

[It is said in the §, app. with reference to **دَهَاءٌ**, that the dual is **دَهَيَاوَانٍ**: but this is the regular dual of **دَهِيَاءٌ**; like **حَمْرَاوَانٍ**, dual of **حَمْرَاءٌ**.]

دَهِيٌّ: see what next follows, in three places.

دَاهٍ and **دَهٍ** (JK, K) and **دَهِيٌّ**, part. ns. of **دَهَى** and **دَهَى** and **دَهَوٌ** [respectively]: (JK,) and **دَاهِيَّةٌ**, applied to a man, *Cunning*; i. e. *possessing intelligence, or sagacity; or intelligence mixed with craft and forecast: and excellent in judgment*: (S, K:) i. q. **مُنْتَكِرٌ** [as syn. with **تَنْكِرٌ**]: (TA, and JK in explanation of **دَاهِيَّةٌ**;) *knowing, or shilful, in affairs*: (TA:) or **دَهِيٌّ** signifies [simply] *intelligent*: (AA, K:) and **دَاهِيَّةٌ** is [an intensive epithet, signifying *very cunning*; i. e. *possessing much intelligence, &c.*]; from **دَهَاءٌ** explained above: or [it means *one who is as though he were calamity, or misfortune, personified*]; from **الدَاهِيَّةِ** in the sense commonly known [which see below]: (TA in art. **احد**:) the pl. (of **دَاهٍ**, JK, TA) is **دَهَاءَةٌ**, and (of **دَهٍ**, JK, TA) **دَهَوْنٌ** (JK, K, TA,) and of **دَهِيٌّ** (JK, M, TA) and **دَهَوَاءٌ**, in the K, erroneously, **أَدَهِيَّةٌ** and **دَهَوَاءٌ**. (TA.) — [Hence,] **الدَاهِي** *The lion*. (K.)

دَاهِيَّةٌ *A calamity, a misfortune, an evil accident*; (JK, Mṣb;) *a great, formidable, grievous, or distressing, thing or event or accident or action*; (S, K;) and **دَهِيَّةٌ** signifies the same: (JK, TA:*) [the dim. of the former, **دَوِيَّةٌ**, generally means *a great calamity &c.*; being an instance of what is termed **تَصْغِيرُ تَعْظِيمٍ**]: the pl. of **دَاهِيَّةٌ** is **دَوَاهٍ**: (Mṣb, TA:) and **دَوَاهِي الدَّهْرِ** means *the great, formidable, grievous, or distressing, events of fortune that befall men*. (S, TA.) = See also **دَاهٍ**, in two places.

دَوِيَّةٌ: see the next preceding paragraph.

أَدَهِيٌّ [More, and most, cunning, &c. Hence,] **أَدَهِيٌّ مِنْ قَيْسِ بْنِ زُهَيْرٍ** [More intelligent, or sagacious, than *Keys the son of Zuheyr*]: a prov. (Meyd.)

مَدَهْوٌ and **مَدَهِيٌّ** pass. part. ns.; (JK, TA;) *Treated with cunning, &c.* (TA in explanation of the former.)

دو

2. **دَوَى** *He took his way in the دَوَى* [q. v.]. (M, K.) And **دَوَى فِي الْأَرْضِ** *He went away into the country, or in the land*. (T.) Ru-beh uses the phrase **دَوَى بِهَا** as signifying *He passed by them*; meaning, by them, a male [wild] ass and his she-asses. (T.) And it is said of the **دَوِيَّةِ** that it is thus called **بِمَنْ صَارَ فِيهَا**, i. e. *Because it makes away with those who are in it*. (T.) = See also art. **دَوَى**.

دَوَى and **دَوِيَّةٌ** (T, S, M, K, the latter [erro-

neously] written in the CK **دَوِيَّةٌ**) *A desert, or waterless desert*; syn. **مَفَازَةٌ**, (S, M,) or **فَلَاةٌ**; (K;) as also **دَوِيٌّ** (S) and **دَاوِيَّةٌ**, (S, M, K,) in which the first و, which is quiescent, [in **دَوِيَّةٌ**, for **دَوُوِيَّةٌ**,] is changed into ا because of the fet-ḥah before it, though this instance is not to be copied as a model, (S,) and **دَاوِيَّةٌ**: (M, K:) or **دَوَى** signifies *a wide فَلَاةٌ*: (M:) or *a level land*; likened by Dhu-r-Rummeḥ to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and **دَوِيَّةٌ**, *a land of which the extremities are far apart, level, and spacious*; said to be so called because of the sound termed **دَوِيٌّ** that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. **دَوَى**) belong to one and the same art.]; or because it makes away with those who are in it; [see 2, above;] and **دَاوِيَّةٌ** and **دَوِيَّةٌ** signify the same: (T:) it is also said that **دَوَى** is [in origin] a Pers. word; as though he who traversed the **دَوَى** said to his companion **دَوِدُو**, meaning "Hasten: Hasten:" (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Başrah to Mekkeh, was named **الدَّوَى** for this reason, from the Persians' hastening one another while crossing it by saying **دَوَى**. (T.) — [Hence,] **بَنَاتُ الدَّوَى** + *The wild asses*. (T in art. **بنى**.)

