

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. مَعَاوِل. (S, O.) [See also صَاقُور.]

مَعِيلٌ 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 مُعَيْلٌ, like مُحَمَّدٌ [in measure]: (TA: [see also art. عِيل:]) or مُعَيْلٌ signifies one whose property is deficient, and whose family, or household, have overcome him. (TA in art. خَلَع.) = See also 4, last sentence.

مُعَوَّلٌ 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 مَعَوَّلٌ He has not, among the people, or party, any of whom aid is [to be] asked. (S, O.) [See also عَوَّل.] = 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 مَعُوَّلٌ.

مُعَيْلٌ: see مَعِيلٌ, in two places.

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

### عوم

1. عَامَرُ فِي الْمَاءِ, (Mgh, Mṣb,) aor. يَعْمُرُ, (Mṣb,) inf. n. عَوْمٌ, (S, Mṣb, K,) He swam in the water; syn. سَبَحَ: (Mgh:) العَوْمُ signifying السَّبَاحَةُ: (S, K:) or, accord. to the author of the "Iktitāf," 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 Bq, on the words كُلُّ فِي فَلَكٍ يَسْبَحُونَ [in the Kṣur xxi. 34], says that السَّبَاحَةُ 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 السَّيْفِينَةَ, (TA,) inf. n. as above, (S, K,) The ship coursed along. (S, K, TA.) — And عَامَتِ النُّجُومَ, inf. n. as above, † The stars coursed along. (TA.) — And عَامَتِ الْإِبِلَ, (TA,) inf. n. as above, (S, K,) † The camels marched along, or journeyed, (S, K, TA,) in the desert. (TA.) And يَعْجَنُ فِي لُجِّ السَّرَابِ † [They course along in the apparently-boundless expanse of the mirage]. (A, TA.)

2. عَوْمُ السَّيْفِينَةَ, inf. n. تَعْوِيرٌ, 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 تَعْوِيرٌ also signifies The putting, or placing, reaped corn in handfuls. (S, K.) = See also the next paragraph, in two places.

3. عَاوَمَةٌ, (Lh, K, TA,) inf. n. مَعَاوَمَةٌ 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 مَعَاوَمَةً; like as you say, مُشَاهَرَةً; (S, Mṣb;) the former from العَامَرُ, and the latter from الشَّهْرُ; &c. (Mṣb.) The مَعَاوَمَةُ 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 النَّخْلَةَ The palm-tree bore one year and did not bear another year; (S, K;) like سَابَتْ; (As, in K and TA, art. سَنَه;) as also † عَوَمَتِ: (K:) and عَوْمَرُ † الكَرْمُ, inf. n. تَعْوِيرٌ, The grape-vine bore much one year and little another. (TA. [See also مَعْوَمٌ; perhaps a mistranscription for مَعْوَمٌ.] — Also (i. e. عَاوَمَتِ النَّخْلَةَ The palm-tree completed a year [of growth]. (Z, TA.)

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

عَامٌ A year; syn. سَنَةٌ; (S, K;) or حَوْلٌ; [not سَنَةٌ; for] El-Jawāleekee 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 Bāri' 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. سَنَوٌ and سَنَى: 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 فَعْلٌ [i. e. عَوْمٌ]: (Mṣb:) it has no other pl. than this. (TA.) — One says, لَقَيْتُهُ 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 لَقَيْتُهُ 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. وَاوَل:) 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. اَوَّل:) and one says also, accord. to AZ and IAgar, لَقَيْتُهُ عَامَ الْأَوَّلِ; (TA in art. وَاوَل;) 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, لَقَيْتُهُ عَامَ أَوَّلٍ. (ISk, TA in the present art.) And [in like manner] one says, مَا رَأَيْتُهُ مُذْ عَامَ أَوَّلٍ, putting the last word in the nom. case as being an epithet, (S and K in art. وَاوَل,) as though he said مِنْ عَامِنَا أَوَّلٍ [i. e. I have not seen him since a year preceding this our year]; (S in that art.;) and مُذْ عَامَ أَوَّلٍ, putting the last word in the accus. case as an adv. n., (S and K\* in that art.,) as though he said مِنْ قَبْلِ عَامِنَا مُذْ عَامَ أَوَّلٍ [since a year before this our year]: (S in that art.;) and مُذْ عَامَ الْأَوَّلِ and مُذْ عَامًا أَوَّلٍ are also mentioned by different authors. (L in art. مِنْذ.) And [using the dim. form] one says, لَقَيْتُهُ ذَاتَ لَقَيْتُهُ ذَاتَ الزَّمِينِ, and لَقَيْتُهُ 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, لَقَيْتُهُ مِنْذُ سَنِيَّاتٍ: the fem. form is used because they mean by it مَرَّةً وَاحِدَةً. (Az, TA.) — One says also بَازِلٌ عَامِيَاً and نَاقَةٌ بَازِلٌ عَامَرٌ [A she-camel that has passed a year, and her year, after cutting her tush], (TA,) and بَازِلٌ عَامِيْنٌ that has passed two years after cutting the tush. (MF and TA in art. بَزَل.) = See also عَامَةٌ, in two places. = It is also said in the K that العَامَرُ signifies التَّهَارُ: but this is a mistake and a mistranscription: it is العِيَامَرُ; and its place is art. عِيمَر; as it is mentioned by Az, on the authority of El-Muārrij. (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 مَعْبَرٌ [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 عوم [app. عَوْمٌ, like نُووقٌ 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 رَاكِبٌ,) when it appears to thee in the [desert, or plain, called] صَحْرَاءُ, (K, TA,) as he is journeying: (TA:) or it is not