

(K.) — And دَسِرَ, (inf. n. دَسِرٌ, TK,) *He, or it, was, or became, of the colour termed دَسِمَةٌ, i. e., dust-colour inclining to blackness.* (M, K.) = دَسِرَ, (Z, K, and so in some copies of the S,) [aor., app., ٢,] inf. n. دَسِرٌ; (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 دَسِرَ, aor. ٢, (K,) inf. n. دَسِرٌ, (TA,) *He smeared a camel with tar.* (K.) — Also, (S, M, K,) aor. ٢, (S, K,\*) or ٢, (M,) inf. n. دَسِرٌ, (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 دَسِرَ القَارُورَةَ 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 سَدَّ رَأْسَهَا i. e. he stopped up the head of the flask, or bottle]; (M;) and دَسِرَ الجِرْحَ he put the tent (الْفَتِيلَ) into the wound.* (TA.) — And hence, i. e. from دَسِرَ الجِرْحَ or from دَسِرَ القَارُورَةَ, (TA,) † *Inivit feminam.* (Kr, M, K, TA.) And hence also, one says to the مُسْتَحَاضَةَ, [see this word,] *أُدْسِمِي وَصَلِي* † [Stuff thy vagina with cotton, to arrest the blood, and say thy prayers]. (TA.) — Also, (K,) inf. n. دَسِرٌ, (TA,) *He closed, or locked, a door; syn. أَغْلَقَ.* (K.) = Also, (i. e. دَسِرَ,) i. q. طَسِمَ, [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. تَدْسِيرٌ, (S,) inf. n. of دَسِرَ, (Msb,) signifies *The smearing (S, Msb) a thing, (S,) or a morsel, or mouthful, (Msb,) [or seasoning it, imbuing it, or soaking it,] with دَسِرَ [i. e. grease, or gravy, or dripping].* (S, Msb.) — دَسِمُوا نُونَتَهُ, (Mgh, K,) said by 'Othmán 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. — دَسِمُوا also signifies *They ate [food] with دَسِرَ [i. e. grease, or gravy, or dripping].* (TA.)

دَسِرَ: see دَسِرَ. — 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. وَدَكٌ; (M, K;) both signifying *Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat;* (Msb in art. وَدَكٌ;) the وَدَكُ of *flesh-meat and of fat:* (Mgh: [in the CK, وَدَكٌ is erroneously put for الْوَدَكُ:] or, accord. to the T, *anything that has وَدَكٌ, of flesh-meat and of fat:* (TA:) and *dirt, or filth:* (M, K:) and دَسِرٌ signifies the same as دَسِرَ, accord. to El-Kurṭabee; but El-Welee El-'Irāḳee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, *يَدُهُ مِنَ الدَّسِيرِ سَلْطَةٌ* [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 سَلْطَةٌ; a word which I do not find in any sense: in the TK, سَلْطَةٌ: 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 سَلْطَةٌ is a dial. var. of سَلْطٌ]. (K.) [It seems that you say also, مَا فِيهِ دَسِيرٌ meaning † *There is not in him, or it, any profit, or good:* a sense assigned in the TA to the phrase مَا فِيهِ دَسِيرٌ; in which I think it evident that the transcriber has written دَسِيرٌ by mistake, and forgotten to erase it after adding دَسِرَ.] — Also *The bowels, or intestines.* (TA.) = Accord. to IAqr, it means also كَثِيرُ الذِّكْرِ [Praising, or glorifying, God, much]; a sense in which it is incorrectly said in the K to be دَسِيرٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, (K:) or, accord. to Z, this is from دَسِرَ said of rain: and, as related by Abu-d-Dardā, the words are شِعْتُمْ إِنْ شِعْتُمْ عَامًا أَلَّا تَذْكُرُونَ اللَّهَ إِلَّا دَسِمًا, 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 لا يَذْكُرُونَ اللَّهَ إِلَّا دَسِمًا 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 تَدْسِيرُ نُونَةِ 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.)*

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. دَسِيرٌ; like as ذَرَبٌ is pl. of ذَرِبٌ.] You say مَرَقَةٌ دَسِيمَةٌ [Greasy broth]. (TA.) And ثِيَابٌ دَسِيرٌ, 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 دَسِرَ الثَّوْبِ. (TA.) [Hence also,] † *Defiled by culpable dispositions.* (TA.) A rājiz says,

لَا هُمْ إِنْ عَامَرَ بَنَ جَهِيمٍ \*  
أَوْ ذَمَّ حَجًّا فِي ثِيَابِ 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 دَسِيمَةٌ signifies *A black turban;* (TA;) as also عِمَامَةٌ دَسِيمَةٌ. (Az, Mgh, TA.) And دَسِيرٌ occurs in a trad. as meaning † *Strict, or pious, [though] black, (أَسْوَدٌ,) [or this may here mean a genuine Arab, as opposed to أَحْمَرٌ meaning a foreigner,] and religious.* (TA.)

أُمُّ دَسِيمَةٍ [probably a mistranscription for أُمُّ دَسِيمَةٍ] lit. "the mother of blackness;" † *The*

*cooking-pot.* (T in art. أَمْرٌ) = أَخْرَجَ دَسِيمَةً i. q. أَخْرَجَ عَهْدٌ [The last time]; like أَخْرَجَ مَخْطَرٌ. (TA in art. مَخْطَرٌ. [See مَخْطَرَةٌ, last sentence.]])

دَسِيمَةٌ *A thing with which a hole in a skin for water or milk is stopped up.* (M, K.) = *Blackness;* (IAqr, TA;) [and] so دَسِيرٌ: (K:) or *dust-colour inclining to blackness.* (M, K.) Hence the Abyssinian is called أَبُو دَسِيمَةٍ. (IAqr, TA.) See also أُمُّ دَسِيمَةٍ, 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 أَدْسِرَ.] One says, مَا أَنْتَ إِلَّا دَسِيمَةٌ † *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.)

دَسِيرٌ: see دَسِرَ.

دَاسِرٌ: see the next paragraph.

دَسِيمَةٌ *Darkness.* (M, K.) — See also دَسِيمَةٌ. = *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-Ghowth. (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 دَسِيرٌ, (K, TA,) the companion of Kuṭrub, *A [young ant, such as is termed] ذَرَّةٌ:* (TA:) or دَسِيمَةٌ [in the CK erroneously written دَسِيمَةٌ] 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 دَاسِرٌ. (K.)

دَسِيمَةٌ: see the next preceding paragraph.

دَسِيمَةٌ — دَسِيرٌ: see دَسِيمَةٌ, and its fem. دَسِيمَةٌ: see دَسِيرٌ, also signifies *A kind of milking-vessel; i. q. عُلْبَةٌ and جَنِيَّةٌ and سَمْرَاءٌ.* (T and TA in art. عُلْبٌ) = Also [Black: see دَسِيمَةٌ: 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 دَسِيمَةٌ.]

دشت

صَحْرَاءٌ *A [desert, or such as is termed] دَشْتٌ* (S, K;) as also دَشْتٌ: (Msb and K in art.