

bore: (S:) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and **اتاء** signifies also the increasing, or thriving, of seed-produce. (T.) — And **أتت** **الماشية**, inf. n. **اتاء**, [in a copy of the M **اتاء**] *The cattle, or camels &c., increased, or yielded increase.* (M, K. [In the CK, immediately before this phrase, **والشمار** is erroneously put for **والنماء**].) = **أتى** for **أتوى**: see 1 in art. **اوى**.

4: see 1, near the end of the paragraph.

أؤ an inf. n. of 1, q. v. = *A way, course, mode, or manner.* (M, K.) You say, of speech, or language, (M,) and of a speaker, or reciter of a **خطبة**, (IAar, M,) **ما زال على أؤ واحد** *It, and he, ceased not to follow one [uniform] way, &c.* (M.) = *An impulsion; a propulsion; particularly an act of shooting an arrow from a bow: so in a trad., where it is said, كنا نرمى الأتو والأتوين* *We used to shoot one shooting and two shootings; meaning, of arrows from bows, after the prayer of sunset.* (TA.) = *Death: or [so in the T, but in the K “and,”] a trial; or an affliction.* (T, K.) You say, **أتى على فلان أؤ** *Death came upon such a one: or a trial; or an affliction.* (Ish, T.) And **إن أتى على أؤ فغلامي حر** *If I die, [or if death befall me,] my slave shall be free.* (T.) — *A vehement sickness or disease: (T, K:) or the fracture of an arm, or of a leg.* (T.) = *A gift.* (S, K.) — *Butter; (S;) as also أتاء, (A,) or **أتاء**. (TA: [in which it is said to be like **أتاء**; but this I think a mistake: see **أتاء** below.] You say, when a skin of milk is agitated, and its butter comes, **قد جاء أؤه** *[Its butter has come].* (S, TA.) And you say, **لبن ذو أتاء** *Milk having butter.* (A, TA.) = *A great body or corporeal form or person (شخص عظيم).* (AZ, Sgh, K.)*

أتوة *A single coming; as also أتية.* (T.)

أتوان a corroborative [or imitative sequent] of **أسوان**, which signifies *grieving, mourning, or sorrowful: (TA:) or i. q. حريص [vehemently desirous; eager; &c.].* (Mirḳát el-Loghah, cited by Golius.)

أتاء, (T, S, M,) or **اتاء**, like **كتاب**, (K, [but it is said in the M that the former is a subst. and the latter an inf. n.]) *Increase; syn. نماء*, (S, M, K, [in the CK **والشمار** is erroneously put for **والنماء**],) and **بركة**: (S:) *increase, and produce, or net produce, of land; as though from الإتاوة signifying الخراج: (TA:) gain, or revenue, arising from the increase of land, or from the rent thereof, or the like: (TA, and so in a copy of the S:) the produce of land, and fruits, &c.: (As, T:) what is produced of the fruits (أكال [in the CK أكال]) of trees: (M, K:) the fruit of palm-trees. (S.) — See also أؤ, in three places.*

أتى (S, M, Sgh, K) and **أتى** [respecting which see what follows] and **أتى**, (Sgh, K,) of all which, the first is said by A'Obeyd to be the form used

by the Arabs, (TA,) [and all belong to art. **اتى**, as well as to the present art.,] and **أتوى** (M, Sgh, K) and **أتوى** and **أتوى**, (Sgh, K,) all these, and the three preceding them, mentioned by Sgh on the authority of AA, but the last of all said by him to be strange, (TA,) *A rivulet for which a man makes a way or channel, or an easy course or passage, to his land: (S, M, K:) or a torrent, or flow of water, from another region or quarter: (M, K:) [both these meanings mentioned in the M in art. **اتو**, and the former in art. **اتى** also, of that work:] or **أتى** signifies a conduit of water; and any channel in which water is made to have an easy course; as also **أتى**, mentioned by Sb; or, as some say, this is a pl.: (M:) or any rivulet: (As, T:) or a rivulet less than the [trench called] **نؤى**: (IB:) and **سئل أتى** (Lh, T, S, M) and **أتوى**, (Lh, S, M,) a torrent, or flow of water, that comes one knows not whence: (M:) or that comes when the rain that has produced it has not fallen upon the people to whom it comes: (Lh, S, M:) or that comes from a land upon which rain has fallen to a land upon which rain has not fallen. (T, Msh.) — Hence, (T, M,) or the reverse is the case, (T, M, Msh,) all the words above, (AA, T, K,) or **أتى** and **أتوى**, (S, M, Mgh, Msh, [the last said in the T to be the most approved,]) *A stranger; or a man not of one's own people, or not of one's own kindred: (AA, T, S, M, Mgh:) or a man who asserts his relation to a people of whom he is not: (Msh:) or **أتى** signifies one who is among a people of whom he is not: (As, T:) and **أتوى**, a stranger, who is not in his own country; or, accord. to Ks, a stranger, who is not in his own home: (T:) the pl. of this last is **أتوين**: (S:) [the fem. sing. is **أتوية**:] and the pl. fem. **أتويات**. (T, S, M.)**

