

8. اَتَوَى, or اِتَوَى, or اَيْتَوَى, and اَيْتَوَى for اَتَوَى: see 1, first part of the paragraph, in four places. — See also the last sentence but one of the same paragraph.

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

* وَلَوْ اَتَيْتَنِي اَسْتَأْوَيْتَهُ مَا اَوَى لِيَا *

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

اَوِيَّة dim. of اَوَى: see the letter ا.

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

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

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

اَوِيَّة, said by some to be originally اَوِيَّة: see art. اَوِي.

اَوِيَّة (S, M, Msb, K) and اَوِيَّة (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., (اَوِيَّة), 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.)

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

اَوِي, in the Kur [liii. 15], is said to mean *The paradise to which repair the souls of the martyrs*, (M, Bd, Jel, TA,) or the

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

اَوِي: } see اَوِي, in four places.
اَوِيَّة: }
اَوِيَّة: see art. موه.
اَوِيَّة: see اَوِي.

اَوِي

2. اَوِيَّة, [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.) = اَوِيَّة (inf. n. اَوِيَّة, Lth, T,) He chid the camels, saying to them اَوِيَّة, (Lth, T, M, and K in art. اَوِيَّة) or اَوِيَّة, (M,) or اَوِيَّة, (K,) or اَوِيَّة. (M, K.)

5. اَوِي, as a trans. verb: see 6. = He paused, stopped, stayed, remained, or tarried, (T, S, M, K,*) اَوِي in the place; (M, K,*) [in the latter explained by اَوِي;] 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; اَوِي اَوِيَّة; and confined, restricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule اَوِي, originally اَوِي] they said اَوِي, or اَوِي, or اَوِي; [thus differently written in different places in copies of the T and S;] as in the ex. اَوِي اَوِيَّة or اَوِي اَوِيَّة (IAar, T,) or اَوِي اَوِيَّة (S,) i. e. Your abode, or this your abode, is not an abode of tarriance and confinement. (IAar, T, S.) — 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;) اَوِي in the affair; inf. n. اَوِي. (Lth, T.) اَوِي, 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. اَوِيَّة, (T, S, M, *K,) and اَوِيَّة, (S, K,) I directed my course, or aim, to, or towards, (T, S, M, *K,) his اَوِيَّة, (S, M,) i. e., (M,) his اَوِي [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 اَوِي لَوْ تَأَيَّيْتِهِ *
* مِنْ حُبِّكَ التَّرْبُ عَلَى الرَّاِكِبِ *

[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 اَوِي, I find اَوِي:] 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.)

اَوِي 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, اَوِي زَيْدٌ 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 اَوِي رَبِّ [O my Lord]; occurring in a trad.: and sometimes it is pronounced اَوِي. (Mughnee.) = Also an explicative particle. (S, M, Mughnee, K.) You say, اَوِي كَذَا in the sense of اَوِي [He means such a thing, or اَوِي, which has the same signification; or اَوِي, or اَوِي, I mean; or the like; for all of which, we may say, meaning; or that is]; (S;) as in اَوِي عَسَجِدُ اَوِي ذَهَبٌ [I have عَسَجِدُ, that is, (I have) ذَهَب, 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, اَوِي جَاءَنِي اَخُوكَ اَوِي زَيْدٌ [Thy brother came to me; that is, Zeyd]; and you may say, اَوِي زَيْدًا [I mean Zeyd]: and اَوِي اَخَاكَ اَوِي زَيْدًا [I saw thy brother; I mean, or that is, Zeyd]; and you may say, اَوِي زَيْدٌ [that is, Zeyd]: and اَوِي زَيْدٌ اَوِي زَيْدٌ [I passed by thy brother; that is, by Zeyd]; and you may say, اَوِي زَيْدًا [I mean, Zeyd]; and اَوِي زَيْدٌ [that is, Zeyd]. (T, TA.) When it occurs after اَوِي, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, اَوِي اَسْتَكْتَمْتَهُ اَوِي اَوِي [Thou sayest, اَوِي اَسْتَكْتَمْتَهُ I asked of him the concealment of it, namely, the discourse, or story; and so when اَوِي is understood, as is often, or generally, the case in lexicons]; with damm to the : but if you put اَوِي in the place of اَوِي, you say, اَوِي اَسْتَكْتَمْتَهُ, with fet-h, because اَوِي is an adverbial noun relating to اَوِي. (Mughnee.) = See also اَوِي, near the beginning of the paragraph, in three places.

اَوِي 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-Hájib asserts that it occurs only after an interrogation; as in the