(Ḳ.) — And دَسِمَ, (inf. n. دَسَمٌ, TḲ,) *He*, or *it*, *was*, or *became*, *of the colour termed* دُسْمَة, i. e., *dust-colour inclining to blackness*. (M, Ḳ.) ▬ دَسَمَ, (Z, Ḳ, and so in some copies of the Ṣ,) [aor., app., ـِ,] inf. n. دَسْمٌ; (TA;) or ▼ دَسَّمَ; (so in some copies of the Ṣ;) said of rain, *It moistened* the earth (Ṣ, Z, Ḳ) *a little*, (Ḳ,) *not much*, (Ṣ,) or *so as not to reach the moist soil*. (Z, TA.) — And دَسَمَ, aor. ـِ, (Ḳ,) inf. n. دَسْمٌ, (TA,) *He smeared* a camel *with tar*. (Ḳ.) — Also, (Ṣ, M, Ḳ,) aor. ـُ, (Ṣ, Ḳ,*) or ـِ, (M,) inf. n. دَسْمٌ, (Ṣ, M,) *He stopped up* (Ṣ, M, Ḳ) a thing, (M,) such as a wound, (Ṣ, M,) and an ear, (Ṣ,) and a flask, or bottle; as also ▼ ادسم; (Ḳ;) or دَسَمَ 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 دَسَمَ الجُرْحَ *he put the tent* (الفَتِيلَ) *into the wound*. (TA.) — And hence, i. e. from دَسَمَ الجُرْحَ or from دَسَمَ القَارُورَةَ, (TA,) ‡ *Inivit* feminam. (Kr, M, Ḳ, TA.) And hence also,] one says to the مُسْتَحَاضَة, [see this word,] أَدْسِمِي وَصَلِّي † [*Stuff thy vagina* with cotton, to arrest the blood, *and say thy prayers*]. (TA.) — Also, (Ḳ,) inf. n. دَسْمٌ, (TA,) *He closed*, or *locked*, a door; syn. أَغْلَقَ. (Ḳ.) ▬ Also, (i. e. دَسَمَ,) *i. q.* طَسَمَ, [in some copies of the Ḳ, 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. (Ṣ, Ḳ.)

2. تَدْسِيمٌ, (Ṣ,) inf. n. of دَسَّمَ, (Mṣb,) signifies The *smearing* (Ṣ, Mṣb) a thing, (Ṣ,) or a morsel, or mouthful, (Mṣb,) [or *seasoning* it, *imbuing* it, or *soaking* it,] *with* دَسَم [i. e. *grease*, or *gravy*, or *dripping*]. (Ṣ, Mṣb.) — دَسَّمُوا نُونَتَهُ, (Mgh, Ḳ,) 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, Ḳ.*) [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. — تدسّموا also signifies *They ate* [*food*] *with* دَسَم [i. e. *grease*, or *gravy*, or *dripping*]. (TA.)

دَسْمٌ: see دَسَمٌ. ▬ أَنَا عَلَى دَسْمِ الأَمْرِ means على طَرَفٍ مِنْهُ [app. *I am beside*, or *out of*, *the case*, or *affair*]. (Ḳ.)

دَسَمٌ a word of well-known meaning; (Ṣ;) *i. q.* وَدَكٌ; (M, Ḳ;) both signifying *Grease*, or *gravy*; i. e. the *dripping that exudes from flesh-meat and from fat*; (Mṣb in art. ودك;) the وَدَك *of flesh-meat and of fat*: (Mgh: [in the CḲ, الوَرَك is erroneously put for الوَدَك:]) or, accord. to the T, *anything that has* وَدَك, *of flesh-meat and of fat*: (TA:) and *dirt*, or *filth*: (M, Ḳ:) and ▼ دَسْمٌ signifies the same as دَسَمٌ, accord. to El-Ḳurṭubee; but El-Welee El-'Iráḳee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, يَدُهُ مِنَ الدَّسَمِ سَلِطَةٌ [app. meaning, if correctly transcribed, *His hand is hard by reason of dirt* adhering to it: in my MS. copy of the Ḳ, the last word is written سَطِلَةٌ; a word which I do not find in any sense: in the TḲ, سطلة: 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 سطلة is a dial. var. of سَطْلٌ]. (Ḳ.) [It seems that you say also, مَا فِيهِ دَسَمٌ meaning † *There is not in him*, or *it*, *any profit*, or *good*: a sense assigned in the TA to the phrase ما فيه ديسم دسم; in which I think it evident that the transcriber has written ديسم by mistake, and forgotten to erase it after adding دسم.] — Also The *bowels*, or *intestines*. (TA.) ▬ Accord. to IAạr, it means also كَثِيرُ الذِّكْرِ [*Praising*, or *glorifying*, God, *much*]; a sense in which it is incorrectly said in the Ḳ to be ▼ دَسِيمٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, لَا يَذْكُرُونَ اللّٰهَ إِلَّا دَسَمًا: (Ḳ:) or, accord. to Z, this is from دَسَمَ said of rain: and, as related by Abu-d-Dardà, the words are أَرَضِيتُمْ إِنْ شَبِعْتُمْ عَامًا أَلَّا تَذْكُرُونَ اللّٰهَ إِلَّا دَسَمًا, 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 يذكرون الله الا دسمًا 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 تَدْسِيمُ نُونَةِ الصَّبِيِّ; (Ḳ, 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.)

