the Ṣ, [or جَابَةُ الهدرى, or جَابَةُ الهدرى, see arts. بجابةُ and بجوب A gazelle whose horn is thich; which shows it to be young. (Ṣ.) = [See also مردى), last sentence.]

عَدْرَاةُ: } see the next preceding paragraph.

رس

1. دُسّه , (Ṣ, M, A, &c.,) aor. ع, (M, Msb,) inf. n. دُسّ (M, A, Mgh, Msh, K) and دسّ, (K,) like خصيصى, (TA,) He hid it, or concealed it, (I.th, S, A, Mgh, Msb, K,) namely, anything, (A, Mgh, Msb,) in the earth or dust, (S, Mgh,) or beneath a thing : (A, Mgh :) he buried it (A, Msh, K) in the earth or dust, (Msb,) or beneath a thing: (K:) or he put it in, or inscrted it, beneath: (M:) or, accord. to some, he put it in, or inserted it, with force; he thrust it in: (TA:) and رُسَاهُ \* and رُسَاهُ \* (M, K,\*) in the s is changed into & because the reduplication is disliked, (M,\* TA,) signify the same as . (M, K,\*) [or, probably, have an intensive signification.] It is said in the Kur [xvi. 61], أُمْ يَدُسُهُ فِي التَّرَابِ Or whether he shall bury it in the dust : meaning, his female child, which he buried alive: the pronoun agreeing with the word to [which precedes in the same verse]. (T, TA.) It is also said قَدْ أَفْلَحَ مَنْ زُكَّاهَا وَقَدْ, [10] in the Kur [xci. 9 and 10 niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K:\*) or the meaning is, He is successful who maketh it (namely his soul) pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them: (IAar, Th, M, K:\*) or [he is successful who maketh it to increase in grace by good works,] and he is unsuccessful who maketh it vile and little by evil norks: (M:) or the latter clause means, and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience [to God in other matters]: (TA:) or the soul is unsuccessful that God rendereth obscure [so I render, here, ادساها]. (Fr, K.) = [رساها], aor. ، inf. n. رُسُ البُعيرُ camel with tar, not thoroughly, [but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:] (M:) [for it is signifies the camel was anointed with tar in the parts called the : (S: [see جبل:]) or the latter signifies the camel became swollen in the parts so called. (M.) Ilence the prov., لَيْسَ الْهَنْءُ بِالدَّسَ [which see explained in art. (منا . (TA in art. اهنا. [In the S and M and TA, in the present art., instead of . but the former is the preferable reading.])

2. عَنَّهُ and وَتَّهُ : see عَنَّهُ; each in two a pillow, or cushion. (Id. p. 276.) = Headship, places.

اندس 1. اندس (He, or it, became hidden, or concealed, in the earth or dust, or beneath a thing: he, or it, hid, or concealed, himself, or itself, in the earth &c.:] he, or it, became buried: he, or it, buried himself, or itself: (Ṣ, K:) or it became put in, or inserted, or it put in, or inserted, itself, beneath. (M.) — [Hence,] الندس فُلان إلى فُلان إلى فُلان إلى فُلان اندس ما الى فلان النسان المسابقة ا

rar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed. (TA.)

The concealment of guile or artifice.

(S.) = One whom thou hidest, or concealest,

(مَنْ تَدُسُّه) in order that he may bring thee nems, or information: (M, K:) accord to some, similar to وَاسُوسُّه; (M;) or رُسُوسُّه; and called by the vulgar وَاسُوسُّه : (TA:) or رُسُوسُ signifies one whom a people send secretly to bring them news, or information; (A;) the spy of a people, who searches for, and then brings, news, or information; syn. مِاسُوسُ (Mṣb.) — And رُسُوسُ [pl. of رُسُوسُ ] Persons hypocritical in their actions, who enter among the reciters of the Kur-án when they are not of them. (IAar, K.)

رسيسة [app. The coming secretly to a person, bringing him columnies: in modern Arabic, a secret machination or the like]. (TA, where, after the phrase اندس فلان الى فلان يأتيه (see 7,) it is added, بالنهائم.

