

the male and to the female: (S, Mgh, K:) pl. **عُجُومٌ** [app. meaning young camels of different ages not exceeding the age of the **جَذَع**]. (S, K.) = And The root, or base, of the tail; (S, Mgh, K:) which is the **عُصْفُ**; (S, Mgh;) as also **عُجْمَر**; (K;) like **عُجَب** [and **عُجَب**]; (S, Mgh;) [each] a dial. var. of **عُجَب**; (Mgh;) or, accord. to Lh, the **م** is a substitute for the **ب** of **عُجَب**. (TA.) = See also **عُجْمَر**. = [Golius and Freytag have assigned to this word a meaning belonging to **عُجْبِي**.]

عُجْمَر: see the next preceding paragraph: = and that here following.

عُجْمَر [Foreigners, as meaning] others than Arabs; such as are not Arabs; [often used as implying disparagement, like barbarians; and often especially meaning Persians;] (S, Mgh, Mgh, K;) as also **عُجْمَر**, [of which see an ex. in a verse of Lebeed cited voce **رَازِقِي**], (S, Mgh, K;) or this latter may be a pl. of the former: (TA:) **عُجْبِي** (of which **أَعْجَامٌ** is pl., TA) signifies one thereof; (S, Mgh, Mgh, K;) one who is of the race of the **عُجْمَر**; (K;) though he may be chaste, or correct, in [the Arabic] speech; (Mgh, K;) the **ي** denoting unity; but it is also the relative **ي**, and thus one may apply to an Arab the appellation **عُجْبِي** as meaning called thus in relation to the **عُجْمَر**: (Mgh;) and one says also **رَجُلٌ أَعْجَمٌ** [a man not of the Arabs]: and **قَوْمٌ أَعْجَمٌ** [a people, or party, not of the Arabs]. (K.) = Also The stones of dates (S, Mgh, Mgh, K) and of the drupes of the lote-tree (Mgh) and of grapes (Mgh, Mgh) and of raisins and of pomegranates and the like, (Mgh,) or also of other things, (Mgh,) or the similar stones of anything, (K,) or also whatever is in the interior of a thing that is eaten such as the raisin and the like; (S;) and **عُجْمَرٌ** signifies the same: (K:) the vulgar say **عُجْمَر**: (Yaakooob, S:) [see also **غِيض**, in an explanation of which **عُجْمَر** is evidently, I think, used as meaning the heart (commonly termed **جَمَار** q. v.) of the palm-tree:] the n. un. is **عُجْمَة**, (S, Mgh, Mgh,) which is incorrectly expl. by AHn as meaning a grape-stone when it germinates. (ISd, TA.) = Also Camels that bite, or chew, the [trees called] **عَضَاهُ** and the **tragacanth**s and [other] thorny trees, and satisfy themselves therewith so as to be in no need of the [plants called] **حِمِض**. (S.)

عُجْمَة sing. of **عُجْمَات**, (K, TA,) which signifies Hard rocks (S, K, TA) protruding (lit. growing forth) in a valley. (TA.) = See also **عُجْمَة**.

عُجْمَة (S, Mgh, Mgh, K, TA) An impotence, or an impediment, or a difficulty, (Mgh, TA,*) in speech, or utterance; (S, Mgh, K, TA;) and [a barbarousness, or vitiousness, therein; i. e.] a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein, (Mgh, Mgh,) meaning, in speaking Arabic. (Mgh, Mgh,*)

Bk. I.

[See also 1, last sentence, where it is mentioned as an inf. n.] = Also, (S, K,) and **عُجْمَة**, (K,) Such as is accumulated, or congested, of sand: or abundance thereof: (K, TA:) or sand rising above what is around it: (TA:) or the last portion of sand. (S in explanation of the former.)

عُجْمَة: see the next preceding paragraph.

عُجْمَة, (S, TA,) thus in the L, and thus correctly, (TA,) i. e. **بَاتَحْرِيك**, (S, TA,) but in the K **عُجْمَة**, (TA,) [app. from the same word as signifying "a date-stone," n. un. of **عُجْمَر**], A palm-tree growing from a date-stone. (S, K, TA.)

عُجْبِي, with the **ج** quiescent, Intelligent and discriminating; (K, TA;) applied to a man. (TA.)

عُجْبِي; pl. **أَعْجَامٌ**: see **عُجْمَر**, first sentence. [The sing. is applied to anything as meaning Of, or belonging to, the **عُجْمَر**.]

عُجْبِيَة [A speech, or language, foreign to the Arabs]. (TA in art. **رَطَن**.)

عُجَامٌ: see **عُجْمَر**, latter half.

عُجُومٌ: see **عُجْمَة**.

عُجَامَة A thing that one has bitten, or chewed [like **مَضَاغَة**]. (TA. [The explanation there given is **مَا عَجِمَ**: correctly **عَجِمَتْ**].)

عُجُومَة: see **عُجْمَة**.

عُجَامٌ The large **خُفَّاش** [or bat]; and the **وَطُوط** [which accord. to some signifies the same as **خُفَّاش**; but accord. to others, the large **خُفَّاش**; or the swallow; or a species of the swallows of the mountains]. (K.)

