

xxii. 1.) Hence one says, رَجُلٌ عَظِيمٌ فِي الْمَجْدِ *ṣ* [A man great in respect of glory, honour, dignity, or nobility, and of judgment, or opinion]. (TA.) And رَمَاهُ بِعَظِيمٍ *ṣ* [He reproached him, or upbraided him, with, or he accused him of, a thing, or an act, of great gravity; or an enormity]: both mean the same. (TA.) [The pl. of عَظِيمٌ is عِظَامٌ and, applied to rational beings, عِظَامٌ. — عِظَامٌ as an epithet applied to God is *syn. with* الْكَبِيرُ [signifying *The Incomparably-great*]. (TA.)

عَظِيمٌ: see عَظِيمٌ وَضَاحٌ and عَظِيمٌ.

عِظَامَةٌ: see عِظَامَةٌ.

عَظِيمَةٌ A severe calamity or misfortune; as also مُعَظِمَةٌ; (S, K;) [and so مُعَظِمٌ, thus in a verse cited in the S in art. وَلَبَّ:] pl. of the first مُعَظِمَاتٌ; and of the second مُعَظِمَاتٌ. (TA.) — [And A great crime or the like; a meaning well known: so I have rendered it *voce* صَحَّ: in art. طِمْر in the O and TA, its pl. عِظَامَاتٌ, is rendered by دُؤُوبٌ: see مُطْمَرٌ.] = See also عِظَامَةٌ.

عِظَامِي [a rel. n. from عِظَامٌ, pl. of عَظِيمٌ]: see عِصَامِي, in art. عِصْم, in two places.

عِظَامٌ: see عَظِيمٌ.

عِظَامَةٌ: see عَظِيمَةٌ: and see also what here follows.

عِظَامَةٌ and عِظَامَةٌ and عِظَامَةٌ and عِظَامَةٌ (S, K, TA) [the last written in one of my copies of the S عِظَامَةٌ] and عِظَامَةٌ (TA) [and عِظَامَةٌ (Freytag from the Deewán of Jereer)] A thing like a pillow (Fr, S) *ṣ* (Fr), or a garment, or piece of cloth, (K,) with which a woman makes her posteriors [to appear] large. (Fr, S, K.)

مُعَظِمٌ The greater, main, [principal, chief,] or most, part or portion, [or body, or aggregate,] (S, Mṣb, K,) of a thing [or of things], (S, Mṣb,) or of an affair, or event; (K;) [the main, gross, mass, or bulk, of a thing or of things:] as also عَظِيمٌ (S, Mṣb, K) and عَظِيمٌ (Lh, K): or عَظِيمٌ, it is said, [as also مُعَظِمٌ in many cases,] signifies the middle, or midst, of a thing. (TA.) It is said in a trad. of Ibn-Seereen, جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عَظِيمٌ مِنَ الْأَنْصَارِ, meaning [I sat by an assembly in which was] a numerous company of the Anṣār. (TA.) [مُعَظِمٌ, and المَوْتِ, signify The thick, or thickest, or the main stress or struggle, of the fight or battle, and of death in battle: see رَحَى (near the end of the paragraph) in art. رَحَى and رَحَى. — [And accord. to Freytag, it occurs in the Deewan of the Hudhalees as signifying The harder parts of the body, as the neck, the thigh, &c.] — See also عَظِيمٌ: — and عِظَامَةٌ.

عِظَامَةٌ: and its pl., مِعَاطِمٌ: see عِظَامَةٌ. — And for مِعَاطِمٌ as a pl. of which the sing. is not mentioned, see عِظَامَةٌ.

مَعْظُومٌ A young weaned camel having a bone in his tongue broken, in order that he may not suck. (K.) = مَعْظُومَةٌ: see عِظَامَةٌ.

عُظَى or عِظَا

عُظَا, in the CK: عِظَا: see what follows.

عِظَاءَةٌ (S, Mṣb, TA,) which is of the dial. of the people of El-ʿAlīyeh, (Mṣb, TA,) and عِظَايَةٌ (S, Mṣb, K, TA,) which is of the dial. of Temcem, (Mṣb, TA,) [in the CK عِظَايَةٌ] A certain reptile, or small creeping thing, (S, K, TA,) larger than the وَزَغَةُ (S,) like the [lizard called] سَامَرُ الْأَبْرَصِ (Mṣb, K, TA) in form, or make, (Mṣb,) but somewhat larger: (TA:) or a غَنَدَةٌ [or غَنَدَةٌ, a Pers. word said to signify a species of spider]: (MA:) [or] a species of lizard; (MA, PS;) a certain reptile, or creeping thing, (وَزَغَةٌ,) larger than the وَزَغَةُ; a species of large lizard: (MA:) [see also عِظَايَةٌ: pl. عِظَايَاتٌ, (S, Mṣb, K, TA, in the CK عِظَايَاتٌ,) i. e. pl. of عِظَاءَةٌ, (S, Mṣb,) [or rather عِظَايَاتٌ is a coll. gen. n. of which عِظَاءَةٌ is the n. un.,] and عِظَايَاتٌ, (TA,) and also عِظَايَاتٌ, which last is pl. of عِظَايَةٌ. (Mṣb.) A woman of the desert, whom her lord (مَوْلَاهَا) had beaten, said, رَمَاكَ اللَّهُ بِدَاءٍ لَا دَوَاءَ لَهُ إِلَّا أَبْوَالُ الْعِظَاءِ [May God smite thee with a disease for which there is no remedy but the urine (lit. urines) of the عِظَاءِ], which is a thing hard to be found. (TA.)

