

مَدْيٌ مُتَطَوِّلٌ *A distant limit, or far-extending space.* (W p. 50.)

مُسْتَطَالٌ is used by Z and Bd as meaning *Reckoned long*, on the ground of analogy. (TA. [See its verb.])

الفَجْرُ الْمُسْتَطَبِلُ : see **مُسْتَطَبِلٌ**. **طَوِيلٌ** : **مُسْتَطَبِلٌ** is *The first dawn*; also called *the false*; and termed [the tail of the wolf], because it appears rising without extending laterally: (Mṣb:) opposed to **الْمُسْتَطِيرٌ**. (TA in art. طير.)

طوى

1. **الصَّحِيفَةُ** or **طَوَى الشَّيْءَ**, (K,) aor. (Mṣb, K,) inf. n. طَيْ, (S, Mṣb,) [He folded, folded up, or folded together, and he rolled up, the thing, such as a garment, or piece of cloth, or the like, or the written piece of paper:] meaning the contr. of **الصَّحِيفَةُ** نَشَرَهَا. (TA.) And one says also, طَوَى التَّوْبَ, inf. n. طَيْ, with kesr, and طَيْ, like عَدَةُ, this latter on the authority of Lḥ, and extr., [meaning *He folded, &c., the garment, or piece of cloth:*] and the phrase صَحِيفَةٌ جَافِيَةٌ الطَّيَّةُ [i. e. A written piece of paper thick, or rude, in respect of the folding, &c.]. (TA.) [And بَلَّتْهُ طَوِيلَتْ السَّقَاءَ عَلَى بَلَّتْهُ, and بَلَّتْهُ طَوِيلَتْ فَلَانَا عَلَى بَلَّتْهُ, and طَوِيلَتْ فَلَانَا عَلَى بَلَّتْهُ, &c., also + He, or it, made a thing compact, as though folded; or round, like a scroll.] One says, طَوَى جِسْمَهُ طَيْا حَتَّى أَكْتَنَرَ لَخْمَةً [His body was, or became, compacted, or rounded, so that his, or its, flesh was firm, or hard]. (Lḥ, TA in art. دَمْلَجْ) And سَاقٌ حَسَنَةُ الطَّيِّ [A shank goodly in respect of the compacture, or rounding; well compacted, well rounded, or well turned]. (K in art. جَدْل, &c.) And [hence likewise,] طَوَاهُ means also + It rendered him lean, lank, light of flesh, slender, or lank in the belly. (L in art. مَسْد.) One says, طَوَاهُ السَّيْرُ [Journeying, or travel, rendered him lean, or emaciated him]. (TA.) طَوَى عَنْهُ وَنَادَ أَمِنًا [is said of a gazelle [as meaning *He folded, or bent, his neck, and slept free from fear*]]. (TA.) — طَوَى كَشْحَةً [lit. *He folded, or bent, his flank,*] means + he turned away his love, or affection: (S, TA :) or, as in the M, + he withdrew his countenance: and the following ex. is cited:

* وَصَاحِبٌ قَدْ طَوَى كَشْحَةً فَقُلْتُ لَهُ

* إِنَّ أَنْطَوَاهُكَ هَذَا عَنْكَ يَطْوِيْنِي

† [Many a companion has withdrawn countenance, and I have said to him, Verily this thy withdrawing withdraws me from thee]: (TA :) or طَوَى كَشْحَةً عَنِي means + he turned away from me,

forsaking, or abandoning. (K, TA. [See also art. طَوَى كَشْحَةً عَلَى أَمِنٍ]) — And طَوَى أَخْتَاءَهُ (K, TA :) or, as in the M, + he determined, or resolved, upon an affair: (TA :) or, as in the L, and other lexicons, + he persevered in an affair. (TA in art. طَوَى أَخْتَاءَهُ) — And طَوَى [for the first dawn] (S, K,) aor. يَطْوِي, inf. n. طَيْ, (S,) + He suffered hunger intentionally, or purposely. (S, K. [See also طَوَى عَنِي الْحَدِيثَ]) — And طَوَى (K, * TA,) and السَّرَّ, (TA,) + He concealed from me the story, (K, * TA,) and the secret. (TA.) One says, اطْوُ هَذَا الْحَدِيثَ Conceal thou this story. (TA.) — And حَدِيثًا إِلَى حَدِيثَةٍ + [He concealed in his mind a story and passed on from it to another story; like as is said of the traveller in the sentence next following: and similar to this is the phrase طَيْ الصَّوْمُ + [the passing on from the fasting to the next fasting]. (TA.) One says of the traveller, يَطْوِي مَنْزِلًا + [He passes on from one place of alighting to another so that he does not alight]. (TA.) And طَوَى المَكَانَ إِلَى المَكَانِ + He passed on from the place to the place. (TA.) And طَوَى طَيِّ (K, TA,) inf. n. طَيْ, (TA,) + He traversed the countries, (K, TA,) country after country. (TA.) طَوَى الْقَوْمَ means + He came to the people, or party: or he passed by them: (IAqr, K, TA :) or he sat by them, or at their place of abode. (K, TA.) طَوَى اللَّهُ الْبَعْدَ تَأ— accord. to the K, means + May God contract (lit. make near) the distance to us: but accord. to the T, طَوَى الْبَعْدَ [i. e., make near the remote]. (TA.) طَوَى also denotes the passing away of life: [or rather the making life to pass away:] one says, طَوَى اللَّهُ عُبَرَةً + [God made, or may God make, his life to pass away]: and a poet says,

