

and *عَجِبَ* are pressed for making wine]. (S, O.)

عَجَابٌ: see *عَجَبٌ*, near the middle of the paragraph, in two places.

عَجَبٌ عَجَبٌ [meaning *Very wonderful or admirable or pleasing*] (S, O, K) is like *لَيْلٌ لَيْلٌ*, the latter word being a corroborative of the former; (S, O;) and one says also [in like manner] *عَجَبٌ عَجَبٌ*. (K.)

أَعْجَبُ [More, and most, wonderful or admirable or pleasing]. — [And the fem.] *عَجِبَاءُ* signifies A female wondered at for her beauty: and also, for her ugliness. (O, K.) = Also, i. e. the former, A thick, or big, or coarse, camel. (O, K.*). And so the fem. applied to a she-camel: (O, K:) or, so applied, thick in the *عَجَبُ* [or root, &c.,] of the tail: (TA:) or whereof the hinder part, (O, K,) or the upper portion of that part, (L, TA,) is narrow, and whereof the *جَاعِرَتَانِ* [q. v.] are prominent: (O, L, K, TA:) the kind of make thus particularized is ugly. (TA.)

أَعْجُوبَةٌ: see *عَجِيْبَةٌ*.

رَجُلٌ تَعَجَّبَةٌ A man of (lit. having, possessing, or endowed with,) wonders, or wonderful things. (O, K, TA.)

تَعَجَّبٌ, a pl. without a sing.: see *عَجِيْبَةٌ*.

مُعْجَبٌ بِنَفْسِهِ, and *بِرَأْيِهِ*, [Admiring himself, (lit. excited to admiration by himself,) or pleased with himself, and his opinion, or judgment; self-conceited, and conceited of his opinion or judgment,] (S, O, TA,) [or] vain, or proud, [thereof; for] *مُعْجَبٌ* signifies a man vain, or proud, of what proceeds from him, whether good or bad, and of himself, or of a thing [belonging to him, such as his dress or wealth &c.]: but Er-Rāghib makes a distinction between *مُعْجَبٌ* and *تَائِهٌ*; saying that the *مُعْجَبُ* believes himself with respect to the opinion or judgment that he forms of himself indecisively from evidence outweighed in probability; [so that it rather denotes conceit than vanity;] whereas the *تَائِهٌ* believes himself decisively. (MF, TA.)

مُعْجِبٌ [Inducing wonder, or admiration, &c.]:

see *عَجَبٌ*, in the middle of the paragraph: [or] a thing that is very good or goodly or beautiful. (TA.)

عجر

1. *عَجَرَ عُنُقَهُ*, aor. *عَجَرَ*, inf. n. *عَجْرٌ*, He bent his neck, (ISk, S, O, K, TA,) and twisted it: said of one who desires not to comply with a command to do a thing: or *عَجَرَ عُنُقَهُ إِلَى كَذَا وَكَذَا* [he bent, and twisted, his neck, turning towards such and such things,] is said of one who is going in a particular direction, and returns from it to a thing behind him which he is forbidden: so in the Nawādir el-Aqrāb. (TA.) — And one says, *عَجَرَ بِهِ بَعِيرَهُ* as though meaning *His camel returned with him towards his usual associates and his family when he was desiring to ride him in a*

particular direction; as also *عَكَرَهُ*. (ISk, S, O.) [See also the latter verb.] — And *عَجَرَ الْفَرَسُ*, (S, O,) aor. *عَجَرَ*, inf. n. *عَجْرٌ* and *عَجْرَانٌ*, (O,) The horse extended [or, accord. to an explanation of the act. part. n. in the L, raised] his tail towards his *عَجْرُ* [or croup] in running. (S, O.) — And hence, (S,) *مَرَّ الْفَرَسُ يَعْجُرُ* (S, O, K*) and *يَعْجُرُ*, (so in one of my copies of the S, and accord. to the TA,) inf. n. *عَجْرٌ* (S, K) and *عَجْرَانٌ*, (K,) The horse went along swiftly, (S, O, K,*) by reason of briskness, liveliness, or sprightliness, (O,) or from fear and the like: and *مُعَاجِرَةٌ* is syn. with the inf. ns. of *يَعْجُرُ* used in this sense: (K:) [so that one says in like manner *مَرَّ يَعْجُرُ*:] and one says also, *عَاجِرُ الرَّجُلِ الرَّجُلُ*, meaning *The man ran before the man, fleeing*. (O, TA.) — *عَجَرَ*, aor. *عَجَرَ*, inf. n. *عَجْرٌ*, said of an ass, is syn. with *قَمَضَ* [app. as meaning *He raised his fore legs together and put them down together, and beat the ground with his hind legs*]: (K, TA:) and a similar action is signified by the phrase *يَعْجُرُ بِرِجْلَيْهِ*, inf. n. *عَجْرَانٌ*, [app. meaning *He beats the ground with his hind legs, rearing while doing so*], said of a horse. (TA.) = *عَجَرَهُ بِالْعَجْرَاءِ* He beat him, or struck him, with the knotted staff or stick, so that the place struck became swollen; as also *بَجَرَهُ*. (O.) — And *عَجَرْتُ الشَّيْءَ* I clave, or split, the thing. (IKtt, TA.) — And *عَجَرَ عَلَيْهِ بِالسَّيْفِ*, (S, O, K,*) aor. *عَجَرَ*, inf. n. *عَجْرٌ*, (K,) He made an assault, or attack, upon him with the sword. (S, O, K,*) — *عَجَرْتُ عَلَيْهِ*, (Sh, O, K,*) aor. *عَجَرَ*, inf. n. *عَجْرٌ*, (K,) is also syn. with *حَجَرْتُ عَلَيْهِ* [meaning *I prohibited him from using, or disposing of, his property according to his own free will*]. (Sh, O, K,*) — And *عَجَرَ* is also syn. with *إِنْحَاحٌ*; in which sense, as in others, its aor. is said in the K to be *يَعْجُرُ*; but this is not the case, for the verb is used only in the pass. form: you say, *عَجِرَ عَلَى الرَّجُلِ*, meaning *The man was importuned for his property, or was asked for it by many persons, so that it became little*. (TA.) One says *رَجُلٌ عَلَيْهِ مَعْجُورٌ* meaning *A man importuned by begging so that all his property has been taken from him*. (K, TA.) = One says also, *عَجَرَ الرَّجُلُ بَثْوِيَهُ عَلَى رَأْسِهِ* [app. meaning *The man wound his garment upon his head*: see 8]. (TA.) — And hence, *عَجَرَ الرَّيْثُ عَلَى أَنْيَابِهِ*; *The saliva became dry upon his canine teeth, and stuck*. (TA.) = *عَجَرَ*, (S, O, K,) aor. *عَجَرَ*, inf. n. *عَجْرٌ*, (S,) He (a man, S) was, or became, thick and fat. (S, O, K.) And *عَجَرَ*, (K,) inf. n. *عَجْرٌ*, (S, O,) He (a man, S, O) was, or became, big-bellied. (S, O, K.) — Also He (a horse) was, or became, hard (K, TA) in his flesh. (TA.) And *عَجَرَ*, inf. n. *عَجْرٌ* and *عَجْرَةٌ*, It (a solid hoof, and the belly,) was, or became, hard. (IKtt, TA.) [See also *عَجْرٌ* below.]

