

the S , [or جَابَةُ المِدْرَى , or جَابَةُ المِدْرَى , see arts. جَاب and جَوْب .] A gazelle whose horn is thick; which shows it to be young. (S .) — [See also مِرْدَى (in art. رِدَى), last sentence.]

$\left. \begin{array}{l} \text{مِدْرَاة} : \\ \text{مِدْرِيَّة} : \end{array} \right\}$ see the next preceding paragraph.

دس

1. دَسَهُ (S , M , A , &c.) aor. دَس , (M , $\text{M}\text{ṣb}$,) inf. n. دَس (M , A , Mgh , $\text{M}\text{ṣb}$, K) and دَسِيصِي (K), like خَصِيصِي (TA), *He hid it, or concealed it*, (Lth , S , A , Mgh , $\text{M}\text{ṣb}$, K), namely, anything, (A , Mgh , $\text{M}\text{ṣb}$), in the earth or dust, (S , Mgh), or beneath a thing: (A , Mgh ;) *he buried it* (A , $\text{M}\text{ṣb}$, K) in the earth or dust, ($\text{M}\text{ṣb}$), or beneath a thing: (K ;) or *he put it in, or inserted it, beneath*: (M ;) or, accord. to some, *he put it in, or inserted it, with force; he thrust it in*: (TA ;) and دَسَاهُ and دَسَّهْهُ (M , K ,*) in the latter of which one of the س is changed into سِ because the reduplication is disliked, (M ,* TA), signify the same as دَسَهُ , (M , K ,*) [or, probably, have an intensive signification.] It is said in the K ur [xvi. 61], $\text{أَمْ يَدُسُّهُ فِي التُّرَابِ}$, *Or whether he shall bury it in the dust*: meaning, his female child, which he buried alive: the pronoun agreeing with the word مَا [which precedes in the same verse]. (T , TA .) It is also said in the K ur [xci. 9 and 10], $\text{قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ دَسَّاهَا}$, (M , K ,*) in which دَسَّاهَا is for دَسَّاهَا , like تَطَنَّنْتُ for تَطَنَّنْتُ (K), because the 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*: (IAgr , 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 works: (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, دَسَّاهَا]. (Fr , K .) — دَسَّ البَعِير , aor. دَس , inf. n. دَس , *He anointed the 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 said that] دَسَّ البَعِير signifies *the camel was anointed with tar in the parts called the مَسَاعِر: (S ;) [see دَجَل :] or the latter signifies *the camel became swollen in the parts so called*. (M .) Hence the prov., $\text{لَيْسَ البَهْنُ بِالدَّسِّ}$ [which see explained in art. هَنَا]. (TA in art. هَنَا .) [In the S and M and TA , in the present art., instead of البَهْنُ , we find البَهْنَاءُ : but the former is the preferable reading.]*

2. دَسَهُ and دَسَّاهُ : see دَسَهُ ; each in two places.

7. اندَس [*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.:*] $\text{he, or it, became buried: he, or it, buried himself, or itself}$: (S , K ;) or *it became put in, or inserted, or it put in, or inserted, itself, beneath*. (M .) — [Hence,] $\text{اندَسَ فُلَانٌ إِلَى فُلَانٍ}$ [*Such a one came secretly to such a one, bringing him calumnies*]: (TA ;) or $\text{اندَسَ إِلَى فُلَانٍ}$ means *+ he came to such a one with calumnies*. (Ham p. 219.)

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

دَسِيصِي *The concealment of guile or artifice*. (S .) — *One whom thou hidest, or concealest, (مَنْ تَدَسُّهُ) in order that he may bring thee news, or information*: (M , K ;) accord. to some, similar to مُنَجِّسِي ; (M ;) or مُنَجِّسِي ; and called by the vulgar دَسَّوْسِي : (TA ;) or دَسِيصِي 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. جاسوس . ($\text{M}\text{ṣb}$.) — And دَسِيصِي [pl. of دَسِيصِي] *Persons hypocritical in their actions, who enter among the reciters of the K̄ur-án when they are not of them*. (IAgr , K .)

دَسِيصِيَّة [app. *The coming secretly to a person, bringing him calumnies*: in modern Arabic, a secret machination or the like]. (TA , where, after the phrase $\text{اندَسَ فُلَانٌ إِلَى فُلَانٍ يَأْتِيهِ بِالنَّمَائِرِ}$, (see 7,) it is added, $\text{وَهِيَ الدَّسِيصِيَّة}$.)

دَسَّاس *That enters much, or often; wont to enter*; syn. دَخَّال : so in the saying, العِرْقُ دَسَّاسٌ [*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 عِرْقُ*]. (TA .)

دَسِيصِي : see دَسَّوْسِي .

دَس applied to a camel: part. n. of دَسَّوْسِي [q. v.]. (S .)

دست

دَسْتُ i. q. دَسْتُ , (K), *A [desert, or such as is termed] صَحْرَاءُ*: an arabicized word [from the Pers. دَسْتُ]: ($\text{M}\text{ṣb}$, K ;) or it is either a dial. var. of دَسْتُ 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. دَسْتُ]. (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. دِيوَان : and the *court, or council*, (مَجْلِس), of a *vezier 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. دَسُوت . (TA .) You say, لِي الدَّسْتُ *The game is mine*: and الدَّسْتُ عَلَيَّ *The game is against me*. (Har p. 130.) And $\text{تَمَّ عَلَيْهِ الدَّسْتُ}$ [*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 المَيْسِر] was unsuccessful, and he did not attain his desire. (TA .) [In the contrary case, one says, $\text{تَمَّ لَهُ الدَّسْتُ}$ *The game ended, or has ended, in his favour*.] $\text{فُلَانٌ حَسَنُ الدَّسْتِ}$ [*Such a one is a good player*] is said of a skilful chess-player. (A .) And a poet says,

* $\text{تَفَرُّزُنْ فِي أُخْرَى الدَّسُوتِ البَيَادِقِ}$

[*The pawns become queens in the ends of the games: تَفَرُّزُنْ being for تَتَفَرُّزُنْ*]. (TA .) — [It is also used in the present day to signify *A trick of cards*.] — And *An evasion, 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 $\text{دَسْتُ مِنَ الثِّيَابِ}$, ($\text{M}\text{ṣb}$, K , TA), as also $\text{دَسْتُ مِنَ الثِّيَابِ}$, (TA in art. دَسْتُ), [*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: ($\text{M}\text{ṣb}$;) in this sense, also, an arabicized word [from the Pers. دَسْتُ]. (K .) El-Hareere has mentioned together instances of this word in three different senses, in the 23rd Maqámeh , where he says, $\text{نَاشِدْتُكَ اللَّهُ أَنْتَ الَّذِي أَتَى أَعْرَافَ الدَّسْتِ فَقُلْتُ لَا وَالَّذِي أَجْلَسَكَ فِي هَذَا الدَّسْتِ مَا أَنَا بِصَاحِبِ ذَلِكَ الدَّسْتِ بَلْ أَنْتَ الَّذِي تَمَّ عَلَيْهِ الدَّسْتُ}$ [*I conjure thee by God [to tell 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 whom the game hath ended*]. (TA .) — And $\text{دَسْتُ مِنَ الوَرَقِ}$, (K), as also $\text{دَسْتُ مِنَ الوَرَقِ}$, (TA in art. دَسْتُ), [*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. دَسْتُ]. (K .) — [دَسْتُ 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 “*Shifá 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 cooking-pot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth. And دَسْتُ خَسْبِي is applied to *A shallow wooden tub*.]

دستبند

دَسْتَبِنْد [from the Pers. دَسْتَبِنْد] *A certain*