

(TA.) One says, *عَوَّلَ عَلَىٰ بَمَا شِئْتَ* Ask thou aid of me in what thou wilt; as though he said, put thou, or impose thou as a burden, upon me, what thou liketh. (S, O.) — And *He relied upon it, or confided in it*; (Mgh, K;) namely, a thing; as also *عَوَّلَ بِهِ*; inf. n. *تَعَوَّلَ* (Mgh) and *مُعَوَّلٌ*, (K, TA,) thus on the authority of Th, who thus explains it in the saying, (TA,) of Imra-el-Kays, (O.)

- وَإِنْ شِغَابِي عَبْرَةَ مَهْرَافَةٍ
- فَهَلْ عِنْدَ رَسَدٍ دَارِسٍ مِنْ مُعَوَّلٍ

[When verily my cure is a flow of tears poured forth: but is there reliance, or confidence, to be felt at the remains of an abode becoming rased, or effaced?]: or *مُعَوَّلٌ* is here an inf. n. of *عَوَّلْتُ* in the sense of *أَعَوَّلْتُ*, i. e. *بَكَيتُ*; so that the meaning is, *weeping*: (TA:) or it here means *a place of weeping*: or, as some say, *a seeking of any means of profiting*. (O. [See also EM pp. 6 and 7.]) One says likewise, *عَلَيْهِ الْمُعَوَّلُ*, meaning [Upon him is placed] *reliance*. (TA.) = See also 4. = And *عَوَّلَ*, (K, and Ham p. 125,) or *عَوَّلَ عَالَةً*, (S, O,) inf. n. *تَعَوَّلَ*, (K,) signifies *He (a pastor, Ham) made, or constructed, a shelter from the rain, termed عَالَة*, (S, O, K, and Ham* ubi suprâ,) by binding some branches of a tree to some branches of a tree near to the former, and then covering them with small lopped wood such as is used for firewood. (Ham.)

4. *أَعَانَهُمْ*: see 1, first sentence. = *اعال* and *أَعَوَّلَ* and *أَعِيلَ* as intrans.: see 1, former half, in six places. = *اعال* *الْفَرِيضَة* or *الْفَرِيضَة*: see 1, latter half. = See also 2, former half. = *أَعَوَّلَ* (Sh, S, O, K) and *عَوَّلَ* (Sh, O, K) *He wept*; (O;) as also *أَعْتَوَّلَ*: (O, K:) or *he wailed*; i. e. *raised his voice with weeping*, (S, K,) and *cried out*; (K;) or *wept, and cried out*; *عَلَيْهِ* for *him*: (Sh, O, Mgh:) and an instance occurs, in a verse of 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, cited by Th, of *اعول* trans. by itself, *عَلَى* being suppressed. (TA.) — [Hence,] one says also, *أَعَوَّلَتِ الْقَوْسُ* + *The bow produced a sound*: (S, M, O, K, TA:) in some lexicons, as in the L, erroneously, *الْفَرَسُ*. (TA.) = And *اعال* and *أَعِيلَ* (AZ, O, K, and S in art. *عِيل*) and *أَعِيلَ* (K) signify *He (a man, K) desired vehemently, eagerly, greedily, very greedily, or with avidity; or did so excessively, or culpably; or coveted*; (AZ, S, O, K;) part. ns. *مُعَوِّلٌ* and *مُعِيلٌ*. (TA.)

8. *أَعْتَوَّلَ*: see the next preceding paragraph.

مَا لَهُ عَالٌ a word occurring in the saying *عَالٌ وَلَا مَالٌ*, which means *He has not anything belonging to him*. (K.)

عَوَّلَ: see *عَوَّلَ*. — *عَوَّلَ* is a word like *وَبَّ*: one says, *عَوَّلَ زَيْدٌ* and *عَوَّلَكَ* [i. e. *May God decree thy woe and the woe of Zeyd*, virtually meaning *woe to thee and woe to Zeyd*]: (S, O, K:) and *عَوَّلَ لَزَيْدٍ* [lit. meaning *Woe to Zeyd*]:

(S, O:) or, accord. to Sb and others, *عَوَّلَ* is used only as a sequent to *وَبَّ*; they said *وَبَّ وَعَوَّلَهُ*; in which, Az says, *وبل* and *عول* both signify *weeping, or lamentation with tears*; and Abou-Tâlib says that they are put in the accus. case as expressive of an imprecation and of blame, like as is done in the sayings *وَبَّ لَهْ* and *تُرَابًا لَهْ*. (TA.) = Also *Any affair, or event, that renders one anxious*: (K, TA:) app. an inf. n. used thus as a subst. (TA.) = And *One whose aid is asked* (K, TA) in affairs of difficulty or importance. (TA. [See also *مُعَوَّلٌ*.]) = And *The food of a family or household*. (K.)

عَوَّلَ: see the next paragraph.

عَوَّلَ is [said to be] a subst. signifying *Reliance, and confidence*: (S, K, TA:) and [it is said that] *عَوَّلِي هُوَ عَوِّي* signifies *He is my stay, or support*: the word, however, occurs in this form, twice, in a verse of Taâbaṭa-sharrâ, accord. to the relation thereof by Abou-'Ikrimah; but accord. to others it is *عَوَّلِي*, with fet-ḥ to the ع and و, and is said to be an inf. n.; whereas the former is said to be pl. of *عَوَّلَ*; [and the two words signify, respectively, *a weeping and weepings*; for] by his saying

• لَتَمَّا عَوِّي إِنْ كُنْتُ ذَا عَوِّلٍ •
the poet means *If I wept for any one, I would weep &c.* (TA.) — And *عَوَّلَ* is also a subst. signifying *An asking for aid*. (K, TA.)

