آهَةٌ a subst. from تَأَوَّهَ; occurring in the saying of El-Muthaḳḳib El-'Abdee,

• إِذَا مَا قُمْتُ أَرْحَلُهَا بِلَيْلٍ •

• تَأَوُّهَ آهَةَ الرَّجُلِ الحَزِينِ •

[*When I arise to saddle her, by night, she moans with the moaning of the sorrowful man*]: (Ṣ, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوُّه: (TA:) but some recite the verse differently, saying, أَهَّةَ, from أَهَّ meaning تَوَجَّعَ: (Ṣ:) and some say, تَهَوُّهَ هَاهَةَ. (TA.) And hence the saying, in imprecating evil on a man, آهَةً لَكَ [May God cause *moaning to thee!*], and أَوَّةً لَكَ, with the ه suppressed, and with teshdeed to the و. (Ṣ.) [See also أَوَّةٌ in art. او.] And see آهِ above. ═ [Also] *Measles:* thus in the phrase, used in imprecating evil on a man, آهَةً وَمَاهَةً [May God cause] *measles and small-pox* [to befall thee]! (Ḳ,* TA,) mentioned by Lḥ on the authority of Aboo-Khálid. (TA.)

أَوْهِ and أَوَهْ and أَوْهُ and أَوِّهِ &c.: see آهِ.

أَوَّاهٌ A man *often saying Ah!* or *alas!* or *often moaning:* (Mgh:) or one *who says Ah!* or *alas! from a motive of affection,* or *pity,* or *compassion,* and *fear:* or *mourning,* or *sorrowing, much,* or *often:* (TA:) or *compassionate; tender-hearted:* or *often praying,* or *frequent in prayer:* (Ḳ,* TA:) or one *who celebrates the praises of God,* or *praises Him greatly,* or *glorifies Him:* or *who praises much,* or *often:* or *who abases himself,* or *addresses himself with earnest supplication,* [*to God*], *confident of his prayer's being answered:* (TA:) or one *having certain knowledge* (Ḳ, TA) *of his prayer's being answered:* (TA:) or *inviting much,* or *often, to what is good:* (TA:) or *skilled in the law:* or *a believer;* so in the Abyssinian language: (Ḳ:) occurring in the Ḳur [ix. 115 and xi. 77]. (TA.) ═ See also آهِ.

أَوُوهُ, or أَوُوهُ, and أَوُّوهُ:
أَوَتَاه, or أَوَّتَاهُ, or أَوَّتَاه, and أَوَّتَاه:
أَوِيَّاه, or أَوَيَّاه:
} see آهِ.

مُتَأَوِّهٌ [*Saying Ah!* &c.: (see the verb:) and] *abasing himself;* or *addressing himself with earnest supplication* [*to God*]. (TA.) [See also أَوَّاهٌ.]

اوى

1. أَوَى إِلَيْهِ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) and أَوَاهُ, (M, Mṣb, Ḳ,) aor. يَأْوِى, (T, Ṣ, Mṣb,) imperative اِوِ, (T,) inf. n. أُوِىٌّ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) with ḍamm, (Ḳ,) of the measure فُعُولٌ, [originally أُوُوىٌ,] (Ṣ,) and إِوِىٌّ, (Fr, M, Ḳ,) with kesr, (Ḳ,) and إِوَآءٌ; (Ṣ;) and اليه ▼أَوَّى, (M, Ḳ,) inf. n. تَأْوِيَةٌ; (Ḳ;) and ▼تَأَوَّى; (M, Ḳ;) and ▼اِتَّأْوَى, (thus [more commonly ائتوى] accord. to a copy of the M,) or ▼اِتَّوَى, (Ḳ,) like اِتَّخَذَ, (TḲ,) and ▼اِيتَوَى, (M, Ḳ,) both of the measure افتعل; (TA;) and ▼آوَى is used by some in the same sense, but rejected, in this sense, by several; (Mṣb;) the pronoun relating to a place of abode; (T, Ṣ, M, Mṣb, Ḳ;) *He betook himself to it,* or *repaired to it, for lodging, covert,* or *refuge;* (Mgh;) and [simply] *he got him* or *got himself, betook himself, repaired,* or *resorted, to it;* (T, Mgh;) *he returned to it;* (M;) *he took up his abode in it; he lodged,* or *abode,* or *dwelt, in it.* (Mṣb, Ḳ.) Hence, in the Ḳur [xi. 45], سَآوِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ المَآءِ [*I will betake myself for refuge to a mountain that shall preserve me from the water*]. (Ṣ.) الأُوِىُّ properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