* طَوَّتْكَ خُطُوبَ دَهْرَكَ بَعْدَ نَشِيرٍ *
+ [Thy misfortunes have exanimated thee after vivifying, or reviving]: طَوَى فُلَانٌ وَهُوَ مَنْشُورٌ + [Such a one has been exanimated but he is revived] is said of a person when [he has died and] a good reputation of him remains, or a good memorial. (TA.) [It is also implied in the TA that, in accordance with this usage of the verb, طَوَاهُ may be rendered + He caused it to pass away, or come to nought or to an end; destroyed it; or annihilated it: (see the pass. part. n.:) and, accord. to Bd, in the Kur xxi. 104, may mean On the day when we shall efface the heaven: but this phrase is better rendered on the day when we shall fold, or roll up, the heaven.] — One says also, طَوَى الغَرَلَ [originally an inf. n., of q. v.,] and طَوَى [He wound the spun thread upon the winder]. (TA.) — And طَوَى الرَّكِيَّةَ (TA,) or الْبَشَرَ, (Mṣb,) inf. n. طَيْ, He cased the well with stones, and with baked bricks: and in like manner, طَوَى اللَّبَنَ فِي الْبَنَاءِ [He cased the

bricks, or crude bricks, in the building]. (TA.) طَوَى, [aor. يَطْوِي,] inf. n. The skin was folded having in it moisture, or some remains of milk, in consequence of which it became altered, and stinking, and dissundered by putrefaction. (TA. [See also the third sentence of this paragraph.]) — And طَوَى, aor. يَطْوِي, inf. n. طَوَى (S, K) and طَوَى also, on the authority of Sb, (TA,) + He was hungry; (S, K, *) as also طَوَى (K. [See also طَوَى above.]) — And طَوَى طِينَةً The place to which, or towards which, he would repair, or betake himself, was, or became, remote. (Lḥ, TA.)

2. طَوِيْتَ [I folded it with several, or many, foldings; or wound it, or coiled it: see the quasi-pass., تطوي]. (TA.)

4: see 1, last sentence but one.
5. تطوي [It became folded with several, or many, foldings; or wound, or coiled;] quasi-pass. of 2. (TA.) You say, تَطَوَّتِ الْحَيَّةُ The serpent wound, or coiled, itself. (S, TA.) And Sb mentions the phrase تَطَوَّى آنِطَوَةً + citing, as an ex.,

* وَقَدْ تَطَوَّتِ آنِطَوَةً آنِطَوَةً الحَضْبَةُ *

[And I had writhed with the winding of the حضبة], meaning [by this last word] a species of serpent, or the bow-string. (TA.)

6. [This verb, said of several agents, (i. e., app. تطاووا said of several persons, or said of several things,) accord. to Freytag on the authority of the Deewán of the Hudhalees signifies They mutually folded together.]

7. انطوى [It was, or became, folded, folded up, or folded together, and rolled up,] quasi-pass. of طَوَى (S, K, TA) as signifying the contr. of شَرَّ (TA;) as also طَوَى (K, TA,) of the measure افتعل mentioned by Az and ISd. (TA.) See also 5. — انطوى بَطْنَهُ + [His belly became lean, or lank]; said of a camel, and of a sheep or goat. (JK voce ارْتَقَى) And ارْتَقَى + [The state of being lean, or lank, in the belly]. (S and TA voce أَخْطَفَ, q. v.) — See also a verse cited in the first paragraph. — [Hence also, انطوى على العَقْدِ, and الْوَدِ, and انطوى على العَسْدِ + He conceived [as though he infolded] in the heart rancour, malevolence, malice, or spite, and love, or affection. (MA.) And انطوى قَلْبَهُ عَلَى غَلِيلٍ + [His heart conceived, as though it infolded, rancour, malevolence, malice, or spite]. (TA.)

8. see the next preceding paragraph.

* طَوَى : see طَوَى.

* طَوَى [originally an inf. n., of q. v.,] and طَوَى + طَوَى [said in one place in the TA to be like, but I think that this is only said to show that its first vowel is kesr and the second fet-h, and that it is correctly طَوَى, for there is no reason for its being imperfectly decl.,] accord. to