

together]. (Lh, TA.) — كَانَتْ تُحَوِّي وَرَاءَهُ بِعَبَاءَةٍ occurring in a trad. of Şafeeyeh, means *She used to wind an عباءة or a كساء round the hump of the camel, behind him, and then to ride upon it.* (IAth. [See حَوِيَّة.]

5. تحوى, (Ş, K,) inf. n. تَحَوَّى, (K,) *It assumed a round, or circular, form; or coiled itself: (K:) or it gathered itself together, and coiled itself, or assumed a round, or circular, form.* (Ş.) You say, تَحَوَّتِ الْحَيَّةُ (Ş, K*) *The serpent gathered itself together, and wound, or coiled, itself:* (TA;) whence, as some say, the word حَيَّةٌ: (K:) and in like manner one says of the intestines. (K.) — See also 2, in two places.

6: see 1.

8: see 1, in four places. = احتوى حَوِيًّا *He made a small watering-trough, or tank, for his camels.* (TA.)

حَوِيٌّ, (Az, IB, TA,) or حَوِيَّةٌ, (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.]

حَوَاءٌ *A place that comprises, comprehends, or contains, a thing: for instance, the belly [or womb] of the mother is a حَوَاءٌ to the child [or foetus].* (TA.) — *A collection of tents (بُيُوت), near together; as also مُحَوَّى: (K:) or a collection of tents (بُيُوت) of people, made of camel's fur: (Ş:) or a collection of tents (بُيُوت) of people, at a water: (TA:) pl. أَحْوِيَّةٌ: (Ş, TA:) and مُحَوَّى [app. مُحَوَّى] and مُحَوَّى [app. مُحَوَّى] signify a place in which the tents (بُيُوت) 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 tract, or region, of fruitful, or productive, land: (TA:) and its pl. is مُحَاوِي [or, more probably, مُحَاو; with the article, الْمُحَاوِي]. (Lth, TA.) *A tent of [goats'] hair, and of [camels'] fur, of the Arabs of the desert.* (KL.)*

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

حَوِيَّةٌ: see حَوِيٌّ. = Also *A winding, or circling, or coiled, gut or intestine; and so حَوِيَّةٌ and حَوِيَّةٌ: (K:) [also called حَوِيَّةٌ: or the [kind of gut, or intestine, termed] دَوَارَةٌ in the belly of the sheep or goat; as also حَوِيَّةٌ البَطْنِ and حَوِيَّةٌ البَطْنِ: (IAar:) حَوِيَّةٌ and حَوِيَّةٌ البَطْنِ all signify the same: (Ş:) the pl. is حَوَايَا; (K:) or this is the pl. of حَوِيَّةٌ, signifying the أَمْعَاءُ [or intestines into which the food passes from the stomach]; and the pl. of*

حَوَايَا and حَوَايَا is [said to be] حَوَاوِي; (Ş;) but IB says that this latter pl. is not held to be allowable by Sb, and that حَوَايَا is the pl. of all the three sings., [originally] of the measure فَعَائِل as pl. of the first, and فَوَاعِل as pl. of the second and third [though in these two cases it should be by rule حَوَاوِي]: AHeyth says that حَوَايَا as pl. of حَوَايَا is like زَوَايَا as pl. of زَاوِيَّة: and ISk mentions الحَوَايَات as pl. of الحَوَايَا and الحَوَايَا, [in the latter case like قَاصِعَات as pl. of قَاصِعَةٌ,] and explains it as signifying بَنَاتُ اللَّبَنِ [app. meaning *the small guts, or intestines, in which originate the lacteals.*] (TA.) — Also sing. of حَوَايَا signifying *Winding excavations or hollows, 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] أَمْعَاءُ, likening them to the حَوَايَا of the belly: accord. to AA, the pl. signifies i. q. مَسَاطِح [pl. of مَسَطَح], made by collecting earth 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 Naşr, a certain construction with masses of rock in the form of a pool, on the way to Et-Teghlibeyeh, 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] كَسَاءٌ, stuffed [with ثَمَام or the like], which is wound round the hump of the camel; (Ş, K,*) i. q. سَوِيَّةٌ, except that the former is only for camels, and the latter is sometimes for other animals: pl. حَوَايَا: (Ş:) 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 woman to ride upon.* (TA. [But it was also used by men.]) 'Omeyr Ibn-Wahb El-Jumaheç said, on the day of Bedr, when he computed the number of the companions of the Prophet, رَأَيْتُ الحَوَايَا عَلَيَّهَا المَنَايَا [meaning *I saw the حَوَايَا with the men of courage upon them*]: (Ş:) [for] مَنِيَّةٌ [sing. of مَنَايَا] means † "a man of courage upon his saddle." (TA.)