عُجَامَة: and **عُجَامَات**: see what next follows.

عُجَامِر [a pl. of which the sing. **عُجَامَة** (a subst. formed from the act. part. n. **عَاجِمٌ**) I do not find mentioned] The teeth. (S, K.) = And Camels; because they bite, or chew, bones; and so **عُجَامَات**. (TA.)

عُجْمَجَة applied to a she-camel, (AA, S, K,) Strong; like **عُتْمَة**: (AA, S:) or strong to journey; as also **عُجُومَة** (K, TA) and **عُجُومٌ**: (TA:) pl. of the first **عُجْمَجَات**. (AA, S.)

أَعْجَمٌ One having an impotence, or an impediment, or a difficulty, in speech, or utterance, (S, Mgh,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language; (S;) and [barbarous, or vitious therein; i. e.] not clear, perspicuous, distinct, chaste, or correct, therein; (S, Mgh, Mgh, K;) meaning, in speaking Arabic, (S, Mgh, Mgh, K,*) though he may be an Arab; (S, Mgh, Mgh;) and **أَعْجَبِي** signifies the same, (Mgh, Mgh, K,) and therefore, if applied to an Arab, it does not imply reproach; (Mgh;) [but it is said in the Mgh that this demands consideration;] or this latter epithet is applied to a tongue, or speech,

and to a book, or writing, but not to a man unless it be syn. with the former epithet: (S:) the fem. of the former is **عُجْمَاء**: (S, Mgh, Mgh;) and the dual masc. **أَعْجَمَان** (S) and fem. **عُجْمَاوَان** (Har p. 226;) and the pl. masc. **أَعْجَمُونَ** (S, Mgh, TA) and **أَعْجَمُ** (S, TA) and **عُجْمَان**: (TA:) and the pl. of **أَعْجَبِي** is **أَعْجَبِيُونَ**. (Mgh.) See also **عُجْمَر**, first sentence, in two places. = Also Dumb; speechless; destitute of the faculty of speech; (K, TA;) unable to speak; and so **مُسْتَعْجِمٌ**: (S, TA:) fem. of the former as above. (TA.) = Hence, (S,) by predominance of its application, (Mgh,) **عُجْمَاء** signifies A beast, or brute; syn. **بَيْمَة**: (S, Mgh, K;) and so **مُسْتَعْجِمٌ** [or the fem. of this]: (TA:) pl. of the former in this sense, as a subst., **عُجْمَاوَات**: (Har p. 13:) [and] **عُجْمَاء** is applied [also] as an epithet to a beast, or brute, (**بَيْمَة**), for the like reason. (Mgh.) It is said in a trad., **جَرَحَ الْعُجْمَاءُ جَبَارًا** [expl. in art. **جَبَر**]. (S, Mgh.) = [Hence also] **فَحْلٌ أَعْجَمٌ** signifies A stallion [camel] that brays in a **شَقْفَة** [or faucial bag] to which there is no perforation, so that the sound does not issue from it: and they approve of the sending such among the **شَوْل** [or she-camels that have passed seven or eight months since the period of their bringing forth] because he usually begets females. (TA.) = The prayer of the daytime is termed **عُجْمَاء** because the reciting [of the **Kur-án**] therein is inaudible; (S, Mgh, Mgh, K, TA;) i. e. the prayer of noon and of afternoon; (TA;) and these two together are termed **الْعُجْمَاوَان**. (Har p. 226.) = **مَوْجٌ أَعْجَمٌ** means Waves that do not sprinkle their water, and of which no sound is heard. (S, K.) = And **عُجْمَاء** [or **رَمْلَة عُجْمَاء**?] + A tract of sand in which are no trees. (IAar, K.)

أَعْجَبِي: see the next preceding paragraph, first sentence, in two places. [It is often improperly used for **عُجْبِي**.]

أَعْجَبِيَة [A barbarous, or vitious, speech or language]. (TA in art. **رَطَن**.)

صَلْبُ الْمَعْجَمِ [lit. Hard in respect of the place of biting, or of chewing. And hence,] applied to a man, (S, K, TA,) as also **صَلْبُ الْمَعْجَمَة**, (TA,) + Mighty, strong, resisting, or indomitable, in respect of spirit; (S, K, TA;) such as, when tried by affairs, or events, is found to be mighty, strong, or resisting, and hard, or hardy. (TA.) And **ذَاتُ مَعْجَمَة**: **نَاقَة ذَاتُ مَعْجَمَة**: A she-camel having strength, or power, and fatness, and endurance of journeying: (S, K, TA:) or having patience, and soundness, and strength for treading the way with vehemence: [for **الدَّعْك** the last word of this explanation in my original, (evidently, I think, a mistranscription,) I read **الدَّعْن**:] Sh disapproves of the saying having fatness: accord. to IB, the phrase signifies a she-camel such as, when tried, is found to have strength for traversing the desert, or waterless desert; and he says that it does not mean in which is fatness. (TA.)