عَف

1. عَفَّ (S, O, Mṣb, K, &c.) aor. عَفَّ, (S, O, Mṣb,) inf. n. عَفَّ and عَفَّافٌ (S, O, Mṣb, K) and عَفَّافَةٌ (S, O, K,) He abstained (S, O, Mṣb, K) from (عن) what was unlawful, (S, O,) or from what was not lawful nor comely or decorous, (M, K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Mṣb:) [but it is implied in the K that the verb is used without the expression of the object, or objects; and it is very often so used, as meaning he was abstinent, continent, chaste, virtuous, modest, decent, or decorous:] and عَفَّافٌ signifies the same; (K;) as also عَفَّافٌ: (Mṣb, K:) or this last signifies, (S, O,) or signifies also, (K,) he affected, or constrained himself, to abstain from what was unlawful: (S, O, K:) or he was patient, and kept himself remote, or aloof, from a thing [that was unlawful or the like]: (TA:) and عَفَّافٌ means he abstained (عَفَّ) from begging: (S, O:) whence the trad. of the Prophet اسْتَغْفِرْ عَنِ السُّؤَالِ مَا اسْتَطَعْتَ [Abstain thou from begging, as much as thou art able]: (O:) or, as some say, الاسْتِغْفَافُ signifies the seeking to abstain from what is unlawful, and from begging of men: and one says also, عَفَّافٌ عَنِ الْقَبِيحِ [he abstained from that which was evil, or foul]; this being [likewise] from الْعَفَّةِ. (TA.) = عَفَّ said of milk, aor. عَفَّ, (IDrd, O, K,) inf. n. عَفَّ, (IDrd, O,) It collected in the udder:

(IDrd, O, K:) or it remained in the udder; (K;) or thus عَفَّ فِي الشَّرْعِ. (Ibn-ʿAbbād, O.)

2. عَفَّفْتُهُ, inf. n. تَعْفِيفٌ, I gave him to drink what is termed عَفَافَةٌ [q. v.]. (IDrd, O, K.)

4. عَفَّفَهُ اللَّهُ God made him to be عَفِيفٌ [i. e. abstinent, &c.]. (S, O, Mṣb, K.) = أَعَفَّتْ, [in the CK, erroneously, أَعَفَّتْ,] said of a ewe, or she-goat, is from الْعَفَافَةُ [and therefore signifies She had milk collected in her udder: or she had some milk remaining in her udder after most of it had been sucked]. (IDrd, O, K.)

5. تَعَفَّفَ: see 1. = Also He (a man, S, O) drank what is termed عَفَافَةٌ [q. v.]. (S, O, K.)

6. تَعَاثَ نَاقَتَكَ Milk thou thy camel after the first milking. (S, O, L, K.) — And تَعَاثَ said to a sick man, Treat thyself medically. (K.) One says, بِأَيِّ شَيْءٍ تَتَعَاثَى With what thing shall we treat ourselves medically? (AA, O, TA.)

8: see 1. — اعْتَقَتِ الْإِبِلُ الْبَيْسَ The camels took with the tongue [or licked up] the dry herbage above the earth or dust, taking the best, or choice, thereof; as also اسْتَعَقَّتْ. (O, K.)

10: see 1, in two places: — and see also 8.

عَفَّ; and its fem.: see عَفِيفٌ.

عَفَّةٌ: see عَفَافَةٌ. = Also An old woman: (Ibn-El-Faraj, O, K, TA:) like عَفَّةٌ: being formed [from the latter] by substitution. (TA.) = And A certain fish, smooth, white, and small; when cooked, having a taste like that of rice. (Ibn-El-Faraj, O, K.)

عَفَافٌ A medicine, or remedy. (AA, O, K.)

عَفِيفٌ and عَفَّافٌ epithets from عَفَّ, as such signifying Abstaining (S, O, Mṣb, K) from what is unlawful, (S, O,) or from what is not lawful nor comely or decorous, (K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Mṣb:) [and very often used as meaning abstinent, continent, chaste, virtuous, modest, decent, or decorous:] fem. of the former with ة; (S, O, K;) and so of the latter, (S, O, Mṣb, K,) which has no broken pl.: (TA:) the pl. masc. (of عَفِيفٌ, Mṣb, TA) is أَعْفَاءٌ (O, Mṣb, K, TA) and أَعْفَفَةٌ (Mṣb, TA:) عَفِيفَةٌ, applied to a woman, signifies excellent, or high-born, good, righteous, or virtuous; and [more commonly] continent, or chaste; (TA:) and the pl. of this is عَفَائِفٌ and عَفِيفَاتٌ. (O, K.)

عَفَافَةٌ is the subst. from عَفَّ said of milk: (O, K:) so says IDrd: (O:) [accord. to him, it app. signifies Milk that has collected in the udder:] and it signifies (S, O, K) accord. to another or others, (O,) as also عَفَّةٌ, somewhat of milk remaining in the udder (S, O, K) after most of it has been sucked. (O, K.) — And F explains أَنْ تَأْخُذَ الشَّيْءُ الْعَفَافَةَ, with damm, by the words