

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

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

عَجَبٌ عَاجِبٌ [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.] عَجَبَةٌ 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 تَعْجَابَةٌ A man of (lit. having, possessing, or endowed with,) wonders, or wonderful things. (O, K, TA.)

تَعْجِيبٌ, 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-Rághib makes a distinction between مُعْجَبٌ and تَائِهٌ; saying that the مُعْجَبٌ 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. ʔ, 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 Nawádir el-Aaráb. (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. ʔ, 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 عَجْرٌ [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 يَعْجُرُهُ:] and one says also, عَاجِرُ الرَّجُلِ الرَّجُلُ † عَاجِرٌ meaning The man ran before the man, fleeing. (O, TA.)

— عَجَرَ, aor. ʔ, inf. n. عَجْرٌ, said of an ass, is syn. with قَمَصٌ [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.) = عَجَرَ 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 بِالسِّيفِ (S, O, K,*) aor. ʔ, inf. n. عَجْرٌ, (K,) He made an assault, or attack, upon him with the sword. (S, O, K,*) — عَجَرْتُ عَلَيْهِ (Sh, O, K,*) aor. ʔ, 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 عَجْرٌ is also syn. with إِتْحَاحٌ; 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 عَجِرَ عَلَيْهِ † مُعْجُورٌ meaning A man importuned by begging so that all his property has been taken from him. (K, TA.) = One says also, عَجَرَ الرَّجُلُ بِرَأْسِهِ [app. meaning The man wound his garment upon his head: see 8]. (TA.) — And hence, عَجَرَ الرَّيْثُ عَلَى أَتْيَابِهِ † The saliva became dry upon his canine teeth, and stuck. (TA.) = عَجِرَ, (S, O, K,) aor. ʔ, inf. n. عَجْرٌ, (S,) He (a man, S) was, or became, thick and fat. (S, O, K.) And عَجِرَ, (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 عَجِرَ, inf. n. عَجْرٌ and عَجْرَةٌ, It (a solid hoof, and the belly,) was, or became, hard. (IKtt, TA.) [See also عَجْرٌ below.]

3. عَاجِرٌ, 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 مِعْجَرٌ [q. v.] upon her head; (S;) she attired herself with the مِعْجَرُ: (O, Mgh:) or with a خِمَارٌ: (Mgh:) اِئْتَجَارُ is a mode of attiring peculiar to a woman, (K, TA,) resembling that termed اِئْتِحَافٌ. (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 مِعْجَرٌ, meaning “a piece of a cloth, like a fillet, wound upon the round of a woman's head.” (Mgh.) One says, † هُوَ حَسَنُ الْمُعْتَجِرِ He is comely in respect of the manner of winding the turban upon the head. (A.) [See also عَجْرَةٌ: and see مُعْتَجِرٌ.] — One says also اعْتَجَرَ 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.)

عَجْرٌ inf. n. of عَجِرَ [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 وَظِيفٌ [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 بَجْرَةٌ, 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 بَجْرَةٌ, the like in the navel. (TA.) [See also بَجْرَةٌ.] — 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 وَبِجْرِي: 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 أَحَدَّثَهُ بِعَجْرِي وَبِجْرِي † I relate to