

or a place of sands: (JK:) or a place all sand: (TA:) [or a desert of reddish sand. Hence,] with the article ال, A certain place [or desert tract] belonging to Temeem, in Nejd, (S, K, TA,) extending to the distance of three days' journey, in which is no water; (TA;) as also الدُهْنِي; (S, K;) this latter occurring in poetry. (TA.) [The same appellation is also applied to The great desert of which the central part lies towards the S. E. of Nejd.] — Also A certain red herb, (K,) having broad leaves, used for tanning. (TA.)

[دهنية An oily quality.]

دهان A red hide. (S, K. [See also دهين.]) Hence, in the Kur [lv. 37], فَكَانَتْ وَرْدَةً كَالدَّهَانِ, i. e. And shall become red, (S,) or of a rose-colour, (Zj, L in art. ورد.) or of a red colour inclining to yellow, (L in that art.) like the red hide: (S, Bd, Jel:) or like the hide that is of a pure red colour: (TA:) or like that [oil] with which one anoints; see دهن: or it is pl. of دهن: (Bd:) [thus] it means, accord. to Aboo-Is-hak [Zj], and shall become [red, &c., and] of various colours, by reason of the very great terror, like diverse oils: or, accord. to Er-Raghib, like the dregs of oil, or of olive-oil; for this is another signification of الدهان. (TA.) — Also A slippery place. (JK, K.) And A smooth road: or long and smooth. (TA.)

دهون [Anointed with oil, &c.; i. q. دهنون] and مدهونة. You say لحيته دهن (K) and دهينة (TA) and دهن (K,) [the last, properly, a possessive epithet,] meaning مدهونة [i. e. A beard anointed with oil, &c.]. (K, TA.) — And A hide intensely red. (JK. [See also دهان.]) — Also, applied to a she-camel, (JK, S, K,) † Having little milk: (S, K:) or having very little milk; (JK;) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK:) accord. to Er-Raghib, having the meaning of an act. part. n., i. e. that yields as much as that with which one may anoint himself: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دهن. (TA.) — And, applied to a stallion, † That does not impregnate at all: as though because of the paucity of his seminal fluid. (TA.) — And Weak; applied to a man, and to a thing: one says, اتيت بأمر دهن [Thou didst, or saidst, or thou hast done, or said, a weak thing]: and Ibn-Hiraweh says,

* لِيَنْتَزِعُوا ثَرَاتَ بَنِي تَمِيمٍ *
* لَقَدْ ظَنُّوا بِنَا ظَنًّا دِهِينًا *

[In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining]. (TA.)

دهان A seller of oil: (MA, TA:) and a maker of oil. (MA.) [In the present day, it is applied to A painter of houses &c.]

دهان: see دهين.

Bk. I.

مدهن A camel affected with the vertigo termed دهن. (JK.)

مدهن, with damm, (S, Mṣb, K, &c.) only, (S,) to the م and ه, (Mṣb, TA,) extr. [in form], (Fr, TA,) for by rule it should be مدهن, (Mṣb,) or it was مدهن originally, (Lth, TA,) The utensil (آلة) for دهن [or oil, &c.]; (K, TA;) i. e. (TA) the thing [or pot or vase] in which دهن is put; (T, Mṣb, TA;) a flask, or phial, (قارورة) for دهن: (S, K:) [and مدهن, occurring in this art. and in art. وقب in the TA, signifies the same:] pl. مداهن. (S.) — And † A place, (M, K, TA,) or a small hollow or cavity, in a mountain, (S, TA,) in which water remains and collects, or collects and stagnates: (S, M, K, TA:) or any place excavated by a torrent: (K:) or water exuding in stone. (TA.)

أقْبِهَذَا [act. part. n. of 4, q. v.] — الحديث أنتم مدهنون, in the Kur [lvi. 80], means Do ye then reject this announcement? or disbelieve &c.? (TA:) or hold in light, or little, or mean, estimation, (Bd, Jel,) and reject, &c.? (Jel.)

مدهنة A place where oil is made; an oil-mill. (MA.)

مدهن: see مدهنة.

