

[It is said in the §, app. with reference to دَهَاءٌ, that the dual is دَهَيَاوَانٌ: but this is the regular dual of دَهِيَّةٌ; like حَمْرَاوَانٌ, dual of حَمْرَاءَةٌ.]

دَهِيٌّ: see what next follows, in three places.

دَاهٍ and دَهٍ (JK, K) and دَهِيٌّ, part. ns. of دَهِيٌّ and دَهِيٌّ [respectively], (JK,) and دَهِيٌّ, applied to a man, *Cunning*; i. e. *possessing intelligence, or sagacity; or intelligence mixed with craft and forecast: and excellent in judgment*: (§, K:) i. q. مَنَكْرٌ [as syn. with نَكْرٌ]: (TA, and JK in explanation of دَاهِيَّةٌ:) *knowing, or shifful, 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. اِحَدٌ:) the pl. (of دَاهٍ, JK, TA) is دَهَائَةٌ, and (of دَهٍ, JK, TA) دَهَوْنٌ, (JK, K, TA,) and of دَهِيٌّ (JK, M, TA) and دَهَوَاءٌ, in the K, erroneously, اَدَهِيَّةٌ and دَهَوَاءٌ. (TA.) — [Hence,] الدَاهِيُّ *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*; (§, K;) and دَهِيَّةٌ signifies the same: (JK, TA:*) [the dim. of the former, دَهَوِيَّةٌ, generally means *a great calamity &c.*; being an instance of what is termed تَصْغِيرٌ تَعْظِيمٌ:] the pl. of دَاهِيَّةٌ is دَوَاهٍ: (Mṣb, TA:) and دَوَاهِي الدَّهْرِ means *the great, formidable, grievous, or distressing, events of fortune that befall men*. (§, TA.) = See also دَاهٍ, in two places.

دَوِيَّةٌ: see the next preceding paragraph.

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

مَدَهِيٌّ 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 دَوِيَّةُ that it is thus called صَارَ فِيهَا بِمَنْ دَوَى, 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. مَغَازَةٌ, (§, M,) or فَلَاةٌ; (K;) as also دَوَى (§) and دَاوِيَّةٌ (§, M, K,) in which the first و, which is quiescent, [in دَوِيَّةٌ, for دَوَوِيَّةٌ,] is changed into ا because of the fet-hah before it, though this instance is not to be copied as a model, (§,) and دَاوِيَّةٌ: (M, K:) or دَوَى signifies *a wide فَلَاةٌ: (M:) or a level land*; likened by Dhu-r-Rummeh 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 دَوَى 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 دَوَوَى, 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-Baṣrah to Mekkeh, was named الدَوَى for this reason, from the Persians' hastening one another while crossing it by saying دَوَوَى. (T.) — [Hence,] بَنَاتُ الدَوَى + *The wild asses*. (T in art. بَنَى.)

دَوَى [a rel. n. from دَوَى]; *One inhabiting a دَوَى*. (§.) [Hence the saying,] مَا بِهَا دَوَى, (§, K, TA, [in the CK, erroneously, دَوَوَى,]) and دَوَوَى, (§gh, K, TA, [in the CK, erroneously, دَوَوَى,]) and دَوَوَى, as in the M, or دَوَوَى, as in the K, (TA,) i. e. [There is not in it (meaning بِالِدَارِ in the house)] *any one* (§, M, K) *of those who inhabit the دَوَى*: like as one says مَا بِهَا طَوْرِيٌّ, and دَوَوَى. (§.) — See دَوَى, with which it is also syn. (§.)

دَوَوَى and دَوَوَى or دَوَوَى: see the next preceding paragraph.

دَوِيَّةٌ: see دَوَى, in two places.

دَاوِيَّةٌ and دَوِيَّةٌ: see دَوَى, in four places.

دَوَدَاةٌ: see art. دَوَدٌ.

دوا

1. دَاةٌ, (AZ, T, S, M, Mṣb, K, [mentioned in the T in art. دَوَى,]) second pers. دَاَتٌ, (§, K,) aor. دَاَتٌ, inf. n. دَاَةٌ (§, M, Mṣb, K) and دَوَاةٌ; (Lth, T, K;) and دَاَةٌ (AZ, T, S, M, K) and دَاَةٌ (M, K,) this last from IAḡr, (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 دَوَى, aor. يَدْوَى, inf. n. اَدَاَةٌ, signifies the same: (Mṣb:) and جَوْفُهُ + *his belly, or chest, was, or became, diseased, &c.*]. (TA.)

4. اَدَاَةٌ and اَدَوَاةٌ: see above, in two places. — You say also to a man when you suspect him, اَدَاَتٌ, inf. n. اَدَاَةٌ; and اَدَوَاتٌ, inf. n. اَدَوَاتٌ; [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.) = اَدَاَةٌ *He* [or *it*] *affected him with a disease, or disorder, &c.*; (§, K;) [or *caused him to be diseased, &c.*]; thus the verb is trans. as well as intrans. (§.) — And اَدَوَاةٌ + *He suspected him; thought evil of him*; as also اَدَوَاةٌ [without ء]. (AZ, TA in art. دَوَى.)

دَاَةٌ *A disease, disorder, distemper, sickness, illness, or malady*; syn. مَرَضٌ, (Lth, T, S, M, Mṣb, K,) or عِلَّةٌ; (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, دَاَةٌ الشَّحِّ أَشَدُّ الدَّوَاءِ, [The vice of avarice is the most grievous of vices]: (Lth, T, TA:) for the pl. is اَدَوَاةٌ, (§, M, Mṣb, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, اَدَاَةٌ اَدَوَاةٌ, (Mgh,) or اَدَوَى, but I Ath says that the correct word is اَدَوَاةٌ, (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 دَاَةٌ لَهُ دَاَةٌ, meaning *Every vice that is in men is in him*: (Lth, T, TA:) and اَدَاَةٌ مَيَّتٌ الدَّاءِ *One whose evilness is dead*, (K and TA in art. مَيَّةٌ,) *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.) دَاَةٌ الْفَيْلِ: see art. الذَّنْبُ. دَاَةٌ التَّلْعَبِ: see art. تَلْعَبٌ.

[The disease of the wolf] means + *hunger*. (Th, M, K. [See also art. ذَابُ]) دَاَةٌ الْأَسَدِ [The disease of the lion] means الحُمَّى [app. الحمى, i. e. + *fever*]. (AM, TA.) دَاَةٌ الظَّبْيِ (§, TA,) or دَاَةٌ ظَبْيٍ, (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: (§, M:) or, accord. to El-Umawee, دَاَةٌ ظَبْيٍ means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.)

دَاَةٌ الْمُلُوكِ [The disease of kings] means + *the enjoyment of plenty and pleasure and softness or delicacy*. (TA.) دَاَةٌ الْكِرَامِ [The disease of the generous], + *debt and poverty*. (TA.) دَاَةٌ الصَّرَائِرِ [The disease of fellow-wives], + *constant evil*. (TA.) دَاَةٌ الْبَطْنِ [The disease of the belly], + *trial, or dissension, or the like, (الْفِتْنَةُ,) in which one cannot find the right way to act*. (TA.) = دَاَةٌ as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or دَاَةٌ, (§, and so in other copies of the K,) applied to a man, *Diseased,*