5. رقوى, (Ṣ, Ķ,) inf. n. عن, (Ķ,) It assumed a round, or circular, form; or coiled itself: (Ķ:) or it gathered itself together, and coiled itself, or assumed a round, or circular, form. (Ṣ.) You say, عنوات العالم (Ṣ, Ķ*) The serpent gathered itself together, and wound, or coiled, itself; (TA;) whence, as some say, the word عنوات (Ķ:) and in like manner one says of the intestines. (Ķ.) — See also 2, in two places.

6: see 1.

8: see 1, in four places. = "Ie made a small ratering-trough, or tank, for his camels. (TA.)

(K,) The having, or assuming, a round, or circular, or coiled, form; or roundness or circularity [or the state of being coiled]; of anything; (Az, K, TA;) as, for instance, of a serpent; (Az, IB, TA;) and of certain asterisms, which appear regularly disposed in a round, or circular, form. (Az, TA.) [See 5.]

A place that comprises, comprehends, or contains, a thing: for instance, the belly [or womb] of the mother is a . to the child [or fectus]. (TA.) _ A collection of tents (...), near together; as also مُحُوِّى : (K:) or a collection of tents (بيوت) of people, made of camel's fur: (S:) or a collection of tents (بيوت) of people, at a nater: (TA:) pl. أحوية (S, TA:) and محتوى [app. محوى] and محوى [app. محوى] signify a place in which the tents (بيوت) of a tribe are collected together: (Lth, TA:) the last is of the dial. of El-Yemen, where it is applied to a few small tents collected together in a truct, or region, of fruitful, or productive, land: (TA:) and its pl. is or, more probably, oale; with the article, [loads']. (Lth, TA.) A tent of [goats'] hair, and of [camels'] fur, of the Arabs of the desert. (KL.)

Possessing, after deserving, or after becoming entitled. (IAar, K.) = A small wateringtrough, or tank, (K, TA,) which a man makes for his camel; called also . (TA.) [See also the next paragraph.]

Also A winding, or circling, or coiled, gut or intestine; and so intestine; and so (K:) [also called عاوية والله عالم الله الله عالم ال

and أحواو is [said to be] حواو (S;) but 1B says that this latter pl. is not held to be allowable by Sb, and that ____ is the pl. of all the as فَعَاثلُ three sings., [originally] of the measure pl. of the first, and فواعل as pl. of the second and third [though in these two cases it should be by rule عوايا : AHeyth says that عوايا as pl. of is like زَاوِية as pl. of زَاوِية and ISk menin إلحاوياً: and الحاوية as pl. of الحاويات and إلا إلى إلى إلى إلى الماويات the latter case like قَاصِعَاتُ as pl. of , and app. meaning] بَنَاتُ اللَّبَن explains it as signifying the small guts, or intestines, in which originate the lactents]. (TA.) _ Also sing. of signifying Winding excavations or hollors, which the rain fills, and in which it remains a long time because the soil at the bottom thereof is cohesive and hard, retaining the water: the Arabs call them [also] . likening them to the Jos of the belly: accord. to AA, the pl. signifies i. q. [pl. of مسطح pr. signifies 1. q. and stones upon smooth and hard rock, to confine thereby water: accord. to IB, on the authority of IKh, wells that are dug in the district of Kelb, in hard ground, whereby is confined the water of the torrents, which they drink throughout the year: accord. to Nasr, a certain construction with masses of rock in the form of a pool, on the way to Et-Teghlibeeyeh, near Ood: accord. to ISd, the sing. signifies a smooth and hard rock which is surrounded with stones and earth, in which water collects. (TA.) _ Also A [garment of the kind called] . Stuffed [with or the like], which is wound round the hump of the camel ; (S, K ;*) i. q. سُويّة, except that the former is only for camels, and the latter is sometimes for other animals: pl. (S:) a subst. from 2 in the last of the senses assigned to it above: (IAth:) [the same is app. meant by what here follows:] a certain thing that is prepared for a moman to ride upon. (TA. [But it was also used by men.]) 'Omeyr Ibn-Wahb El-Jumahee said, on the day of Bedr, when he computed the number of the companions of the Prophet, with حوايا meaning I saw the الحوايًا عَلَيْهَا الْهَنَايَا the men of courage upon them]: (S:) [for] means † "a man of courage [منيّة upon his saddle." (TA.)