3. *عَاجِرُ*, inf. n. *مُعَاجِرَةٌ*: see 1, in three places.

5. *تَعَجَّرَ* said of the belly (S, O) of a man, (S,) *It became wrinkled by reason of fatness*. (S, O.)

8. *اعْتَجَرَتْ* She (a woman) bound a *مُعْجَرٌ* [q. v.] upon her head; (S;) she attired herself with the *مُعْجَرُ*: (O, Mgh:) or with a *خِمَارٌ*: (Mgh:) *اعْتَجَارٌ* is a mode of attiring peculiar to a woman, (K, TA,) resembling that termed *إِتْحَافٌ*. (TA.) — And *اعْتَجَرَ* He wound a turban round his head: (IF, S, Mgh, O, Mgh:) and he wound a turban (or a piece of cloth, TA) upon his head without turning [a portion of] it beneath his lower jaw; (Az, El-Ghooree, Mgh, K, TA;) as also *اِئْتَعَطَ*: the winding it in which manner [and so wearing it] in prayer, is forbidden: but another explanation, which is, *he wound the turban upon his head so as to show the هَامَةٌ* [or crown of the head], is more probable; as it is from *مُعْجَرٌ*, meaning “a piece of a cloth, like a fillet, wound upon the round of a woman’s head.” (Mgh.) One says, *هُوَ حَسَنُ الْمُتَعَجِّرِ* He is comely in respect of the manner of winding the turban upon the head. (A.) [See also *عَجْرَةٌ*: and see *مُعْجَرٌ*.] — One says also *اعْتَجَرَتْ بِغُلَامٍ*, or *بِجَارِيَةٍ*, meaning † She brought forth a boy, or a girl, after she had despaired of her giving birth to a child. (O, K, TA.)

عَجَرَ inf. n. of *عَجَرَ* [q. v.]. (S.) — Also *Projection, protrusion, prominence, or protuberance, and elevation*. (S, O, TA.) — And *Strength, with greatness of body*. (TA.)

عَجْرٌ: see what next follows.

عَجْرٌ and *عَجْرٌ*, applied to a *وَضِيفٌ* [or shank of a beast], (S, O, K,) Thick; (S, O;) as also *أَعْجَرُ*: (O:) or hard, (K, TA,) and strong; and in like manner applied to a solid hoof, and to a pastern. (TA.) — And for another meaning of the first of the words, see *أَعْجَرُ*.

عَجْرَةٌ A place of projection, protrusion, prominence, or protuberance, and elevation. (A, K, TA.) — [A protuberance; a knob; a lump.] — A knot in wood, (S, Mgh, O, K,) and the like, (K,) or in other things: (Mgh:) or in the veins of the body: (S:) or a knotted vein in the body; and *بُجْرَةٌ*, with which it is coupled, “a knotted vein in the belly,” particularly: (A’Obeyd, TA:) or the former, a thing that collects in the body, like a ganglion (*سَلْعَةٌ*); (As, O, TA;) and the latter signifies the like: (As, TA:) or, as some say, *عَجْرٌ*, which is the pl., signifies the vertebrae of the back: (IAth, TA:) or *عَجْرَةٌ* signifies a tumour, or swelling, or an inflation, in the back; and *بُجْرَةٌ*, the like in the navel. (TA.) [See also *بُجْرَةٌ*.] — Hence, one says, *ذَكَرَ عَجْرَهُ* † He mentioned his vices, or faults, which no one knew save he who tried him, or tested him: (TA:) or his external and internal conditions; what he showed and what he concealed. (IAth, TA.) And *أَفْضَيْتُ إِلَيْهِ بِعَجْرِي وَبَجْرِي*: I revealed to him my vices, or faults, by reason of my confidence in him: (A’Obeyd, O, TA:) or I acquainted him with my whole state, or case; not concealing from him anything thereof. (As, TA.) And *أَحَدْتُهُ بِعَجْرِي وَبَجْرِي*: † I relate to