• بِصَبُوحِ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ •

• بِمُوَتَّرٍ تَأْتَى ▼ لَهُ إِبْهَامُهَا •

[*With a morning-potation of clear wine* (خَمْرٍ being understood), *and a female singer's straining* of her chords, *with a stringed instrument to which her thumb returns* after the straining], he means تَأْتَوِى لَهُ, of the measure تَفْتَعِلُ, from أَوَيْتُ إِلَيْهِ signifying عُدْتُ; the و being changed into ا [written ى], and the ى, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) أَوَى, aor. as above, inf. n. أُوِىٌّ, also signifies *He turned away:* and hence, [it is said,] إِذْ أَوَى الفِتْيَةُ إِلَى الكَهْفِ [*When the young men turned away to the cave:* though the verb may be here well rendered *betook themselves for refuge*]. (Ḥar p. 246.) You say also, أَوَيْتُ إِلَى فُلَانٍ, (A 'Obeyd, T,) or لَهُ, (as afterwards written in a copy of the T,) [*I betook myself to such a one,* or *repaired to him, for lodging, covert,* or *refuge;* or] *I joined myself, got myself, betook myself, repaired,* or *resorted, to such a one:* and accord. to AHeyth, أَوَيْتُ فُلَانًا signifies the same; but he did not know أَوَيْتُ to be syn. with آوَيْتُ as explained below. (T.) And أَوَى إِلَى اللّٰهِ *He returned unto God.* (TA, from a trad.) ═ أَوَى said of a wound: see 5. ═ See also 4, in seven places. ═ أَوَى لَهُ, (T, Ṣ, M, Mgh, Ḳ,) like رَوَى, (Ḳ, TA,) but it would have been more explicit if the author of the Ḳ had said like رَمَى, (TA,) [as is shown by the false reading in the CḲ, أَوِىَ لَهُ كَرَوِىَ,] aor. يَأْوِى, (T, Ṣ, Mgh,) inf. n. أَوْيَةٌ (Ṣ, Ḳ) and إِيَةٌ, (Ṣ, Mgh, Ḳ,) with kesr, (TA,) [originally إِوْيَةٌ,] the و being changed into ى because of the kesreh before it, (Ṣ,) or because combined with ى and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written ايَة, and in a copy of the M and in the CḲ ايَة,] and مَأْوِيَةٌ, (Ṣ, M, Ḳ,) without teshdeed, (Ṣ, TA,) [in my copy of the Mgh written with teshdeed,] and مَأْوَاةٌ, (Ṣ, M, Ḳ,) *He compassionated him; felt compassion,* or *pity, for him;* (T, Ṣ, M, Mgh, Ḳ;) as also ▼ائتوى, (T, Ḳ,) of the measure افتعل. (TA.) In using the imperative form, you say, اِوِ لَهُ, [unless this be a mistranscription for اِيوِ لَهُ,] meaning *Be thou compassionate to him.* (T, TA.)

2: see 1, first sentence: ═ and see 4. ═ أَوَّيْتُ بِالخَيْلِ (ISh, T) [*I drew together the horses:* this meaning seems to be indicated in the T, by the context: or] *I called out to the horses* أَوِّهْ, *in order that they should return at hearing my voice:* (ISh:) and in like manner one says to them ▼آوِ or آوِ; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes آىِ, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.]

4. آوَاهُ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) inf. n. إِيوَآءٌ; (T, Ṣ, Mgh;) and ▼أَوَاهُ; (Ḳ;) and ▼أَوَاهُ; (T, Ṣ, M, Mgh, Mṣb, Ḳ;) the first of which is the [most] approved; (T;) the last used by some; (T, Mṣb;) both given on the authority of AZ, (Ṣ,) and of A 'Obeyd, accord. to whom you say, أَوَيْتُ إِلَيْهِ, with the short ا only; (T, M;) *He,* or *it, gave him,* or *afforded him, lodging, covert,* or *refuge; harboured him; sheltered him; protected him;* (Mgh;) *he lodged him,* or *lodged him with himself; made him his guest;* or *gave him refuge* or *asylum,* absolutely, or *with himself;* syn. أَنْزَلَهُ; (Ḳ;) or أَنْزَلَهُ بِهِ. (T, Ṣ, TA.) You say also, أَوَيْتُ ▼الرَّجُلَ إِلَىَّ and آوَيْتُهُ [*I took the man to me to lodge, to be my guest,* or *to give him refuge* or *asylum*]. (M.) And آوَاهُ سَقْفٌ [*A roof sheltered him*]. (Mgh.) And أَوَيْتُ ▼الإِبِلَ and آوَيْتُهَا [*I lodged the camels in their nightly resting-place*]; both meaning the same. (T.) And it is said in a trad., الحَمْدُ للّٰهِ الَّذِى كَفَانَا وَآوَانَا i. e. [*Praise be to God who hath sufficed us and*] *hath brought us to a place of abode for us,* and not made us to be scattered like the beasts. (TA.) AHeyth disallowed ▼أَوَيْتُ as syn. with آوَيْتُ; but it is correct. (T.) It is said in a form of divorce, ▼لَا يَأْوِينِى وَإِيَّاكِ بَيْتٌ [*A house,* or *tent, shall not lodge,* or *comprise, me with thee*]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِى ▼ الضَّالَّةَ إِلَّا ضَالٌّ [*No one will harbour the stray beast but a person straying from the right course of conduct*]. (T, Mgh.) And his saying, لَا قَطْعَ فِى ثَمَرٍ حَتَّى يَأْوِيهِ ▼ الجَرِينُ i. e. [*There shall be no cutting off* of the hand *in the case of* stealing *fruit*] *unless the place where the fruit is dried contain it* [at the time of the stealing thereof]. (TA.) ═ Hence, إِيوَآءُ خَشَبِ الفَحْمِ *The throwing of dust,* or *earth, upon the wood of which charcoal is made, and covering it therewith.* (Mgh.) ═ See also 1, first sentence.

5: see 1, first sentence. ═ تَأَوَّتِ الطَّيْرُ *The birds collected,* or *flocked, together;* (Lth, T, Ṣ, M, Ḳ;) as also ▼تَآوَتْ: (Ḳ:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الخَيْلُ *The horses drew,* or *gathered, themselves together:* and تَأَوَّى النَّاسُ *The men did so.* (T.) You say also, of a wound, ▼تَآوَى, and ▼أَوَى, meaning *It drew together, for healing;* and so تَآزَى, and أَزَى: so in the Nawádir el-Aarráb. (T.) ═ One may also say, يَتَأَوَّى, without saying it with ه, [i. e. يَتَأَوَّهُ,] meaning *He says* أَوِّهْ. (Fr and T in art. او.) [See also 2; and see art. اوه.]

6: see 5, in two places.