[a dim. of حَوِيّة]: see what next follows.

and so رَجُلُ حُوانَّ : [which latter, vulgarly pronounced sol, is also now applied to a serpent-charmer; and a juggler who performs various tricks with serpents of c.:] (K in art. عاد) or the latter, (S in that art.,) or both, (T in that art.,) an owner of serpents; (T,S;) and so العادة (T:) the pl. of العوانة المعادة (TA.) — [Hence,] العوانة والعوانة العوانة والعوانة and Serpens. (Kzw.)

see what next precedes.

in three places. حَوِيَّةُ see حَاوِيَةً

in two places. حَوِيَّةُ see عَاوِيّاءُ, in art. أَحِدُهُ.

[meaning A serpent] is said by some to be from تَحُوى, because what is so termed gathers itself together, and winds, or coils, itself; (ISd,* K,* TA;) and to be originally عُوية; (TA in art. عَوْدَة ;) and their opinion is strengthened by the forms and meaning of the words عَادِ and العَوْدِ عَالَى is so called because of the length of its life (الطول عَيَاتَها). (K. [See the next art.])

: أَحُوى see art. عد. عد. أُحُويُ

حواً عدوى : see [محوى

أَرْضُ مَحُواةُ [or serpents]: (TA:) or containing serpents; as also مُحَادًا. (Ibn-Es-Sarráj, Ş in art. محياة

pass. part. n. of ole. (Msb.)

. حَوَا يُ see : مُحَوِّى

. حواً: see : [مُحْتَوَى .app. محتوى

حيو and حي ar

1. رَحْبَى, (Ṣ, Mgh, Mạb, Ķ,) and رَحْبَى, (Ṣ, Ķ,) which latter is the more common, (Fr, S,) [like , and أَحَيًّا, and أَحَييًا, and أَرَمُلِلَ originally ,مَلَّل pl. أَحُيُوا (Fr, Ṣ,) like عُمُوا , (Ṣ,) and أَحُيُوا , (Fr, Ṣ,) as some say, (Ṣ,) aor. يُحْيَا , (Ṣ, Mṣb, Ḳ,) and oc- رَيَهُلُلُ Fr, K,) [like يَهُلُّ originally , يَحَى curring in poetry, but improper, and disallowed by the Basrees, (Fr,) inf. n. [q. v. infra], (IB, Mgh, Msb,) or بَيُوانْ, (K,) and عَمْ and مَيْوَانْ, (IB,) which last has an intensive signification, like its contr. موتان, (Msb,) He, or it, lived ; or mas, or became, in the state termed ale, explained below. (S, K.) [The inf. n. حيوان (q. v. infrà) suggests the supposition that __ may be originally , but I find no authority for this supposition; and if it be the case, this verb presents the only instance of a root of which the medial radical letter is and the final .] said of a people, or company of men, + They were, or became, in good condition : (AA, S:) or they were, or became, fat, by having the means of subsistence, بعد هزال [after leanness]. (AZ. [See also 4.]) _ You say also, حَيَّت النَّارُ, inf. n. عَيَاةً and 21, +[The fire was, or became, alive, or burning,] like as you say, مَانَت. (AHn.) ___ ,The road, or way, mas, or became, حيى الطَّرِيقُ apparent, or distinct. (K.) One says, إذا حيى † [When the road, or way, أَكُ الطَّرِيقُ فَخُذُّ يَمُّنَةً becomes apparent, or distinct, to thee, take to the right]. (TA.) _ يَعْيَى and مُنِي مِنْهُ, aor. يَعْيَى, inf. n. see 10, in two places. : see 2.