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

حَوَاوِيٌّ *A man who collects serpents (حَيَات); and so حَاوِيٌّ: [which latter, vulgarly pronounced حَاوِي, is also now applied to a serpent-charmer; and a juggler who performs various tricks with serpents &c.]: (K in art. حى:) or the latter, (Ş in that art.,) or both, (T in that art.,) an owner of serpents; (T, Ş;) and so حَاوِيٌّ: (T:) the pl. of حَاوِيٌّ is حَوَاوِيَّةٌ. (TA.) — [Hence,] حَوَاوِيَّةٌ + الحَوَاوِيَّةُ وَالْحَوَاوِيَّةُ + *The constellations Serpentarius and Serpens.* (Kzw.)*

حَاوِيٌّ: see what next precedes.

حَوَاوِيَّةٌ: see حَوِيَّةٌ, in three places.

حَوَاوِيَّةٌ: see حَوِيَّةٌ, in two places.

حَاوِيٌّ: see حَاوِيٌّ, in art. حَاوِيٌّ.

حَوِيَّةٌ [meaning *A serpent*] is said by some to be from تَحَوَّى, because what is so termed gathers itself together, and winds, or coils, itself; (ISd, * K, * TA;) and to be originally حَوِيَّةٌ; (TA in art. حى;) and their opinion is strengthened by the forms and meaning of the words حَوَاوِيٌّ and حَاوِيٌّ (TA) [and by the form and meaning of the word مَحْوَاوِيَّةٌ: or the حَوِيَّةٌ is so called because of the length of its life (لَطُولُ حَيَاتِهَا)]. (K. [See the next art.])

أَحْوِيٌّ: }
أَحْوِيٌّ: } see art. حَوَاوِيٌّ.

مَحْوَاوِيٌّ [app. مَحْوَاوِيٌّ]: see حَوَاوِيٌّ.

حَيَاتٌ أَرْضٌ مَحْوَاوِيَّةٌ *A land abounding with serpents:* (TA:) or *containing serpents; as also مَحْيَاوِيَّةٌ.* (Ibn-Es-Sarráj, Ş in art. حى.)

مَحْوَاوِيٌّ pass. part. n. of حَوَاوِيٌّ. (Mşb.)

مَحْوَاوِيٌّ: see حَوَاوِيٌّ.

مَحْوَاوِيٌّ [app. مَحْوَاوِيٌّ]: see حَوَاوِيٌّ.

حَوَاوِيٌّ or حَى and حَوَاوِيٌّ

1. حَوَاوِيٌّ, (Ş, Mgh, Mşb, K,) and حَى, (Ş, K,) which latter is the more common, (Fr, Ş,) [like حَوَاوِيٌّ, originally حَوَاوِيٌّ,] dual حَوَاوِيٌّ, and حَوَاوِيٌّ, (Fr,) pl. حَوَاوِيٌّ, (Fr, Ş,) like حَوَاوِيٌّ, (Ş,) and حَوَاوِيٌّ, (Fr, Ş,) as some say, (Ş,) aor. يَحْوِيٌّ, (Ş, Mşb, K,) and يَحْوِيٌّ, (Fr, K,) [like يَمْلَأُ, originally يَمْلَأُ,] occurring in poetry, but improper, and disallowed by the Başrees, (Fr,) inf. n. حَيَاةٌ [q. v. infra], (IB, Mgh, Mşb,) or حَيَاةٌ, (K,) and حَوَاوِيٌّ and حَوَاوِيٌّ, (IB,) which last has an intensive signification, like its contr. مَوَاتَانٌ, (Mşb,) *He, or it, lived; or was, or became, in the state termed حَيَاةٌ, explained below.* (Ş, K.) [The inf. n. حَوَاوِيٌّ (q. v. infra) suggests the supposition that حَوَاوِيٌّ may be originally حَوَاوِيٌّ; 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 حَى and the final و.] — حَوَاوِيٌّ, said of a people, or company of men, † *They were, or became, in good condition: (AA, Ş:) or they were, or became, fat, by having the means of subsistence, بَعْدَ هُزَالٍ [after leanness].* (AZ. [See also 4.]) — You say also, حَيَاتُ النَّارِ, inf. n. حَيَاةٌ and حَيَاةٌ, † [The fire was, or became, alive, or burning,] like as you say, مَاتَتْ. (AHn.) — حَيَاتُ الطَّرِيقِ † *The road, or way, was, or became, apparent, or distinct.* (K.) One says, إِذَا حَيَاتُ الطَّرِيقِ فَخُذْ يَمَنَةً † [When the road, or way, becomes apparent, or distinct, to thee, take to the right]. (TA.) — حَوَاوِيٌّ and حَوَاوِيٌّ, aor. يَحْوِيٌّ, inf. n. حَيَاةٌ: see 10, in two places. = حَى الخَمْسِينَ: see 2.