

عَبَّة He twisted the turban with a single twisting. (TA.) And *عَوَيْتُ رَأْسَ النَّاقَةِ* I turned the head of the she-camel by means of the nose-rein. (S, TA.) And *عَوَوْهَا* and *عَوَى الْقَوْمُ صُدُورَ رُكَابِهِمْ* The party inclined the breasts of their camels that they were riding. (TA.) And *عَوَى الْبُرَّةُ* He bent, or inclined, the nose-ring of the she-camel. (K, TA.) And *النَّاقَةُ تَعْوِي بُرَّتَهَا فِي سَيْرِهَا* The she-camel twists her nose-ring with her *عَطَام* [or halter] in her going. (S, TA.) And *عَوَاهُ عَنِ الشَّيْءِ* He turned him from the thing. (TA.) And one says of the man who possesses prudence, or discretion, and precaution, or good judgment, and who is hardy, strong, or sturdy, *عَوَى وَلَا يَنْهَى* [i. e. *عَوَى وَلَا يَنْهَى* He is not forbidden nor is he turned]. (TA.) — And *عَوَى* signifies also He (a man) attained to the age of thirty years, so that his arm, or hand, became strong, and he twisted vehemently the arm, or hand, of another. (ISd, K.)

2. *عَوَى عَنِ الرَّجُلِ*, thus in the M, with teshdeed in the case of *عَوَى* and also in the case of *كذب* in the explanation; but in the K, *عَوَى* [without teshdeed]; (TA;) + *He repelled from the man, or defended him*; syn. *كَذَّبَ*, and *رَدَّ*: (M, K, TA:) in the S is said the like of what is said in the M; *عَوَيْتُ عَنِ الرَّجُلِ* being expl. in the S as meaning + *I repelled from, or defended, the man (كَذَّبْتُ عَنْهُ)*, and *رَدَدْتُ عَلَى مُغْتَابِهِ* (رَدَدْتُ عَنْهُ عَوَاهُ الْمُغْتَابِ): and in the A, this phrase is said to be metaphorical, and expl. as meaning + *I repelled from the man the clamouring [or, as we say, the barking] of the backbiter or the censurer (رَدَدْتُ عَنْهُ عَوَاهُ الْمُغْتَابِ)*: thus all these three are express authorities for the teshdeed. (TA.) [Freytag has represented the phrase in the S as agreeing with the reading thereof in the K, and has strangely expl. the verb with *عن* following it as meaning “Mendacii arguit et refellit.”] — See also 1, latter half, in three places.

3. *عَاوَى الْكِلَابَ* He cried, or cried loudly, [meaning he howled,] to the dogs, they doing so to him. (S, TA.) And [hence] *عَاوَاهُمْ* (K, TA,) inf. n. *مُعَاوَاةٌ* (TA,) He cried, or cried loudly, to them, [i. e. to men,] they doing so to him. (K, TA.)

6. *تَعَاوَتِ الْكِلَابُ* The dogs cried, or cried loudly, [meaning howled,] one to another. (TA.) — And *تَعَاوَاوُا عَلَيْهِ* (K, TA,) and *تَعَاوَاوُا* (TA,) They collected themselves together, (K, TA,) or aided one another, (TA,) against him. (K, TA.)

7. *انعوى* It became bent [or twisted]. (S, K.)

8. *اعتوى*: see 1, first sentence: — and the same also in the latter half.

10. *استعوى كلباً* [He incited a dog to cry, or cry loudly, or to howl]. (Esh-Sháfi'ee, TA in art. *حَمِي*). — And *استعواهم* He sought, or demanded, of them, aid, or succour: (K, TA:) or, accord. to the S, it means *نَعَى بِهِمْ إِلَى الْفِتْنَةِ* [he urged

them by clamour, or shouting, to conflict and faction, or the like]: (TA: [in one of my copies of the S, for *نَعَى بِهِمْ*, إذا نَعَى بِهِمْ, the reading followed in the JM and PS as well as in the TA, I find *إذا نَعَى بِهِمْ*, which is app. a mistranscription: see also *عَوَى إِلَى الْفِتْنَةِ*]) accord. to Z, it means *he desired, or demanded, of them, that they should cry, or cry loudly, behind him.* (TA.) — *استعويته* I desired, or demanded, of him, that he should twist hair, or a rope. (S.)

R. Q. 1. *عَاعَى*, [mentioned in the K in this art., and also, but as unexplained, in art. *رَعِمَ*,] aor. *يُعَاعَى*, inf. n. *مُعَاعَاةٌ* (K, TA) and *عَاعَاةٌ*; (TA;) and *عَوَعَى*, [app. the original form,] aor. *يُعَوَعَى*, (K, TA,) inf. n. *عَوَاعَاةٌ*; (TA;) and *عَيْعَى*, aor. *يُعَيْعَى*, inf. n. *عَيْعَاةٌ* and *عَيْعَاةٌ* [in some copies of the K *عَيْعَاةٌ*]; *He chid sheep by the cry عَا* or *عَو* or *عَاى* (K, TA) or *عَاةٌ*. (TA.)

عَا and *عَو* [in the CK *عَو*] and *عَاى* (K, TA) and *عَاةٌ* (TA) are *Cries by which sheep are chidden.* (K, TA.)

عَوَّ: see *العَوَّاءُ*, last sentence.

