

عِيَّة *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 رِكَابِهِمْ *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 خطام [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, مَا يَنْبَى وَلَا يَعْوَى *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 كَذِب in the explanation; but in the K, عَوَى [without teshdeed]; (TA;) † *He repelled from the man, or defended him; syn. كَذَّب, 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 (كَذَّبَتْ عَنْهُ), and replied against his backbiter or censurer (رَدَّدَتْ عَلَى مُغْتَابِهِ):* 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 (رَدَّدَتْ 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 عَنْ 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. مَعَاوَاةُ, (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 تَعَاوَاوُ عَلَيْهِ, (K, TA,) and تَعَاوَاوُ, (TA,) *They collected themselves together, (K, TA,) or aided one another, (TA,) against him.* (K, TA.)

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

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

10. اسْتَعْوَى كَلْبًا *[He incited a dog to cry, or cry loudly, or to howl].* (Esh-Sháfi'ee, TA in art. حَمَى) — And اسْتَعَاوَاهُمْ *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 إِذَا نَعَى بِهِمْ, the reading followed in the JM and PŞ as well as in the TA, I find إِذَا يَعْوِيهِمْ, 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.) = اسْتَعْوَيْتُهُ *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. عَمِع.] aor. [يعاعى, inf. n. مَعَاعَاةُ (K, TA) and عَاعَاةُ (TA);] and عَوَعَى, [app. the original form,] aor. [يعوعى, (K, TA), inf. n. عَوَاعَاةُ (TA);] and عَيْعَى, aor. [يعيعى, inf. n. عَيْعَاةُ and عَيْعَاةُ [in some copies of the K عَيْعَاةُ];] *He chid sheep by the cry عَا or عَو or عَاى (K, TA) or عَاةُ.* (TA.)

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

عَوَّ: see العَوَّاءُ, last sentence.

عَوَّةُ [mentioned in the first sentence of this art. as an inf. n.] *A crying out, shouting, or clamouring; like صَوَّةُ: one says, سَمِعْتُ عَوَّةَ الْقَوْمِ, i. e. [I heard] the cries, or shouts, or clamour, of the people, or party: so says AZ, and AŞ 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 damm.* (TA.)

عَوَّةُ: see the next paragraph, last sentence.

العَوَّاءُ (S, K) and العَوَّاءُ (K) *The dog (S, K) that howls (يعوى) much.* (S.) Hence the saying, عَلَيْهِ الْعَوَّاءُ وَالْكَلْبُ وَالْعَفَّاءُ *[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 ة 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 ذُرَاعُ:] (S:) or four stars [γ, δ, ε, and η, of Virgo], (K, and Kzw ubi suprâ,) 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 suprâ;) accord. to the A, it is thus called because*

it rises [a mistake for sets, aurally, (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 الْبُرِّدِ: (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 [aurally], they bring cold. (Kzw in his Descr. of Virgo.) And † [The constellation Bootes;] a northern constellation, called also الصَّبَّاحُ, 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 النَّعْشِ and النَّعْشِ: 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,) سَافِلَةٌ, (S,) or اسْتُ, (K,) [each here app. meaning anus,] of a human being; (S;) app. from عَوَى, aor. يَعْوَى, signifying “he cried,” or “cried loudly:” (TA:) as also عَوَّةُ (IDrd, K, TA) and عَوَّةُ, (Lth, K, TA,) of which last the pl. is عَوَّوُ [or rather this is a coll. gen. n.] and [the pl. properly so termed is] عَوَّاتُ: but IAŞ is said to have expl. العَوَّاءُ as meaning الأُسْتَاهُ [pl. of سَتَهُ which is the original of اسْتُ]. (TA.)

مَا لَهُ عَاوٍ [act. part. n. of عَوَى]. One says, مَا لَهُ عَاوٍ وَلَا نَابِخٍ *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.)

مَعَاوِيَةٌ *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 مَعَاوِيَةٌ is a surname of The فَيْد [or lynx]. (K, TA.) — The dim. of مَعَاوِيَةٌ is مَعِيَّةُ; (S, K, TA;) thus say the people of El-Basrah; for when three مَعِي occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and مَعِيَّةُ; (S, K, TA;) [in the Cق مَعِيَّةُ]; thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say مَعِيَّةُ; (S, TA;) and مَعِيَّةُ, (S,