دَسِمٌ 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. دُسْمٌ; like as ذُرْبٌ is pl. of ذَرِبٌ.] You say مَرَقَةٌ دَسِمَةٌ [*Greasy broth*]. (TA.) And ثِيَابٌ دُسْمٌ, *Dirty*, or *filthy*, *garments*. (Ṣ, TA.) And دَسِمُ الثَّوْبِ, applied to a man, [*Dirty in the garment*: and hence, *going on foot*;] *not riding*; as also ▼ أَدْسَمُ الثَّوْبِ. (TA.) [Hence also,] † *Defiled by culpable dispositions*. (TA.) A rájiz says,

* لَاهُمَّ إِنَّ عَامِرَ بْنَ جَهْمِ *

* أَوْدَمَ حَجًّا فِي ثِيَابٍ دُسْمِ *

meaning † [*O God, verily 'Ámir Ibn-Jahm*] *hath imposed upon himself*, (Ṣ in art. وذم,) or *hath performed*, (M,) *pilgrimage being defiled by sins*. (Ṣ in art. وذم, and M.) — عِمَامَةٌ دَسِمَةٌ signifies *A black turban*; (TA;) as also عمامة ▼ دَسْمَاءُ. (Az, Mgh, TA.) And دَسِمٌ occurs in a trad. as meaning † *Strict*, or *pious*, [*though*] *black*, (أَسْوَدُ, [or this may here mean *a genuine Arab*, as opposed to أَحْمَرُ meaning a foreigner,]) and *religious*. (TA.)

أُمُّ دَسْمَةَ [probably a mistranscription for أُمُّ دُسْمَةَ ▼, lit. "the mother of blackness;"] † *The cooking-pot*. (T in art. ام.) ▬ آخِرُ دَسْمَةَ *i. q.* آخِرُ عَهْدٍ [*The last time*]; like آخِرُ مَخْطَرٍ. (TA in art. خطر. [See خَطْرَةٌ, last sentence.])

دُسْمَةٌ *A thing with which a hole in a skin for water or milk is stopped up*. (M, Ḳ.) ▬ *Blackness*; (IAạr, TA;) [and] so ▼ دَيْسَمٌ: (Ḳ:) or *dust-colour inclining to blackness*. (M, Ḳ.) Hence the Abyssinian is called أَبُو دُسْمَةَ. (IAạr, TA.) See also أُمُّ دَسْمَةَ, above. ▬ Applied to a man, † *Low*, or *ignoble*; *base*; *vile*; *mean*, or *sordid*: (Ṣ, TA:) or *bad*, *corrupt*, *base*, or *vile*. (M, Ḳ. [Freytag erroneously assigns the meaning "vilis" to أَدْسَمُ.]) One says, مَا أَنْتَ إِلَّا دُسْمَةٌ ‡ *Thou art none other than one in whom is no good*. (TA.)

دِسَامٌ *A stopper*; (M, Ḳ;) *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*. (Ṣ.) It is said in a trad. that the Devil has a دِسَام; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِيمٌ: see دَسَمٌ.

دَاسِمٌ: see the next paragraph.

دَيْسَمٌ *Darkness*. (M, Ḳ.) — See also دُسْمَةٌ. ▬ The *fox*: (Ḳ:) [or] the *young one of the fox*: (M:) or, as some say, (M,) the *young one of the fox from the bitch*: (M, Ḳ:) and (so in the M, but in the Ḳ "or") *of the wolf from the bitch*: (Ṣ, M, Ḳ:) and the *bear*: (Ḳ:) or the *young one of the bear*; (Ṣ, M, Ḳ;) which is the only meaning allowed by Abu-l-Ghowth. (Ṣ.) Also, (Ḳ,) or as some say, (M,) The *young one of the bee*. (M, Ḳ.) And, accord. to Abu-l-Fet-ḥ, (TA,) whose name was دَيْسَمٌ, (Ḳ,* TA,) the companion of Ḳuṭrub, *A* [*young ant, such as is termed*] ذَرَّةٌ: (TA:) or ▼ دَيْسَمَةٌ [in the CḲ erroneously written دَسَمَة] has this last signification. (Ṣ, Ḳ, TA.) ▬ Also *A certain plant*, (Ṣ, Ḳ, 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. (Ḳ.)

دَيْسَمَةٌ: see the next preceding paragraph.

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

دشت

دَشْتٌ *A* [*desert*, or *such as is termed*] صَحْرَاءُ; (Ṣ, Ḳ;) as also دَسْتٌ: (Mṣb and Ḳ in art.

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