

8. اَتَوَى, or اِتْوَى, or اَيْتَوَى, and 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 اَبْن: (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 اَوِي, (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 اَوِي, (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 تَأْيَيْتِهِ *
* 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 يَرِيدُ كَذَا [He means such a thing, or اَوِي يَعْزِي كَذَا, 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 اَوِي [Thou sayest, اَوِي اَوِي اَوِي 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 اَوِي, 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