قوم مدهنون † A people, or company of men, upon whom are [visible] the traces of ease and plenty, welfare, or well-being. (S, K, TA.)

أرض مدهونة: see دهين. — [Hence,] أرض مدهونة † Land moistened slightly, or a little, by rain: (S, TA:) or having its surface moistened by rain. (TA.)

مدهان: see دهن.

دهى and دهو

1. دهي, aor. يدهي, (JK, K,) inf. n. دهي and دهاة; (K;) and دهي, aor. as above, inf. n. دهي; (JK;) and دها, (JK, TA,) aor. يدهو, (JK,) or يدها [or يدهي], (TA,) inf. n. دهاة; (JK, TA) and دهاة; (JK;) and دهو, aor. يدهو, (JK,) [inf. n. app. دهاة;] He possessed cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA;) he was, or became, such as is termed داه and دهي and ده. (JK.) [See دها, below.] — دهوته, (JK, TA,) inf. n. دهو; (TA;) and دهيته, (JK,) third pers. دهاة, inf. n. دهي; (TA;) I treated him with cunning, &c. (JK, TA) in explanation of the former. [Both signify also I outwitted, deceived, deluded, beguiled, or circumvented, him.] And دهيته means I was turned, or kept, from a thing, or an affair, by deceit, or guile. (JK, TA.) — Also دهاة, inf. n. دهي, — He attributed, or imputed, to him cunning, &c.; expl. by نسيبه إلى الدهاة [an inverted phrase]: or he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him,

or detracted from his reputation: or he smote him with a داهية, i. e. great, formidable, grievous, or distressing, thing or event or accident or action: and دهاة signifies the same: (K:) thus in the K, with teshdeed: but in the M and Tekmileh it is said that دهيته and دهوته signify I attributed, or imputed, to him cunning (الدهاة); without mention of تدهيته [inf. n. of دهي]. (TA.) — You say also الأمر يدهي, aor. دهاة الأمر, The thing, or event, befell him: (Mṣb:) and دهاة داهية [a calamity befell him]. (S.) And دهاك ما دهاك What befell, or hath befallen, thee? (S.)

2: see above.

3. داهاه, (inf. n. مداهاة, M in art. ارب, and K in art. ورب, &c.) He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him; syn. آربه, (S in art. ارب,) and وآربه, (K in art. ورب,) and ناكراه. (TA in art. نكر.) — And داهى بداهية, inf. n. as above, He smote people with a calamity. (TA.)

4. اداهه He found him to be such as is termed داه [i. e. cunning, &c.], (IDrd, TA,) or داهية [which signifies the same in an intensive sense]. (JK.) — [دهى preceded by ما is also used as a verb of wonder.] A poet says,

* أبا خالد ما كان أدهى مصيبة *
* أصابت معددا يوم أصبحت ثاويبا *

Aboo-Khalid, how great was the calamity that befell Ma'add on the day when thou diedst [or wast slain]! (Ḥam p. 440.)

5. تدهي [He acted cunningly;] he did as do the دهاة [or cunning, &c., pl. of داه]. (ISd, K.)

6. تدهى [He affected, or pretended, to possess دهاة; i. e., to be cunning, &c.]. (IAar, K in art. خزر: see 1 and 2 in that art.)

ده: see داه, in two places. — إلا ديه فلا ديه: see art. ده.

دهاة: see دهو.

دهي: see دهاة. — Also A large [bucket such as is called] غرب. (AA, TA.)

دهوآة: see the next paragraph.

دهيآة: see داهية. — It is also used as a corroborative: (ISk, S:) you say داهية دهيآة (ISk, JK, S, Mṣb) and دهوآة (ISk, JK, S, Mṣb, K) and دهوآة (JK, K,) meaning A severe, grievous, or distressing, calamity or misfortune: (JK:) or a very severe or grievous or distressing [calamity]. (K.)

دهوآة: see what next precedes.

دهاة (in which the ه is converted from دى, not from و, S) and دهي (JK, S, K) and دهو (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (TA in art. احد;) i. q. آرب, (K,) and نكر, (S, K:) and excellence of judgment. (S, K.)