

(K.) — And دَسَرَ, (inf. n. دَسِرَ, TK.) *He, or it, was, or became, of the colour termed دُسْمَة, i. e., dust-colour inclining to blackness.* (M, K.) = دَسَرَ, (Z, K, and so in some copies of the S,) [aor., app., ٢,] inf. n. دَسِرَ; (TA;) or دَسِرَ; (so in some copies of the S;) said of rain, *It moistened the earth (S, Z, K) a little, (K,) not much, (S,) or so as not to reach the moist soil.* (Z, TA.) — And دَسَرَ, aor. ٢, (K,) inf. n. دَسِرَ, (TA.) *He smeared a camel with tar.* (K.) — Also, (S, M, K,) aor. ٢, (S, K,\*), or ٢, (M,) inf. n. دَسِرَ, (S, M,) *He stopped up (S, M, K) a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also دَسِرَ; (K;) or دَسَرَ الْقَارُورَةَ signifies شَدَّ رَأْسَهَا [i. e. he bound the head of the flask, or bottle: or the right reading, as the context seems to indicate, is شَدَّ رَأْسَهَا i. e. he stopped up the head of the flask, or bottle]; (M;) and دَسَرَ الْجُرْحَ he put the tent (الْفَتِيلَ) into the wound.* (TA.) — And hence, i. e. from دَسَرَ الْجُرْحَ or from دَسَرَ الْقَارُورَةَ, (TA.) ; *Inivit feminam.* (Kr, M, K, TA.) And hence also,] one says to the مُسْتَحَاضَة, [see this word,] *أُذْصِي وَصَلِي* + [Stuff thy vagina with cotton, to arrest the blood, and say thy prayers]. (TA.) — Also, (K,) inf. n. دَسِرَ, (TA,) *He closed, or locked, a door; syn. أَغْلَقَ.* (K.) = Also, (i. e. دَسَرَ,) i. q. طَمَسَ, [in some copies of the K, and in the TA, طَمَسَ, which signifies the same, i. e. *It became effaced, or obliterated,*] said of a relic, trace, mark, or the like. (S, K.)

2. تَدَسِيرَ, (S,) inf. n. of دَسَرَ, (Mgh,) signifies *The smearing (S, Mgh) a thing, (S,) or a morsel, or mouthful, (Mgh,) [or seasoning it, imbuing it, or soaking it,] with دَسِرَ [i. e. grease, or gravy, or dripping].* (S, Mgh.) — دَسِمُوا نُوتَهُ, (Mgh, K,) said by 'Othmān respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin, in order that the evil eye may not have effect upon it.* (Mgh, K.\*) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — See also 1.

4: see 1.

5: see 1. — تَدَسِمُوا also signifies *They ate [food] with دَسِرَ [i. e. grease, or gravy, or dripping].* (TA.)

دَسِرَ: see دَسَرَ. — أَنَا عَلَى دَسِرِ الْأَمْرِ means *I am beside, or out of, the case, or affair.* (K.)

دَسِرَ a word of well-known meaning; (S;) i. q. وَدَكَ; (M, K;) both signifying *Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat; (Mgh in art. وَدَكَ;) the وَدَكَ of flesh-meat and of fat: (Mgh: [in the CK, وَدَكَ is erroneously put for وَدَكَ]) or, accord. to the T, anything that has وَدَكَ, of flesh-meat and of fat: (TA:) and dirt, or filth: (M, K:) and دَسِرَ signifies the same as دَسَرَ, accord. to El-Kurṭubee; but El-Welee El-Irākee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, يَدُهُ مِنَ الدَّسِيرِ سَلْطَةً*

[app. meaning, if correctly transcribed, *His hand is hard by reason of dirt adhering to it: in my MS. copy of the K, the last word is written سَلْطَةً; a word which I do not find in any sense: in the TK, سَلْطَة: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, "manus ejus propter sordes inhaerentes catinus est;" evidently assuming that سَلْطَة is a dial. var. of سَلْطَل. (K.)* [It seems that you say also, دَسِرَ مَا فِيهِ meaning + *There is not in him, or it, any profit, or good: a sense assigned in the TA to the phrase مَا فِيهِ دَسِرَ; in which I think it evident that the transcriber has written دَسِرَ by mistake, and forgotten to erase it after adding دَسِرَ.* — Also *The bowels, or intestines.* (TA.) = Accord. to IAqr, it means also كَثِيرَ الذِّكْرِ [Praising, or glorifying, God, much]; a sense in which it is incorrectly said in the K to be دَسِيرَ, like أَمِيرُ: (TA:) and hence the trad., of weak authority, لَا يَذْكُرُونَ اللَّهَ إِلَّا دَسَا (K:) or, accord. to Z, this is from دَسَرَ said of rain: and, as related by Abu-d-Dardā, the words are اَرْضَيْتُمْ إِنْ شِيعْتُمْ دَسَا, meaning [Do ye approve, if ye be satisfied in your stomachs throughout a year,] that ye should not praise, or glorify, God, save a little? (TA:) or it may denote commendation; so that the meaning of لَا يَذْكُرُونَ اللَّهَ إِلَّا دَسَا is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدَسِيرُ نُوتَةِ الصَّبِيِّ; (K, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسِرَ A thing greasy; or having in it, or upon it, grease or gravy, (M, Mgh,) of flesh-meat or of fat: (Mgh:) [and dirty, or filthy: pl. دَسِيرَ; like as دَرَبٌ is pl. of دَرَبٌ.] You say مَرَقَةٌ دَسِيرَةٌ [Greasy broth]. (TA.) And ثِيَابٌ دَسِيرَةٌ, Dirty, or filthy, garments. (S, TA.) And دَسِيرُ الثَّوْبِ, applied to a man, [Dirty in the garment: and hence, going on foot;] not riding; as also أَدَسِرُ الثَّوْبَ. (TA.) [Hence also,] + Defiled by culpable dispositions. (TA.) A rājis says,

