

large فأس (S, O, Mṣb,) with which are pecked, or hollowed out, (S, O, K,) rocks, or great masses of stone, (S, O,) or mountains: (K:) pl. معاول. (S, O.) [See also صافور.]

مُعِيلٌ A man having a family, or household, whom he has to feed; [or, accord. to an explanation of its verb, having a numerous family or household;] as also مُعِيلٌ, like مُحَيِّدٌ [in measure]: (TA: [see also art. عيل:]) or مُعِيلٌ signifies one whose property is deficient, and whose family, or household, have overcome him. (TA in art. خلع.) — See also 4, last sentence.

مُعَوِّلٌ One of whom aid, or succour, is asked: (S, O, TA:) and one upon whom reliance, or confidence is placed. (TA.) One says, مَا لَهُ فِي الْقَوْمِ مُعَوِّلٌ He has not, among the people, or party, any of whom aid is [to be] asked. (S, O.) [See also عَوِّلٌ.] — It is also an inf. n. of عَوَّلَ. (Th, K, TA.) See that verb, in three places. — Also A place of weeping [or of wailing]: so, accord. to some, in the verse cited in the second paragraph [q. v.]. (O.) — See also مُعَوِّلٌ.

مُعِيلٌ: see مُعِيلٌ, in two places.

مُعِيلٌ A constructor of the sort of shelter from the rain called عَالَةٌ. (Skr, S, O.)

عوم

1. عَامَرُ فِي الْمَاءِ, (Mgh, Mṣb,) aor. يَعُومُ, (Mṣb,) inf. n. عَوَمَ, (S, Mṣb, K,) He swam in the water; syn. سَبَحَ: (Mgh:) الْعَوْمُ signifying السَّباحَةُ: (S, K:) or, accord. to the author of the "Iktifāf," the former signifies the coursing along in water with immersion of oneself; and the latter, "the coursing along upon water without immersion of oneself;" [but see what follows:] or, as some say, the former is an act of rational beings, and the latter is of irrational; but Bḍ, on the words كُلُّ فِي فَلَكٍ يَسْبَحُونَ [in the Kūr xxi. 34], says that السَّباحَةُ is the act of rational beings. (MF, TA.) It is said in a trad., عَلِّمُوا صِبْيَانَكُمْ الْعَوْمَ [Teach ye your young boys swimming]. (TA.) And one says, الْعَوْمُ لَا يَنْسَى [Swimming once learned will not be forgotten]. (S, TA.) — And عَامَتِ السَّيْفِينَةُ, (TA,) inf. n. as above, (S, K,) The ship coursed along. (S, K, TA.) — And عَامَتِ النُّجُومُ, inf. n. as above, † The stars coursed along. (TA.) — And عَامَتِ الْإِبِلُ, (TA,) inf. n. as above, (S, K,) † The camels marched along, or journeyed, (S, K, TA,) in the desert. (TA.) And يَعْمَنُ فِي لُجِّ السَّرَابِ † [They course along in the apparently-boundless expanse of the mirage]. (A, TA.)

2. عَوْمُ السَّيْفِينَةِ, inf. n. نَعْوِمُ, He made the ship to swim [or float] in [or upon] the sea. (TA.) — [J cites immediately after explaining عَامَةٌ in relation to a turban,]

• وَعَامَةٌ عَوْمًا فِي الْهَامَةِ •

[Many a turn, or twist, of a turban, which he

turned, or twisted, upon the head]. (S.) — And نَعْوِمُ also signifies The putting, or placing, reaped corn in handfuls. (S, K.) — See also the next paragraph, in two places.

3. مَعَاوِمَةٌ, (Lh, K, TA,) inf. n. مَعَاوِمٌ and عَوَامٌ, He hired him, or took him as a hired man or hireling, for the year: (Lh, TA:) or he made an engagement, or a contract, with him for work or the like, by the year: (K:) or you say, عَامَلَهُ مَعَاوِمَةً; like as you say, مُشَاهَرَةً; (S, Mṣb;) the former from الْعَامَرُ, and the latter from الشَّيْرُ; &c. (Mṣb.) The مَعَاوِمَةُ that is forbidden is The selling the seed-produce of one's year, (S, K, TA,) or the dates of one's palm-trees, or one's trees, for two years, or three, (so in one of my copies of the S,) or for what will come forth in the next following year: or, as in the Nh, the selling the fruit of one's palm-trees or of one's grape-vines or of one's [other] trees for two years, or three, and more than that: (TA:) or one's extending to a man the term of a debt that has become due by him and his increasing the amount of the debt: (Lh, TA:) or one's adding somewhat to a debt and deferring it. (K.) — And عَاوَمَتِ النَّخْلَةُ The palm-tree bore one year and did not bear another year; (S, K;) like سَانَتْ; (Aq, in K and TA, art. سنه;) as also عَوَمَتِ: (K:) and عَوَمَ الْكُرْمُ, inf. n. نَعْوِمُ, The grape-vine bore much one year and little another. (TA.) [See also مَعْوِمٌ; perhaps a mis-transcription for مَعْوِمٌ.] — Also (i. e. عَاوَمَتِ) النَّخْلَةُ The palm-tree completed a year [of growth]. (Z, TA.)