عَالَةً *A ظِلَّة* [or covering], (K,) or a thing like a *ظِلَّة*, (S, O,) used as a shelter from the rain, (S, O, K,) constructed with cuttings of trees [in a manner described above: see 2, last sentence]. (TA.) — And *i. q. نَعَامَةٌ*, (Kr, K,) either as meaning *The species of animal thus called* [i. e. *an ostrich*], or as meaning *a ظِلَّة*, for thus *نَعَامَةٌ* also signifies. (TA.) = [As a pl.: see *عِيَالٌ*.] = See also art. *عِيل*.

عَوَّلَ: see the next paragraph, in two places: and see also *عَوَّلَ*.

عَوِيلٌ *A wailing; i. e. a raising of the voice with weeping*; as also *عَوَّلٌ* and *عَوَّلَةٌ*: (S, O, K:) or *a weeping and crying out*: (Mgh:) and sometimes it signifies *a cry, or voice, from the chest, without weeping*: (O, TA:) and sometimes *عَوَّلَةٌ* signifies *the burning sensation of grief and of love, without a raising of the voice and without weeping*. (TA.) [See also *عَوَائِلٌ*.] = Also *Weak*: — and hence it is used as a name for *One of the ropes of a ship or boat*. (TA.)

عِيَالٌ, belonging to this art. and to art. *عِيل*; (K, mentioned in the S and O in the latter art.;) or its *ي* is substituted for *و*, for it is from *عَالٌ*, aor. *يَعُولُ*, in the first of the senses expl. above, and seems to be an inf. n. used in the sense of a pass. part. n.; (IB, TA;) [and if so, it may be used as a sing. (as it is in the Ksh and by Bq in xvi. 78 and in the S and Mgh &c. voce *كَلَّ* and in the O and K voce *حَمِيَّةٌ*) and also as a pl.; but in general] it signifies *A family, or house-*

hold; (Mgh;) [i. e.,] a man's *عِيَال* are the persons whom he feeds, nourishes, or sustains; (S, O, Mgh, K;) or the persons who dwell with him, and whose expenses are incumbent on him, as his young man, or slave, his wife, and his young child: (KT:) and *عِيَالٌ* signifies the same: (K:) or this latter (which is originally *عِيَالٌ*, TA) is sing. of *عِيَالٌ* (S, Mgh, O, Mgh) and of *عِيَالٌ*, (S, O,) like as *جَدٌ* is sing. of *جِيَادٌ* (S, Mgh, O, Mgh) and of *جِيَانٌ*; (S, O;) the last being a pl. pl., (K in art. *عِيل*.) [as also *عِيَالَاتٌ*, of which see an ex. voce *عَشْرَةٌ*;] but is sometimes used as a pl., for *عَشْرَةٌ*, accord. to an ex. in a trad., signifies *ten persons fed, nourished, or sustained, by a man*: (TA:) or the pl. [of *عِيَالٌ*] is *عَالَةٌ*, (Kr, K,) [like as *سَادَةٌ* is said to be pl. of *سَيِّدٌ*,] or, accord. to ISd, it is pl. of *عَائِلٌ*, [q. v. in art. *عِيل*, and in like manner *سَادَةٌ* is held by him to be pl. of *سَائِدٌ*, not of *سَيِّدٌ*,] for [he says that] a word of the measure *فَعِيلٌ* never forms a pl. [like *عَالَةٌ*, which is] of the measure *فَعْلَةٌ*; (TA;) and [*عِيَالٌ* is applied to women, for] one says *نِسْوَةٌ عِيَالٌ*. (K.) [*العِيَالُ* [as meaning + *The dependants for sustenance*] is also used, metaphorically, in relation to birds, and to predaceous and other beasts. (TA.) And *أَمْرُ الْعِيَالِ* is a name for + *The cooking-pot*. (T in art. *أَمْرٌ*.)

عَوَّالَةٌ *Want: and intrusion at feasts, uninvited*. (TA.)

عَوَّالٌ *A weeping*: an inf. n. [or rather a quasi-inf. n.] of *عَوَّلَ*: pl. *عَوَّالِيْنٌ*, and by poetic license *عَوَّالٍ*. (TA.) [See also *عَوِيلٌ*.]

عَائِلٌ [act. part. n. of *عَالٌ*]. — One says *أَمْرٌ عَائِلٌ* and *عَالٌ*, the latter being formed by transposition, meaning [An affair, or event,] *hard to be borne, severe, or distressing, and great, or formidable*. (TA.) — *عَائِلٌ* applied to a measure of capacity means *Exceeding others*. (IAṣr, TA in art. *عِيل*.)

عَيْلٌ: see *عِيَالٌ*, in two places.

أَعُوْلٌ *i. q. أَشَدُّ* [More, and most, hard to be borne, &c.]: and *أَعُوْلِي*, occurring in a verse of Abou-Dhu-eyb, signifies the same, being formed from *أَعُوْلٌ* by transposition. (TA.)

مُعَوِّلٌ [Fed, nourished, or sustained: &c. = And] *Overcome*: applied in this sense to patience: (K:) and to a man, in respect of his opinion, or judgment. (TA.)

مُعَوَّلٌ, followed by *عَلَيْهِ*, *Wailed for*: thus in the trad., *الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ*, (S, O,) or, as some relate it, *مُعَوَّلٌ*; i. e. *He (of the dead) who is wailed for will be punished*. (O.)

مُعَوِّلٌ: see 2: = and see also 4, last sentence.

مُعَوِّلٌ [A pickaxe, or stone-cutter's pick; (so in the present day;)] the iron implement, (K,) a