أتوة i. q. **خراج** [i. e. *A tax, a tribute, or an impost*], (T, S, M, K,) *such, for instance, as is levied on land, (TA in the present art.,) and such as is imposed on a slave; (TA in art. **ضرب**;) and any tax or other exaction that is taken by compulsion, or against the will, or that is apportioned to a people: (M: [in the TA “to a place” instead of “to a people:”]) and also, a bribe: or, (accord. to some, M,) particularly, a bribe for water: (M, K:) the pl. is **أتوى**, (T, M, K, TA, [but in some copies of the K **أتوى**, and accord. to copies of the S it is **أتاو**, being written, with the article, **الأتوى**; both of which appear to be wrong; for it is said to be] like **علاوى** and **هراوى**, pls. of **علاوة** and **هراوة**, (M, TA,) and like **سكارى**; (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into **الأتوايا**, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaḍee: (S:) it has also for a pl. **أتاوات**, (T,) and **أتى**, [in the CK, erroneously, which is extr., (M, K,) as though its sing. were **أتوة**, being like **رشى**, pl. of **رشوة**, (M,) and like **عوى**, pl. of **عروة**. (TA.) You say, **أدى إتاوة** *[He payed the tax of his land]; i. e. **خراجها**: (TA.)**

and **ضربت عليهم الإتاوة** [*The tax, or tribute, or impost, was imposed upon them*]; i. e. **الجباية**: and some assert it to be tropical. (TA.) You say also, **شكره فاه بالأتاوة** [*He stopped (lit. bitted) his mouth with the bribe*]; i. e. **بالرشوة**. (TA.)

أتى and its vars.: see **أتى**, above.

اتى

1. **أتى**, aor. **يأتى**, (Msh,) and, in the dial. of Hudheyl, **يأت**, without **ى**; (S;) and **أتينه**, (T, S, M, Msh, K,) [aor. **أتيه**]; and in the imperative, some of the Arabs say, **ت**, suppressing the **ل**, like as is done in **خذ** and **كل** and **مر**; (IJ, M;) inf. n. **إتيان**, (T, S, * M, Mgh, Msh, K,) or this is a simple subst., (Msh,) and **إتيانة**, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and **أتى** (T, S, M, Msh, K) and **أتى** and **أتى** and **ماتاة**; (M, K;) *He [or it] came; (Msh;) and I came to him, or it; (S, M, Mgh, * Msh, K;) or was, or became, present at it, namely, a place: (Mgh:) as also أتا, aor. **أتوه**: (Msh;) and **أتوته**, (T, S, M, K,) aor. **أتوه**: (S:) for which reason, we assign the generality of the words mentioned in art. **اتو** to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of **أتى**, this verb and **جاء** are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. **جاء**:] accord. to Er-Rághib, the proper [or primary] signification of **الإتيان** is *The coming with ease.* (TA.) — **أتاها**, (Mgh, Msh,) inf. n. **إتيان**, (Msh,) [lit. *He came to her,*] means † *he lay with her; syn. **جامعها**; (Mgh, Msh;) namely, a woman, (Mgh,) or his wife. (Msh.)* Hence an expression in the **Qur** xxvi. 165. (TA.) — **أتى القوم** [*He came to the people: and hence,] he asserted his relationship to the people, not being of them.* (Msh.) [See **أتى** in art. **اتو**.] — **أتى به** [*He came with, or brought, him, and it; or] he made him (a man), and it (a thing, such, for instance, as property), to come.* (Kull.) [See also 4: and see, in what follows, other significations of **أتى** trans. by means of **ب**. Hence, **أتى بولد** *He begot a child, or children.* And **أتت به** *She brought him forth; gave birth to him.*] Accord. to Aboo-Is-hák, the meaning of the words in the **Qur** [ii. 143] **أينما تكونوا يأت بكم الله جميعا** is, *Wherever ye be, God will bring you all back unto Himself.* (M.) [You say also, **أتى بيينة** *He adduced a proof.*] See also 3. **أتى الأمر** [*He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also به*,] *he did, executed, or performed, the thing, or affair;* (M, K;) and in like manner, **الذنب**, [and **الذنب**,] *the crime, sin, or offence.* (M.) It is said in the **Qur** [ix. 54], **ولا يأتون الصلاة إلا وهم كسالى**, meaning *And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish.* (TA.) And you say, **أتى الفاحشة**, [and **بالفاحشة**,*