

دِيَوَانِي *Of, or belonging to, a ديوان*. (TA.)

دِيَوَانِ dim. of دِيَوَان, q. v. (M, *Mṣb.)

ذَلِكَ أَقْلٌ أَدُونٌ is used by IJ in the phrase *ذَلِكَ أَقْلٌ الْأَمْرَيْنِ وَأَدُونَهُمَا* [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them]: but [ISd says that] this is strange, because [he held that], like *أَحْنَكُ*, it has no verb belonging to it. (M.)

دوى

1. دَوَى, (S, M, Mṣb, K,) aor. يَدْوَى, (Mṣb,) inf. n. دَوَى, *He was, or became, diseased, disordered, distempered, sick, or ill*: (S, M, Mṣb, K:) and *he was, or became, affected with consumption, or ulceration of the lungs*. (M.) — [Hence,] *دَوَى صَدْرُهُ* + *His bosom was, or became, affected with rancour, malevolence, malice, or spite*. (S.)

2. دَوَى, (T, S, M, K,) inf. n. تَدْوِيَةٌ, (T, S, K,) *He, or it, made a sound; or what is termed دَوَى*; (T, M;) [i. e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder; or the distant sound of rain and of thunder;] accord. to some, particularly said of thunder [as meaning *it made a rumbling sound*]; (M;) or *it (a cloud) thundered*: (KL:) and *he (a stallion-camel) brayed so as to make a [rumbling] sound such as is termed دَوَى to be heard*. (T, S, K.) — [Also,] said of a bird, *It circled in the air without moving its wings*: (Mṣb:) or, accord. to Aḡ, one says of a dog, *دَوَى فِي الْأَرْضِ* [he went round upon the ground]; like as one says of a bird, *دَوَى فِي السَّمَاءِ*, meaning “it circled in its flight, rising:” he says that *التَّدْوِيرُ* is not upon the ground, nor *التَّدْوِيَةُ* in the sky; and he finds fault with the first of the verses of *Dhu-r-Rummeh* cited in the second paragraph of art. *دوم*: but some say that the two verbs are dial. vars., both meaning *he went round about*. (S. [See also *دوم*, in two places.]) — See also 2 in art. *دو*. — Also, (T, S, M, K,) inf. n. as above, (S, K,) said of milk, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) *It was, or became, overspread with the thin skin termed دَوَايَةٌ*. (T, S, M, K.) And, said of water, *It was, or became, overspread with what was raised and scattered by the wind*, (M, K,) *resembling what is termed دَوَايَةٌ*. (M.) — And [hence,] *دَوَتْ الْأَرْضُ* + *The land became overspread with various herbage*; as though it were the دَوَايَةُ of milk. (T.) — *دَوَيْتُهُ*, (inf. n. as above, TA,) *I gave him the دَوَايَةَ of milk*, (M, K,) or of broth, to eat it. (M.) — And *دَوَى* *He sold [and app. made also (see *مدوّ*)] what is called دَوَاة*. (TA.)

3. دَاوَيْتُهُ, (T, S, M, Mṣb, K,) inf. n. مَدَاوَاةٌ, (T, S, Mṣb) and دَوَاةٌ, (T, S,) the latter allowable, (T,) *I treated him medically, curatively, or therapeutically*; (S, K;) *I cured him [من مَرَضِهِ of his disease]*; (T;) *بالدَوَاةِ [with the remedy]*:

(M, K:) and *I tended him carefully, or treated him*; syn. *عَانَيْتُهُ*; (K, TA; [in the CK, erroneously, *عَانَيْتُهُ*];) namely, *الْمَرِيضُ* [the sick person]. (M, *TA.) You say, *هُوَ يَدْوِي وَيَدَاوِي*: see 4. And, of a person, (T,) or thing, (S,) *دَوَى*, without idghám, to distinguish between the measures *فَوَعَلَ* and *فَعَلَ*; (T, S;) meaning [He or] *it was treated medically, &c.*: (S:) and *دَوَى بِالدَوَايَةِ* [referring to hair] *It was treated (عَوْنِي) with remedies, such as oils and the like*. (M.) — And *دَاوَى فَرَسَهُ*, inf. n. دَوَاةٌ, with *kesr* to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him*: (T:) or *دَاوَيْتُ الْفَرَسَ* *I tended the horse well; or took good care of him*. (M.) [See also *دَوَاةٌ*.]

4. *أَمْرَضَهُ* i. q. *أَدَاوَاهُ* [which signifies *He rendered him diseased, disordered, distempered, sick, or ill*: and also *he found him to be so*]. (S, K.) You say, *هُوَ يَدْوِي وَيَدَاوِي* [He renders, or finds one to be, diseased, &c., and treats medically, &c., or cures]. (S.) — And + *He suspected him; thought evil of him; a dial. var. of *أَدَاوَاهُ**. (AZ, TA.) — And *دَوَى* *He became a companion to a sick person*. (K.)