4. اعَامَتِ الدَّارُ The house, or dwelling, became altered, or changed, and years passed over it; like اَحَالَتِ. (TA in art. احوال.)

عَامٌ A year; syn. سَنَةٌ; (S, K;) or حَوْلٌ; [not سَنَةٌ for] El-Jawāleek says, the common people do not distinguish between the عام and the سنة, making them both to have the same meaning; but the right state of the case is what I have been told on the authority of Ahmad Ibn-Yahya [i. e. Th], that the سنة is from any day from which one commences a reckoning to the like thereof, and the عام is only [a period of] a winter and a summer; and it is also said in the T and in the Bārī that the عام is a حَوْلٌ that makes an end of a winter and a summer; so that every عام is a سنة, but every سنة is not an عام; for when you reckon from a day to the like thereof, that is a سنة, and there may be in it half of the summer, and half of the winter, whereas the عام is only a winter and a summer, without interruption: (Mṣb, MF:*) Er-Rāghib mentions a difference in the uses of the words عامٌ and سَنَةٌ [as has been stated in art. سنو and سنى: see سَنَةٌ in that art.]: and Suh says, in the R, that the سنة is longer than the عام; that the former is "a single revolution of the sun;" and that the latter is applied to the [twelve] Arabian months [collectively]: it is said to be called عام because of the sun's عَوْمٌ [or coursing] through all of its zodiacal signs [during the period which it denotes]: (TA:) its pl. is عَوَامٌ, (S, Mṣb, K,) because the sing. is originally of

the measure فَعَلَ [i. e. عَوَمَ]: (Mṣb:) it has no other pl. than this. (TA.) — One says, لَقِيتُهُ عَامًا أَوَّلَ [I met him in a former year; generally meaning, the year immediately preceding, or, as we say, last year]; making the last word imperfectly decl. as being an epithet [and of the measure of a verb]: and لَقِيتُهُ عَامًا أَوَّلًا [I met him in a year before; generally meaning the same as the phrase preceding]; making the last word perfectly decl. as not being an epithet [but an adv. n.]: (S and K in art. وال:) or the meaning is, [in a year] before this year; even if it be by a number of years: (Alee El-Kāri, on the authority of Seer, in a marginal note in my MS. copy of the K, art. اول:) and one says also, accord. to AZ and IʿAq, لَقِيتُهُ عَامَ الْأَوَّلِ; (TA in art. وال;) or this is rarely said; (K and TA in that art. ;) or should not be said; (ISK, S and TA in that art. ;) nor should one say, لَقِيتُهُ عَامَ أَوَّلَ. (ISK, TA in the present art.) And [in like manner] one says, مَا رَأَيْتُهُ مِذَّ عَامَ أَوَّلَ, putting the last word in the nom. case as being an epithet, (S and K in art. وال,) as though he said عَامِنًا أَوَّلَ [i. e. I have not seen him since a year preceding this our year]; (S in that art. ;) and مِذَّ عَامَ أَوَّلَ, putting the last word in the accus. case as an adv. n., (S and K in that art. ;) as though he said عَامِنًا أَوَّلًا [since a year before this our year]: (S in that art. ;) and مِذَّ عَامَ الْأَوَّلِ and مِذَّ عَامًا أَوَّلَ are also mentioned by different authors. (L in art. منذ.) And [using the dim. form] one says, لَقِيتُهُ ذَاتَ الْعَوْمِ i. e. [I met him] in the course of some years; like as one says, لَقِيتُهُ ذَاتَ الزَّمِينِ, and ذَاتَ مَرَّةٍ: (S:) or the meaning is, [some few years ago; or] three years ago or more, to ten: (AZ, Az, TA:) and it is like the saying, لَقِيتُهُ مِنْذُ سَنِيَّاتٍ: the fem. form is used because they mean by it مَرَّةً وَاحِدَةً. (Az, TA.) — One says also عَامَ بَازِلٍ عَامِيَا and نَاقَةً بَازِلٍ عَامَ [A she-camel that has passed a year, and her year, after cutting her tush], (TA,) and بَازِلٍ عَامِيَا that has passed two years after cutting the tush. (MF and TA in art. بزل.) — See also عَامَةٌ, in two places. — It is also said in the K that الْعَامَرُ signifies التَّهَارُ: but this is a mistake and a mistranscription: it is الْعِيَامُ; and its place is art. عيم; as it is mentioned by Az, on the authority of El-Muārij. (TA.)

طُوفٌ عَامَةٌ A [kind of float, such as is called] طُوفٌ [q. v.], upon which one embarks on the water: (S, K:) accord. to AA, a small مَقْبَرٌ [q. v.] that is upon rivers: (Az, TA:) in the M, said to be a thing that is made of the branches of trees, and the like, upon which one crosses a river, and which tosses about upon the water: the pl. is عَامَاتٌ and عَوْمٌ [app. عَوْمٌ, like نُوقٌ pl. of نَاقَةٌ] and [coll. gen. n.] عَامَرٌ. (TA.) [See also عَامَةٌ, voce عَامَةٌ.] — Also The head of a rider, or of a rider upon a camel, (هَامَةٌ رَاكِبٍ,) when it appears to thee in the [desert, or plain, called] صَحْرَاءَ, (K, TA,) as he is journeying: (TA:) or it is not