لَا هُمْ إِنْ عَامِرَ بْنَ جَهْمٍ  
أَوْ ذَمَّ حَجًّا فِي ثِيَابٍ دَسِيرٍ

meaning + [O God, verily 'Amir Ibn-Jahm] hath imposed upon himself, (S in art. وَذَمَّ,) or hath performed, (M,) pilgrimage being defiled by sins. (S in art. وَذَمَّ, and M.) — عِمَامَةٌ دَسِيرَةٌ signifies A black turban; (TA;) as also عِمَامَةٌ دَسِيرَةٌ. (Az, Mgh, TA.) And دَسِيرٌ occurs in a trad. as meaning + Strict, or pious, [though] black, (أَسْوَدَ,) [or this may here mean a genuine Arab, as opposed to أَحْمَرُ meaning a foreigner,] and religious. (TA.)

أُمُّ دَسِيرَةٍ [probably a mistranscription for أُمُّ دَسِيرَةٍ, lit. "the mother of blackness;"] + The

cooking-pot. (T in art. أُمُّ.) = أَخْرَ دُسْمَةً i. q. أَخْرَ مَخْطَرًا [The last time]; like أَخْرَ مَخْطَرًا. (TA in art. مَخْطَرًا. [See مَخْطَرَةٌ, last sentence.])

دُسْمَةٌ A thing with which a hole in a skin for water or milk is stopped up. (M, K.) = Blackness; (IAqr, TA;) [and] so دُسْمَرٌ: (K:) or dust-colour inclining to blackness. (M, K.) Hence the Abyssinian is called أَبُو دُسْمَةٍ. (IAqr, TA.) See also أُمُّ دُسْمَةٍ, above. = Applied to a man, + Low, or ignoble; base; vile; mean, or sordid: (S, TA:) or bad, corrupt, base, or vile. (M, K.) [Freytag erroneously assigns the meaning "vilis" to أَدُسِرَ.] One says, مَا أَنْتَ إِلَّا دُسْمَةٌ; Thou art none other than one in whom is no good. (TA.)

دَسَامٌ A stopper; (M, K;) a thing with which one stops up the ear, and a wound, and the like, and the head of a flask or bottle, and the like. (S.) It is said in a trad. that the Devil has a دَسَامٌ; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِيرَ: see دَسَرَ.

دَاسِمَ: see the next paragraph.

دُسْمَةٌ Darkness. (M, K.) — See also دُسْمَةٌ. = The fox: (K:) [or] the young one of the fox: (M:) or, as some say, (M,) the young one of the fox from the bitch: (M, K:) and (so in the M, but in the K "or") of the wolf from the bitch: (S, M, K:) and the bear: (K:) or the young one of the bear; (S, M, K;) which is the only meaning allowed by Abu-l-Ghouth. (S.) Also, (K,) or as some say, (M,) The young one of the bee. (M, K.) And, accord. to Abu-l-Fet-h, (TA,) whose name was دُسْمَرٌ, (K,\* TA,) the companion of Kuṭrub, A [young ant, such as is termed] ذَرَّةٌ: (TA:) or دُسْمَةٌ [in the CK erroneously written دُسْمَةٌ] has this last signification. (S, K, TA.) = Also A certain plant, (S, K, KL,) called in Pers. بستان افروز [which is said to be a name applied to the amaranth, anemone, and the like]. (KL.) = And [A man] gentle, nice, or skilful, in work; careful, or solicitous [therein]; as also دَاسِمٌ. (K.)

دُسْمَةٌ: see the next preceding paragraph.

دُسْمَاءُ: see دَسِرَ. — دُسْمَاءُ, and its fem. دُسْمَاءُ: see دَسِرَ. — دُسْمَاءُ also signifies A kind of milking-vessel; i. q. سَمْرَاءُ and جَنْبَةٌ and عُلْبَةٌ. (T and TA in art. عُلْبَةٌ.) = Also [Black: see دُسْمَةٌ: or] of a dust-colour inclining to blackness: (M, K:) fem. as above. (K.) — [Freytag assigns to it also the significations "Multum pinguis" and "Oleo conspurcatus;" both as on the authority of the K, in which I do not find either of them: also that of "Vilis," as applied to a man; a signification belonging to دُسْمَةٌ.]

دشت

صَحْرَاءُ A [desert, or such as is termed] دَشْتُ; (S, K;) as also دَشْتُ: (Mgh and K in art.