Turkish] : (TA:) it has been said to be the offspring of the wolf; but is well known to be not of the wolf-kind : (Msb :) آوى is inseparable from ابن: (M:) it is imperfectly decl., (T, S, Msb,) being of the measure أَفْعَلُ, (إِيَّا), 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 أوى, (T, S, Msb, K,) though applying to males [as well as females], like بنات أعوج and (AHeyth, T.) . بُنَاتُ لَبُونٍ

said to be rel. ns. of أُوَوِي which 

see : أُوَيَّة said by some to be originally أيَّة art. دای

(M, مَأُواةُ \* and مَأُو \* (Ṣ, M, Mạb, K) مَأُواةً \* مَأُولِي 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., (يَأْوِي إِلَيْهِ) 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. is used peculiarly in relation to camels: (Ṣ:) مَأْوِى الإبلِ being a dial. var. of ماوى الإبل, but anomalous, (Fr, T, S, Msb,) and : مَأْقِي العَيْنِ the only instance of the kind except مَوْق and مَأْوَى ([: مأق (Fr, T, M: [but see art. and of are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kilab use, for مَأْوَى الإبل, the word أُواة (T.) بَنْهُ البَاوى, in the Kur [liii. 15], is said to mean The paradise to which repair the

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

: مَأْوِ see مَأْوَى, in four places. .موه .see art مَاوِيَّةُ .آو see : مَتَأُوْيَةُ

2. أيّا أية, [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.) = ווֹן שְּׁלְצְּלָ (inf. n. تَأْيِيَة, Lth, T,) He chid the camels, saying to them لَالًا, (Lth, T, M, and K in art. الله) or (M, K.) يَايُهُ (K,) or يَايًا (M, K.)

5. Qu, as a trans. verb : see 6. = He paused, stopped, stayed, remained, or tarried, (T, S, in the place; (M, K; fin the latter explained by عَلَيْهُ 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; وَتُمَكَّثُ وَتُمَكِّثُ and confined, re. (; وَتَأَيَّا عَلَيْهِ ٱنْصَرَفَ فِي تُؤْدَةٍ stricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule , originally (رَأَيُّهُ they said \* تَأْيُّهُ or تَأِيُّهُ originally (رَأَيُّنُ [thus differently written in different places in copies of the T and S;] as in the ex. لَيْسَ مُنْزِكُمْ لَيْسَ مَنْزِلُكُمْ هٰذَا or بِدَارِ تَأَيَّةٍ or بِدَارِ تَأَيَّةٍ or بَهْنُول تَأْيَة , (S,) i. c. Your abode, or this your abode, is not an abode of tarriance and confinement. (IAar, T, S.) - He expected, or raited 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;) في الأمر in the affair; inf. n. رِّأَتِيْتُ عَلَيْهِ (Lth, T.) عَلَيْ , in a verse of Lebeed, means I acted with moderation, &c., as above, and paused, stopped, stayed, remained, or tarried, upon him, i. c., 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, S, M, \* K,) and أَتَّيْتُهُ (S, K,) I directed my course, or aim, to, or towards, (T, S, M,\* K,) his l, (S, M,) i. e., (M,) his [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

ٱلْحُصْنُ أَوْلَى لَوْ تَآيَيْته منْ حَثْيك التُّرْبَ عَلَى الرَّاكب

[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 اُولَى, I souls of the martyrs, (M, Bd, Jel, TA,) or the find (:أَدْنَى) said by a woman to her daughter, it occurs only after an interrogation; as in the

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.)

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, أَيْ زَيْدُ أَقْبِلُ (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] : (\$ :) and أَيْ رَبُ [O my Lord] ; occurring in a trad.: and sometimes it is pronounced . (Mughnee.) = Also an explicative particle. (Ṣ, M, Mughnee, K.) You say, أَيْ كُذَا in the sense of يُرِيدُ كُذُا [He means such a thing, or يَعْنَى كُذَا, which has the same signification; or أَعْنِي, or أَعْنِي, I mean; or the like; for all of which, we may say, meaning; or that is]; (S;) as in عَسْجَد أَى زَهْبُ lave عَسْجَدُ أَى زَهْبُ that is, (I have) زهب, 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, (Thy brother came to me جَاءَنِي أُخُوكَ أَيْ زَيْدُ that is, Zeyd]; and you may say, أَيْ زَيْدًا [I mean Zeyd]: and أَيْ زَيْدًا [I saw thy brother; I mean, or that is, Zeyd]; and you may say, أَيْ زَيْدُ [that is, Zeyd]: and مُرَرْتُ [I passed by thy brother; that is, by Zeyd]; and you may say, أَى زَيْدًا [I mean, Zeyd]; and أَيْ زَيْدُ [that is, Zeyd]. (T, TA.) When it occurs after رَتُعُولُ, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, تَقُولُ اسْتَكْتَمُتُهُ الصَديثَ ,استكتمته الحديث ,Thou sayest أَيْ سَأَلْتُهُ كُتُمَانَهُ meaning مالته كتمانه I asked of him the concealment of it, namely, the discourse, or story; and so when تَقُول is understood, as is often, or generally, the case in lexicons]; with damm to the : but if you put if in the place of , you say, إِذَا سَالتَه, with fet-h, because اذا سَالتَه an adverbial noun relating to تَعُولُ. (Mughnee.) = See also near the beginning of the paragraph, in three,

نعر is a particle denoting a reply, meaning أنعر [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 : Ibn-El-Hájib asserts that