عَوَّةٌ [mentioned in the first sentence of this art. as an inf. n.] *A crying out, shouting, or clamouring*; like *ضَوَّةٌ*: one says, *سَمِعْتُ عَوَّةَ الْقَوْمِ* i. e. [I heard] the cries, or shouts, or clamour, of the people, or party: so says AZ, and Aš says the like. (S.) — See also *العَوَّاءُ*, last sentence. — Also *A way-mark that is set up, composed of stones*: mentioned by IDrd, but incorrectly as being with *damam*. (TA.)

عَوَّةٌ: see the next paragraph, last sentence.

العَوَّاءُ (S, K) and *العَوَّاءُ* (K) *The dog (S, K) that howls (يُعَوَى) much.* (S.) Hence the saying, *عَلَيْهِ عَوَّاءُ* [Upon him be the dust, and the howling dog]: a form of imprecation. (TA.) — And the latter signifies also *The wolf.* (TA.) — Also, both, (S, K, TA,) but the latter is the more common, and its *ا* is to denote the fem. gender, like that of *حَبْلَى* [in which it is written *ى*], the word being fem., (TA,) + *One of the Mansions of the Moon, (S, K, TA,) namely, the Thirteenth; (Kzw in his Descr. of the Mansions of the Moon;) consisting of five stars, (S, K,) said to be the haunch of the Lion [of which the Arabs, or some of them, extended the figure (as they did also that of the Scorpion) far beyond the limits that we assign to it: see *ذِرَاعٌ*]: (S:) or four stars [γ , δ , ϵ , and η , of Virgo], (K, and Kzw ubi supr,) behind *الصَّرْفَةُ* [q. v.], (Kzw ibid.,) resembling an *alif* (K, Kzw) with the lower part turned back, in the *Koofee* handwriting [in which it is nearly like the Roman L (see *زَاوِيَةٌ*, in art. *زَوَى*); (Kzw ibid;) also called *عُرْقُوبُ الْأَسَدِ*; (TA, as from the S, in my copies of which I do not find this;) they regard it as dogs following the Lion; and some say that it is the haunches of the Lion; (Kzw ubi supr;) accord. to the A, it is thus called because*

it rises [a mistake for sets, aurorally, (see *مَنَازِلُ الْقَمَرِ*, in art. *نَزَلَ*)] in the tail, or latter part, of the cold, as though it were howling (*كَأَنَّهُ يَعْوَى*) after it, driving it away, wherefore they call it *طَارُودَةُ الْبُرْدِ*: (TA:) or it is an appellation applied by the Arabs to the star that is on the edge of the left shoulder of Virgo, which is the Thirteenth Mansion of the Moon: or, accord. to some, the stars that are upon her belly and beneath her armpit; as though they were dogs howling (*تَعْوَى*) behind the Lion; so called because of the vehemence of the cold; for when they rise or set [aurorally], they bring cold. (Kzw in his Descr. of Virgo.) And + [The constellation Bootes;] a northern constellation, called also *الصَّيَاحُ*, consisting of two and twenty stars within the figure, and one without it; the figure being that of a man having in his right hand a staff, between the stars of *الفَكَّةُ* and *نَعِشُ*: the one that is without the figure is a red, bright star, between his thighs, [i. e. Arcturus,] called *السَّمَاكُ الرَّامِحُ*, and, by the Arabs, *حَارِسُ الشَّمَالِ* and *حَارِسُ السَّمَاءِ*, because it is always seen in the sky, not becoming concealed beneath the rays of the sun. (Kzw in his Descr. of the Northern Constellations.) — Also, (K,) or the former word, (TA,) [The aged she-camel;] the *نَابُ* of camels; (K, TA;) on the authority of AA. (TA.) — Also, both words, (K,) the former and sometimes the latter, (S,) the former said by Az to be the more common, but MF says that the latter is the more chaste, for the former was by AAF absolutely disallowed, (TA,) *The سَافِلَةُ*, (S,) or *اِسْتِ*, (K,) [each here app. meaning anus,] of a human being; (S;) app. from *عَوَى*, aor. *يُعَوَى*, signifying “he cried,” or “cried loudly:” (TA:) as also *عَوَّةٌ* (IDrd, K, TA) and *عَوَّةٌ*, (Lth, K, TA,) of which last the pl. is *عَوَّاءُ* [or rather this is a coll. gen. n.] and [the pl. properly so termed is] *عَوَّاتٌ*: but IAš is said to have expl. *العَوَّاءُ* as meaning *الْأَسْتَاهُ* [pl. of *سَتْهٌ* which is the original of *اِسْتِ*]. (TA.)

عَاوٍ [act. part. n. of *عَوَى*]. One says, *مَا لَهُ عَاوٍ* [act. part. n. of *عَوَى*]. One says, *مَا لَهُ عَاوٍ وَلَا نَابٍ* i. e. *He has not belonging to him [a howler nor a barker, meaning sheep, or goats, among which the wolf howls and in the way to which the dog barks [to defend them].* (TA.)

مُعَاوِيَةٌ A bitch excited by lust, (Lth, A, K, TA,) that howls (*تَعْوَى*) to the dogs when she is in that state, and to which they howl. (Lth, A, TA.) — And *A fox's cub.* (K.) — And *أَبُو مُعَاوِيَةَ* is a surname of *The قَهْدُ* [or *lynx*]. (K, TA.) — The dim. of *مُعَاوِيَةٌ* is *مُعِيَّةٌ*; (S, K, TA;) thus say the people of El-Bašrah; for when three *عَوَى* occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and *مُعِيَّةٌ*; (S, K, TA; [in the CK *مُعِيَّةٌ*];) thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say *أَسِيدٌ*; (S, TA;) and *مُعِيَّةٌ*; (S,