6. *بِالشَّيْءِ* (S,) or *تَدَاوَى بِدَوَاةٍ* (Mṣb,) *He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing*. (S.)

8. *أَدَاوَيْتُ* *I ate the thin skin, termed دَوَايَةَ, upon milk [or broth]*: (S:) or *أَدَاوَى الدَّوَايَةَ* *He took and ate the دَوَايَةَ*. (M, K.)

Disease, disorder, distemper, sickness, illness, or malady: (S, M, K:) and *consumption, or ulceration of the lungs*: (M:) or *internal disease in the chest*; whereas *دَاةٌ* signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. *أَدَاوَاةٌ*, which is pl. of *دَاةٌ*.] — See also *دَو*, below, in three places. — Also *Foolish; stupid; or unsound, dull, or deficient, in intellect*; (S, M, K;) applied to a man. (S.) — And (so applied, TA) *Cleaving to his place*; (M, K;) *not quitting it*. (M.) — See also *دَوَاةٌ*.

دَوَى and *دَوَى* (applied to a man, S) *Diseased, disordered, distempered, sick, or ill*: (T, M, K:) or *whose جَوْفٌ [i. e. chest, or belly,] is in a bad, or corrupt, state, by reason of a disease*: (S:) the former word has a dual form and a pl., [which is *دَوَوْنٌ*,] and a fem., (M,) which is *دَوِيَّةٌ*: (S:) but *دَوَى* is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses *دَوَى* the latter as meaning *disordered, or ill, by reason of intense drowsiness*. (M.) — [Hence,] one says, *إِنَّهُ لَدَوَى الصَّدْرَ* [meaning + *Verily he is one whose bosom is affected with rancour, malevolence, malice, or spite*: see 1, second sentence]: and a poet says,

وَعَيْنُكَ تُبْدِي أَنَّ صَدْرَكَ لِي دَوَى *
[+ *And thine eye shows that thy bosom is affected*

with rancour towards me]. (Lth, T.) — *أَرْضٌ دَوِيَّةٌ* *A land in which are diseases*: (Aḡ, T, S:) *a land that is unsuitable [or unhealthy]*; as also *دَوِيَّةٌ* and *دَوِيَّةٌ*. (M, K.)

دَوَاةٌ [vulgarly *دَوَايَةَ*, *An ink-bottle*; and, more commonly, *an inkhorn*; i. e. a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle; the most usual kind is figured in my work on the Modern Egyptians, ch. ix.]; *a certain thing*, (S, M, Mṣb, K,) *well known*, (M, K,) *from which one [takes the ink and instruments with which he] writes*: (S, Mṣb:) pl. *دَوَاةٌ*, (S, M, K,) [or rather this is a coll. gen. n.,] and *دَوَاةٌ*, (T, S, M, K,) which is pl. of *دَوَى*, (S, TA,) as also *دَوَاةٌ*, (M, K,) and *دَوَايَاتٌ*, (S, Mṣb,) which is applied to a number from three to ten [inclusive]. (S.) — Also *The rind, or skin, of the colocynth, and of the grape, and of the melon*; and so *دَوَاةٌ*. (K.)

دَوَاةٌ (T, S, M, Mṣb, K) and *دَوَاةٌ* (S, M, K, K,) said in the Mṣb to be a subst. from *دَاوَيْتُهُ*, and *دَوَاةٌ*, (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) *A medicine; a remedy*: (T, M, Mṣb, K:) pl. *أَدْوِيَّةٌ*. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

يَقُولُونَ مَخْمُورٌ وَهَذَا دَوَاؤُهُ *
عَلَىٰ إِذْنِ مَنْشَىٰ إِلَىٰ الْبَيْتِ وَاجِبٌ *

[They say, “He is affected with the remains of intoxication;” and this is his remedy: on me, if the case be so, walking to the House of God is incumbent]: meaning that they said, “Flogging, and chastisement, is his دَوَاةٌ:” but he says, “On me is incumbent a pilgrimage walking if I have drunk it:” but it is said [by some] that *دَوَاةٌ* is only an inf. n. of *دَاوَيْتُهُ*, like *مَدَاوَاةٌ*. (S.)

— *دَوَاةٌ* also signifies *Food*. (M, TA.) — And *The means by which a horse is treated, consisting in what are termed تَضْمِيرٌ and حَنْدٌ* [explained in the second paragraph of art. *ضمير* and the first of art. *حند*]: and the *means by which a young woman, or female slave, is treated in order that she may become fat*: and also applied to *milk*; because they used to effect the *تَضْمِيرُ* of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called *قَفِيَّةٌ*; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دَوَاةٌ: see the next preceding paragraph.

دَوَاةٌ: see *دَوَاةٌ*, in two places.

دَوَى *A sound*: (M:) or *a confused and continued sound (حَفِيْفٌ)*; as [the rustling, or murmuring,] of the wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K:) and the distant sound of rain and of thunder: (T:) or, as some say, particularly the [rumbling] sound of thunder: (M:) [and a ringing in the