

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

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

مُسْتَطِيلٌ: see طَوِيلٌ. الْفَجْرُ الْمُسْتَطِيلُ is *The first dawn; also called the false; and termed Reckoned long, on the ground of analogy.* (TA. [See its verb.])

طوى

1. طَوَى الشَّيْءَ, (S, Mṣb,*) or الصَّحِيفَةَ, (K,) aor. يَطْوِي, (Mṣb, K,) inf. n. طَى, (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:*] طَوَى الصَّحِيفَةَ meaning *the contr. of نَشَرَهَا.* (TA.) And one says also, طَوَى الثَّوْبَ, inf. n. طِيَّةٌ, with kesr, and طِيَّةٌ, like عَدَّةٌ, this latter on the authority of Lh, and extr., [*meaning He folded, &c., the garment, or piece of cloth:*] and the phrase صَحِيفَةٌ جَائِذَةٌ الطِّيَّةِ has been mentioned as meaning *طِيَّةٌ* [i. e. *A written piece of paper thick, or rude, in respect of the folding, &c.*]. (TA.) [And بَلَّتِيهِ عَلَى بُلَّتِيهِ, طَوَيْتُ السَّقَاءَ عَلَى بُلَّتِيهِ, and بَلَّتِيهِ, or بَلَّتِيهِ, I folded the skin while it was moist: whence the phrases طَوَيْتُ فَلَانًا عَلَى بُلَّتِيهِ, &c., and بَلَّلْتُ عَلَى بِلَالِهِ, and طَوَاهُ عَلَى بِلَالِهِ, and a similar phrase in a verse cited voce ذَرَبٌ, q. v.: see also a similar phrase in art. دَمَلٌ, conj. 3: and see طَوَى.]—[Hence, طَوَى signifies also *He, or it, made a thing compact, as though folded; or round, like a scroll.*] One says, طَوَى جِسْمَهُ طَيًّا حَتَّى أَكْتَنَزَ لَحْمَهُ, [*His body was, or became, compacted, or rounded, so that his, or its, flesh was firm, or hard.*] (Lh, TA in art. دَمَلٌ.) And سَأَى حَسَنَةَ الطِّيِّ [*A shank goodly in respect of the compacture, or rounding; well compacted, well rounded, or well turned.*] (K in art. جَدَلٌ, &c.) And [hence likewise,] طَوَاهُ means also *He rendered him lean, lank, light of flesh, slender, or lank in the belly.* (L in art. مَسَدٌ.) One says, طَوَاهُ السَّيْرَ, [*Journeying, or travel, rendered him lean, or emaciated him.*] (TA.)—طَوَى عُنُقَهُ وَنَامَ أَمْنًا is said of a gazelle [*as meaning He folded, or bent, his neck, and slept free from fear.*] (TA.)—طَوَى كَشْحَهُ [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 كَشْحًا فَقُلْتُ لَهُ *
 * إِنَّ أَنْطَوَاهُكَ هَذَا عَنْكَ يَطْوِينِي *
 † [*Many a companion has withdrawn countenance, and I have said to him, Verily this thy withdrawing withdraws me from thee:*] (TA:) or طَوَى كَشْحَهُ عَنِّي means *he turned away from me,*

forsaking, or abandoning. (K, TA. [See also art. كَشَحٌ.])—And طَوَى كَشْحَهُ عَلَى أَمْرٍ † *He concealed an affair, or a case:* (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. كَشَحٌ.)—And طَوَى [for أَحْشَأَهُ] (S, K,) aor. يَطْوِي, inf. n. طَى, (S,) † *He suffered hunger intentionally, or purposely.* (S, K. [See also طَوَى.])—And طَوَى عَنِّي الْحَدِيثَ, (K, TA,) and النَّسْرَ, (TA,) † *He concealed from me the story, (K, TA,) and the secret.* (TA.) One says, طَوَى هَذَا الْحَدِيثَ † *Conceal thou this story.* (TA.)—And طَوَى حَدِيثًا إِلَى حَدِيثٍ † *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 طَى الصَّوْمَ † [the passing on from the fasting to the next fasting].* (TA.) One says of the traveller, يَطْوِي مَنَزِلًا † *He passes on from one place of alighting to another so that he does not alight.* (TA.) And طَوَى الْمَكَانَ إِلَى الْمَكَانِ † *He passed on from the place to the place.* (TA.) And طَوَى الْبِلَادَ, (K, TA,) inf. n. طَى, (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:* (IAḡr, K, TA:) or *he sat by them, or at their place of abode.* (K, TA.)—طَوَى اللَّهَ الْبُعْدَ لَنَا, accord. to the K, means † *May God contract (lit. make near) the distance to us: but accord. to the T, الْبَعِيدَ [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 عُمَرَةَ † [*God made, or may God make, his life to pass away:*] and a poet says,

* طَوَيْتُكَ خَطُوبَ دَهْرِكَ بَعْدَ نَشْرِ *
 † [*Thy misfortunes have exanimated thee after vivifying, or reviving:*] طَوَى فَلَانٌ وَهُوَ مَشُورٌ † [*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 Bq, يَوْمَ نَطْوِي السَّمَاءَ, in the Kḡr 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 الْغَزْلَ عَلَى الْبَطْوَى [*He wound the spun thread upon the winder.*] (TA.)—And طَوَى الرِّكِيَّةَ, (TA,) or الْبِئْرَ, (Mṣb,) inf. n. طَى, *He cased the well with stones, and with baked bricks:* and in like manner, طَوَى اللَّيْنَ فِي الْبِنَاءِ [*He cased the*

bricks, or crude bricks, in the building.] (TA.) = طَوَى السَّقَاءَ, [aor. يَطْوِي,] inf. n. طَوَى, *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 أَطْوَى. (K. [See also طَوَى, above.])—And طَوَيْتُ طَيْتَهُ *The place to which, or towards which, he would repair, or betake himself, was, or became, remote.* (Lh, TA.)

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

4: see 1, last sentence but one.

5. تَطْوَى [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 تَطْوَى أَنْطَوَاهُ; citing, as an ex.,

* وَقَدْ تَطَوَّيْتُ أَنْطَوَاهُ الْحَضْبَةَ *

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

6. [This verb, said of several agents, (i. e., app. said of several persons, or تَطَاوَتْ said of several things,) accord. to Freytag on the authority of the Deewān 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 نَشَرَ; (TA;) as also أَطْوَى, (K, TA,) of the measure اِنْتَعَلَ, mentioned by Az and ISd. (TA.) See also 5.—[Hence,] انطوى بطنه † [*His belly became lean, or lank*]; said of a camel, and of a sheep or goat. (JK voce اِرْتَقَى.) And انطوى الحشا † [*The state of being lean, or lank, in the belly.*] (S and TA voce اُخْطَفَ, q. v.)—See also a verse cited in the first paragraph.—[Hence also,] انطوى على الحقد, and الوَدِّ, † *He conceived [as though he infolded] in the heart rancour, malevolence, malice, or spite, and love, or affection.* (MA.) And انطوى قلبه على غلٍ † [*His heart conceived, as though it infolded, rancour, malevolence, malice, or spite.*] (TA.)

8. see the next preceding paragraph.

طَوَى: see طَوَى.
 طَى [originally an inf. n., of طَوَى, q. v.,] and طَوَى and طَوَى, [said in one place in the TA to be like اِنَى, 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