العرق دَسَّاس That enters much, or often; wont to enter; syn. العرق دَسَّاس : so in the saying, العرق دَسَّاس : [The natural disposition is wont to enter and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see

. دَسِيسٌ عود : دَاسُوسٌ

رُسٌ, applied to a camel : part. n. of رُسٌ [q. v.]. (Ş.)

دست

i. q. رُشَتْ , (K,) A [desert, or such as is termed] : صَحْراً : an arabicized word [from the Pers. وَشَتْ]: (Msb, K:) or it is either a dial. var. of حَشْت or an arabicized word from this latter. (TA.) = The upper end of a chamber, which is the most honourable place therein: (A, K, TA:) in this sense an arabicized word [from the Pers. وَرُسُنَ ]. (K.) — Hence, [A place, or seat, of honour: a seat of office: used in these senses in the present day:] used by the later writers to signify a court, or council; syn. : عَرِوْانُ and the court, or council, (مَحُلُّ ), of a rezer or governor. (TA.) — A thing against, or upon, which one leans, or stays himself: (Har p. 261:)

a pillow, or cushion. (Id. p. 276.) = Headship, rule, dominion, government, or superiority. (MF.) = A game; a single act of a game or play: pl. رُسُوت. (TA.) You say, الدَّسْتُ لَلَّهُ The game is mine: and الدَّسْتُ عَلَيْهُ الدَّسْتُ اللهِ The game is against me. (Har p. 130.) And تَسْ عَلَيْهُ الدَّسْتُ [The game ended, or has ended, against him]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called المُعْسَدُ اللهُ اللهُ عَلَيْهُ الدَّسْتُ was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, it is said of a skilful chess-player. (A.) And a poet says,

تَفَرْزَنُ فِي أُخْرَى الدُّسُوتِ البَيَاذِيُ

[The pawns become queens in the ends of the games : تَتَفَرْزَنُ being for إِنَّتَفَرْزَنُ]. (TA.) [It is also used in the present day to signify A trick of cards.] \_ And An erasion, a shift, a wile, or an artifice; or art, artifice, cunning, ingenuity, or skill: (MF, and Har p. 130:) and deceit, delusion, guile, or circumvention. (Har ibid.) = Also, (TA,) or رَبُّتُ مِنَ الثِّيَابِ, (Mab, K, (, رشت .TA,) as also رَشْتُ من الثياب, (TA in art. [A suit, or complete set, of clothes;] the clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs: pl. as above: (Msb:) in this sense, also, an arabicized word [from the Pers. رست]. (K.) El-Harcerce has mentioned together instances of this word in three different senses, in the 23rd Makameh, where he says, تَاشُهُ أَنْسُهُ اللَّهُ عَالَمُهُ اللَّهُ اللَّاللَّا اللَّهُ الللَّهُ اللَّهُ اللّل الَّذِي أَعَارَهُ الدُّسْتُ فَقُلْتُ لَا وَالَّذِي أَجْلَسَكَ فِي هٰذَا الدُّسْتُ مَا أَنَا بِصَاحِبِ ذَٰلِكَ الدُّسْتُ بَلُ أَنْتَ الَّذِي I conjure thee by God [to tell تُشَّ عَلَيْهِ الدُّسْتُ me], art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against nhom the game hath ended. (TA.) \_ And , And رَشُتْ مِنَ الْوَرَقِ (TA in art. دشت,) [A quire, or twenty-five sheets folded together, of paper: still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. (K.) is also used in the present day in a similar, but more extensive, sense; as signifying A lot, or parcel, of things: of some things, ten; of others, twelve; &c.] = Also an appellation applied, as mentioned by El-Khafájee in the "Shifa el-Ghaleel," by the common people of Egypt and of other countries of the East, to A copper cooking-pot: (MF:) [it is still used in this sense; applied in Egypt to a copper cookingpot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth. And مَثْتُ خَشْبِ is applied to A shallow wooden tub.]

ستبند

الدَّسْتَبْنُدُ [from the Pers. الدَّسْتَبِنْدُ A certain