دَوَى [a rel. n. from **دَوَى**]; *One inhabiting a دَوَى*. (S.) [Hence the saying,] **مَا بِنَا دَوِيٌّ** (S, K, TA, [in the CK, erroneously, **دَوِيٌّ**],) and **دَوِيٌّ** (Sgh, K, TA, [in the CK, erroneously, **دَوِيٌّ**],) and **دَوَوِيٌّ**, as in the M, or **دَوَوِيٌّ**, as in the K, (TA,) i. e. [There is not in it (meaning **بِالدَّوَى** in the house)] *any one (S, M, K) of those who inhabit the دَوَى*: like as one says **مَا بِنَا طَوِيٌّ**, and **دَوِيٌّ**. (S.) — See **دَوَى**, with which it is also syn. (S.)

دَوَوِيٌّ and **دَوَوِيٌّ** or **دَوَوِيٌّ**: see the next preceding paragraph.

دَوِيَّةٌ: see **دَوَى**, in two places.

دَاوِيَّةٌ and **دَوِيَّةٌ**: see **دَوَى**, in four places.

دَوْدَاةٌ: see art. **دود**.

دوا

1. **دَاةٌ**, (AZ, T, S, M, Mṣb, K, [mentioned in the T in art. **دَوَى**],) second pers. **دَاَتٌ**, (S, K,) aor. **يَدَاةٌ**, inf. n. **دَاةٌ** (S, M, Mṣb, K) and **دَاَوَةٌ**; (Lth, T, K;) and **دَاَوَةٌ** (AZ, T, S, M, K) and **دَاَوَةٌ** (M, K,) this last from IAqr, (M,) or from AZ, (TA,) *He, (a man, S, M, Mṣb, K,) and it, (a limb, or member, Mṣb,) was, or became, diseased, disordered, or distempered; he was, or became, sick, or ill*; (AZ, T, S, M, Mṣb, K;) *he was, or became, attacked by a disease, or disorder, &c., in his*

inside: (T, TA:) and **يَدَوَى**, inf. n. **أَدَاةٌ** + **جَوْفُهُ** [his belly, or chest, was, or became, diseased, &c.]. (TA.)

4. **أَدَاةٌ** and **أَدَوًا**: see above, in two places. — You say also to a man when you suspect him, **أَدَاَتٌ**, inf. n. **إِدَاةٌ**; and **أَدَوَاتٌ**, inf. n. **إِدَوَاتٌ**; [i. e. + *Thou hast done a thing that has made thee an object of suspicion; or thou hast become an object of suspicion*.] (T, S, M, K.) = **أَدَاةٌ** *He [or it] affected him with a disease, or disorder, &c.*; (S, K;) [or *caused him to be diseased, &c.*]; thus the verb is trans. as well as intrans. (S.) — And **أَدَوَاهُ** + *He suspected him; thought evil of him*; as also **أَدَوَاهُ** [without ء]. (AZ, TA in art. **دَوَى**.)

دَاةٌ *A disease, disorder, distemper, sickness, illness, or malady*; syn. **مَرَضٌ**, (Lth, T, S, M, Mṣb, K,) or **عَلَّةٌ**; (Mgh;) *external or internal*: (Lth, T:) [it is both *physical and moral*]; signifying also *a vice, defect, fault, or blemish; external or internal*: so that one says, **دَاةُ الشَّحِّ أَشَدُّ الْأَدَوَاءِ**, [The vice of avarice is the most grievous of vices]: (Lth, T, TA:) for the pl. is **أَدَوَاءٌ**, (S, M, Mṣb, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, **أَيُّ دَاةٍ أَدَوًا**, (Mgh,) or **أَدَوِيٌّ**, but IAth says that the correct word is **أَدَوًا**, (TA,) i. e. [What vice is] *more grievous, (Mgh,) or worse, (TA,) [than niggardliness?]* occurring in a trad.: and the saying of a woman, **كُلُّ دَاةٍ لَهُ دَاةٌ**, meaning *Every vice that is in men is in him*: (Lth, T, TA:) and **مَيِّتُ الدَّاءِ** *One whose evilness is dead*, (K and TA in art. **بئله**,) so that he is not cognizant of it; (TA in that art.;) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) **دَاةُ الْفِيلِ**: see art. **الدَّزْبِ**. **دَاةُ التَّلْعَبِ**: see art. **تعلب**. **دَاةُ الذُّبِّ** [The disease of the wolf] means + *hunger*. (Th, M, K. [See also art. **ذاب**].) **دَاةُ الْأَسَدِ** [The disease of the lion] means **الْحَمِي** [app. **الْحَمِي**, i. e. + *fever*]. (AM, TA.) **دَاةُ الظَّبْيِ**, (S, TA,) or **دَاةُ ظَبِيٍّ**, (M, TA,) [The disease of the gazelle, or of a gazelle,] accord. to AA, (M, TA,) means + *health, or soundness, and briskness, or sprightliness*; (TA;) or *no disease*; like as [it is said that] there is no disease in the gazelle: (S, M:) or, accord. to El-Umawee, **بِنَا دَاةً ظَبِيٍّ** means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.) **دَاةُ الْمَلُوكِ** [The disease of kings] means + *the enjoyment of plenty and pleasure and softness or delicacy*. (TA.) **دَاةُ الْكِرَامِ** [The disease of the generous], + *debt and poverty*. (TA.) **دَاةُ الصَّرَائِرِ** [The disease of fellow-wives], + *constant evil*. (TA.) **دَاةُ الْبَطْنِ** [The disease of the belly], + *trial, or dissension, or the like, (الْفِتْنَةُ), in which one cannot find the right way to act*. (TA.) = **دَاةٌ** as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or **دَاَوٌ**, (S, and so in other copies of the K,) applied to a man, *Diseased,*