

[It is said in the S, app. with reference to دَهَاءُ, that the dual is دَهَيَاوَان; but this is the regular dual of دَهِيَاءُ; like حَمْرَاوَان, dual of حَمْرَاءُ.]

دَهِي: see what next follows, in three places.

دَاه and دَه (JK, K) and دَهِي, part. ns. of دَهِي and دَهِي and دَهَو [respectively]. (JK,) and دَاهِيَة, 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. مُنْكَر [as syn. with نَكِر]: (TA, and JK in explanation of دَاهِيَة:) *knowing, or skilful, in affairs*: (TA:) or دَهِي signifies [simply] *intelligent*: (AA, K:) and دَاهِيَة is [an intensive epithet, signifying *very cunning*; i. e. *possessing much intelligence, &c.*] from دَهَاءُ explained above: or [it means *one who is as though he were calamity, or misfortune, personified*]; from الدَاهِيَة in the sense commonly known [which see below]: (TA in art. اَاحِد:) the pl. (of دَاه, JK, TA) is دَهَاءُ, and (of دَه, JK, TA) أَدْهِيَاءُ, دَهِي, (JK, K, TA,) and of دَهِي, أَدْهِيَاءُ, (JK, M, TA) and دَهَوَاءُ, in the K, erroneously, أَدْهِيَاءُ and دَهَوَاءُ. (TA.) — [Hence,] الدَاهِي The lion. (K.)

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

دَوْنِيَة: see the next preceding paragraph.

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

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

دو

2. دَوِي He took his way in the دَوِي [q. v.]. (M, K.) And دَوِي فِي الْأَرْضِ He went away into the country, or in the land. (T.) Ru-beh uses the phrase دَوِي 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 دَوِيَة that it is thus called صَارَ فِيهَا بِمَنْ لَاتَهَا نَدَوِي بِمَنْ صَارَ فِيهَا, i. e. Because it makes away with those who are in it. (T.) = See also art. دَوِي.

دَوِي and دَوِيَة (T, S, M, K, the latter [erro-

neously] written in the CK دَوِيَة) A desert, or waterless desert; syn. مَفَازَة, (S, M,) or فَلَاة; (K;) as also دَوِي (S) and دَاوِيَة, (S, M, K,) in which the first و, which is quiescent, [in دَوِيَة, for دَوَوِيَة,] is changed into ا because of the fet-hah before it, though this instance is not to be copied as a model, (S,) and دَاوِيَة: (M, K:) or دَوِي signifies a wide فَلَاة: (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 دَوِيَة, a land of which the extremities are far apart, level, and spacious; said to be so called because of the sound termed دَوِي that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دَوِي) belong to one and the same art.]; or because it makes away with those who are in it; [see 2, above;] and دَاوِيَة and دَوِيَة signify the same: (T:) it is also said that دَوِي is [in origin] a Pers. word; as though he who traversed the دَوِي said to his companion دَوَوِي, 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-Bagrah to Mekkeh, was named الدَوِي for this reason, from the Persians' hastening one another while crossing it by saying دَوَوِي. (T.) — [Hence,] بَنَاتُ الدَوِي + The wild asses. (T in art. بَنِي.)

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

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

دَوِي: see دَوِي, in two places.

دَاوِيَة and دَوِيَة: see دَوِي, in four places.

دَوَد: see art. دَوَد.

دوا

1. دَا, (AZ, T, S, M, Mghb, K, [mentioned in the T in art. دَوِي,]) second pers. دَا, (S, K,) aor. دَا, inf. n. دَا (S, M, Mghb, K) and دَوِي; (Lth, T, K;) and دَا, (AZ, T, S, M, K) and دَا, (M, K,) this last from IAg, (M,) or from AZ, (TA,) He, (a man, S, M, Mghb, K,) and it, (a limb, or member, Mghb,) was, or became, diseased, disordered, or distempered; he was, or became, sick, or ill; (AZ, T, S, M, Mghb, K;) he was, or became, attached by a disease, or disorder, &c., in his

inside: (T, TA:) and دَوِي, aor. دَوِي, inf. n. دَا, signifies the same: (Mghb:) and دَوِيَة [his belly, or chest, was, or became, diseased, &c.]. (TA.)

4. دَا and دَوَا: see above, in two places. — You say also to a man when you suspect him, دَا, inf. n. دَا; and دَوَات, inf. n. دَوَات; [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.) = دَا, 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 دَوَا + He suspected him; thought evil of him; as also دَوَا [without ء]. (AZ, TA in art. دَوِي.)

دَا A disease, disorder, distemper, sickness, illness, or malady; syn. مَرَض, (Lth, T, S, M, Mghb, K,) or عِلَّة; (Mghb;) 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, دَا الشَّحُّ أَشَدُّ الدَّوَا, [The vice of avarice is the most grievous of vices]: (Lth, T, TA:) for the pl. is دَوَا, (S, M, Mghb, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, دَا, but IATH says that the correct word is دَوَا, (TA,) i. e. [What vice is] more grievous, (Mghb,) or worse, (TA,) [than niggardliness?] occurring in a trad.: and the saying of a woman, كُلُّ دَا لَه دَا, meaning Every vice that is in men is in him: (Lth, T, TA:) and دَا, مَيِّتُ الدَّاءِ One whose evilness is dead, (K and TA in art. بَلَه,) 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.) دَا الْعِيْلُ: see art. دَا الْعِيْلُ. دَا الثَّلْبُ: see art. ثَلْب. دَا الثَّلْبُ [The disease of the wolf] means + hunger. (Th, M, K. [See also art. دَاب.]) دَا الْأَسَدِ [The disease of the lion] means الحمى [app. fever], i. e. + fever. (AM, TA.) دَا الظَّبِّي [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, بَنَا دَا ظَبِي means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.) دَا الْمُلُوكِ [The disease of kings] means + the enjoyment of plenty and pleasure and softness or delicacy. (TA.) دَا الْكَرَامِ [The disease of the generous], + debt and poverty. (TA.) دَا الصَّرَائِرِ [The disease of fellow-wives], + constant evil. (TA.) دَا الْبَطْنِ [The disease of the belly], + trial, or dissension, or the like, (الْفِتْنَة,) in which one cannot find the right way to act. (TA.) = دَا as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or دَا; (S, and so in other copies of the K,) applied to a man, Diseased,