

أولى as a pl., and its var. أولاء; and أولئك, or أولئك; &c.: see ألى, in art. الى.

اوم

أوم for أوم: see art. امر.

اون

1. آن, aor. يؤون, inf. n. أون, He was, or became, at rest, or at ease; he rested in a journey.

(IAqr, T.) — أنت, aor. and inf. n. as above, I enjoyed a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, M, K.) — I was, or became, grave, staid, steady, sedate, or calm. (S, K.) — I was, or became, gentle; or I acted gently: (T, S, M, Mṣb, K.) and I acted, or proceeded, with moderation, without haste or hurry, in pace or journeying: (M:) I went gently, softly, or in a leisurely manner: (S, K.) أون [the inf. n.] is formed by substitution [of ا for ه] from هون.

(S.) You say, أنت بالشىء, and على الشىء, I was gentle, or I acted gently, with the thing; (M;) and فى الأمر, in the affair. (Mṣb.) And Act thou gently with thyself, or be thou gentle, in pace or journeying: and proceed thou with moderation, without haste or hurry: (T, S:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, أون على قدرك, meaning

أتشد على نحوك [app. Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for قدر and نحو are both syn. with مقدار]. (T, K.) And أتوا فى سيركم Proceed ye with moderation in your course or pace or journeying. (ISk, T.) And فى الأمر He paused, or was patient, in the affair. (M.) = أون also signifies The being weary, or fatigued; like أين. (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] — Also The putting oneself to trouble, or inconvenience, for the sake of what one may expend upon himself and his family. (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word مؤونة, [as being originally مأونة,] of the measure مفعلة but others say that it is of the measure فعولة, from مانت. (TA.) = أونك and أن أونك [and أينك] signify the same. (M.) [See art. اين.]

2: see 1, in two places.
5: see 1.

اون and its vars.: see art. اين. [Accord. to some, it belongs to the present art., in which it is mentioned in the Mṣb.]

أون: see 1 [of which it is the inf. n.]: and see also what next follows.

أوان (T, S, M, Mṣb, K.) and إوان (T, M, Mṣb, K.) the latter mentioned by Ks on the authority of Aboo-Jāmi', but the former is the usual mode of pronouncing it, (T,) and إوان, (M.) — Also the latter, [and app., accord. to

(M,) A time; a season: pl. آونة; (T, S, M, Mṣb, K;) but Sb says آونات; (M; [so in a copy of that work; app. آونات, as though pl. of آونة;]) and آينة is syn. with آونة. (AA, T, K.) You say, جاء أوان البرد [The time, or season, of cold came]. (T.) And فلان يصنع ذلك الأمر, (S, K,*) and آينة, (K, [in the CK آينة,]) آينة آينة Sometimes, leaving it undone sometimes. (S, K,*) And آينة آينة I came to him times after times. (AA, T.) And آونة آونة signifies Time after time. (TA, from a trad.) In the saying (of Aboo-Zubeyd, L),

طلبوا صلحنا ولات أوان

(M,) or إوان, (L,) [They sought our reconciliation with them, but it was not the time that reconciliation should be sought], accord. to Abu-l-'Abbās, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of إذ, because of the suppression of a proposition to which the word should be prefixed, as when you say, جئت أوان قام زيد, I came at the time that Zeyd stood. (M, L.) — [Hence, أوانتد At that time or season; then; like حينتد.]

إوان: see أون: = and see also إوان.

أئن [part. n. of 1:] A man enjoying a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, K.) — [Hence the saying,] ربيع أئن خير من غيب

أئن [An easy, or a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious, or quick, journey in which they are watered only on the first and third days]. (TA.) [The fem. is آئنة: the pl. of which is أوائن and آئنات.] You say, بيننا وبين مئة ثلاث ليال أوائن Between us and Mekkeh are three nights of easy, or gentle, journeying: (S, K,*) and عشر ليال آئنات ten nights of easy journeying. (S, M, K.)

إوان and إوان (T, S, M, Mṣb, K.) [each] a foreign word, [i. e. Persian,] (M,) A chamber, or an apartment, (T, Mṣb,) or a large صفة [i. e. porch, or roofed vestibule, or the like], (S, K,) similar to an أوج [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or built in the form of an أوج, (Mṣb,) not closed in the front, or face: (T, M, Mṣb:*) [and a palace; often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly إوان, which is Persian, is also applied to an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end, or to each end, of a room:] pl. of the former, أووين, (T, S, K,) because the sing. is originally إوان, (S,) and إوانات; and pl. of the latter, أون, (T, S, K.) Hence, إوان كبرى [The great porch, or the palace, of Kisrà, or Chosroes, who is called إوان الإوان]. (T, S, Mṣb.) — Also the latter, [and app., accord. to

the Mṣb, the former also,] Any prop, or support, of a thing: (T, Mṣb:) particularly, a pole of a tent of the kind called حباب. (T.) — The إوان of the لجام [is The headstall of the bridle; and] has for its pl. إوانات. (T, K.) مؤونة: see 1, and see art. مان.

اوه

1 and 2: see 5.

5. آوه (S, Mgh, Mṣb, K;) and آوه (S, Mgh, K,) inf. n. آوية (S, K;) and آوه, inf. n. آوه; (S, Mgh, K;) He said آه or آوه &c. [i. e. Ah! or alas!]; (S, Mgh, K;) he moaned; or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. توجع. (Mṣb.)

آوه (Az, S, Mṣb, K, &c.) as also آه (IAmb, K,) and آها, and آهه (TA,) and آوه (S, Mṣb, K,) and آوه (ISd, K,) and آوه (K,) and آوه (S,) or آوه (K,) and آوه (Hr, Mgh, Mṣb, K,) so in some copies of the S, but in a copy in the author's handwriting آوه, there said to be with medd, and with tesheed and fet-h to the و, and with the ه quiescent, (TA,) [or,] accord. to Aboo-Tālib, آوه, with medd, thus pronounced by the vulgar, is wrong, (T in art. او,) and آوه, and آوه, [in both of which, and in some other forms which follow, it is doubtful whether the ه be quiescent or movent, and if movent, with what vowel,] (TA,) and آوه (K, TA,) or آوه, but said by ISd to be with medd, and mentioned by AHāt as heard from the Arabs, (TA,) and آوه, (K, TA,) or آوه, (CK,) or آوه, and آوه, (S, [in one copy of which the ه is marked as quiescent,]) and آوه, (K, TA,) with medd, (TA,) or آوه, (CK,) and آوه, (S, Mṣb, K,) and آوه, and آوه, (K, TA,) and آوه, and آوه, (TA,) [Ah! or alas!] a word imitative of the voice, cry, or exclamation, of the متأهه; (Az and TA in explanation of آه;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Mṣb, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after آوه or آوه:) sometimes, also, a man says آه from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] آها is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzeh is originally و; but IAth says, آها is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as وآها is used in relation to good: (TA in art. اه:) and آوه and آوه and آوه are cries uttered to horses, to make them return. (ISh and TA in art. اوى. See 2 in that art. in the present work.) You say, آه من كذا [Ah, or alas, on account of, or for, such a thing!]; (S, Mṣb;) and in like manner, آوه, followed by من, and by ل, (S, TA,) and by على. (TA.) [See also او in art. او.]

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