

for the verb here is formed from a passive [and augmented] verb [أُعْجِبَ], like as is the case in *مَا أَشْغَلَهُ*; whereas it is the primary rule with respect to the verb of wonder that it shall not be formed from any but an active [and unaugmented] verb. (TA.)

5: see 1, in two places. — One says also, *تَعَجَّبَ فِي مَشِيئِهِ* [app. meaning *He showed self-admiration, &c., in his gait*]. (TA voce *تَفَتَّتْ*.) — *تَعَجَّبَنِي* signifies *تَعْجَبَانِي* [He excited my desire, and invited me, or made me to incline, to ignorant, or foolish, or silly, and youthful, conduct, so that I yearned towards him: or he deceived me, or beguiled me, and captivated my heart]; (O, K, TA;) said of a man: (O, TA:) and *تَفَتَّنِي* [in the O *تَفَتَّنِي*, which I think a mistranscription, though I do not find elsewhere in the sense here assigned to it,] signifies the same. (TA.)

10: see 1, in three places.

عَجَبٌ: see *عَجَبٌ*, in two places: — and see also *عَجَبٌ*. — Also The root, or base, of the tail: (S, O, K:) or the part of the root, or base, of the tail, of any beast, which the haunch encloses, (Mṣb, TA,) and which is inserted in the hinder part of the rump: (TA:) or the root, or base, and bone, of the tail: (Lh, TA:) also called the *عَصَصُ* [q. v.]: (Mṣb, TA:) or it is the head of the *عَصَصُ*: (TA:) or the upper part of the *عَصَصُ*: or the external extremity of the spine; and the *عُضْصُ* is its internal extremity: (Az, L voce *قُحُحٌ*;) it is said in a trad., that every part of a man will become consumed, except the *عَجَبُ*, (TA,) or the *عَجَبُ* of the tail, (O, TA,) accord. to different relations; (TA;) from which [as a rudiment] he was created, and upon which he will [at the resurrection] be put together: (O:) i. e. the bone at the lower, or lowest, part of the spine, at the rump; which is the *عَسِيبُ* of beasts: it is said to be like a grain of mustard-seed: or, as Z says in the “Fáik,” it is the bone that is between the buttocks: it is also pronounced *عَجَبٌ*; and accord. to MF, *عَجَبٌ*, but no one else says this: and, as El-Khafájee says, it is also called *عَجْرٌ* and *عَجْرٌ*, in this case with the three vowel-sounds. (TA.) — Also † The hinder part (S, O, K, TA) of a tract of sand, (S, O,) or of anything: (K, TA:) and hence, *عَجَبٌ كَثِيبٌ* i. e. the thin hinder portion [of a sand-hill, or of an extended and gibbous sand-hill, or of a collection of sand that has poured down]: (TA:) pl. *عَجُوبٌ*, (S, O,) and perhaps *أَعْجَابٌ* also in the former sense [and therefore in this likewise]. (TA.)

عَجَبٌ: see *عَجَبٌ*. — Also a subst. from the phrase *أُعْجِبَ بِنَفْسِهِ*, (S,) or from *الإعْجَابُ*; (O;) [i. e. it signifies *Self-admiration*; or *self-conceitedness*; or] *vanity*; and *pride*: (K:) it is said to be [a result, or an offspring, of stupidity, or folly; or] a redundancy of stupidity, or folly,

which one has turned to what is thus termed. (TA.) [Er-Rághib makes a distinction between *عَجَبٌ* and *تَبَهُ*; as will be seen below, voce *مُعْجَبٌ*.] — Also, and *عَجَبٌ*, and *عَجَبٌ*, *A man who is pleased to sit with women, (O, K,) and to converse with them, without his doing what induces doubt, or suspicion, or evil opinion: (O:) or with whom women are pleased: (K, TA:) the pl. is perhaps أَعْجَابٌ. (TA.)* — See also *عَجَبٌ*.

عَجَبٌ: see *عَجَبٌ*: — and see also *عَجَبٌ*.

عَجِبٌ [originally an int. n.] (S, O, K) and *عَجِبٌ*, (accord. to the K,) or *عَجِبٌ*, (accord. to the TA,) *Wonder*; i. e. a deeming strange, extraordinary, or improbable, what occurs, or presents itself, to one, (K, TA,) on account of being little accustomed to it; (TA;) or [the effect, upon the mind, of] the consideration of a thing with which one is not familiar, and to which one is not accustomed: (IAar, TA:) for a distinction between *عَجِبٌ* and *عَجِبٌ*, see 1, in the middle of the paragraph: the pl. of *عَجِبٌ* [in this sense] is [said to be] *أَعْجَابٌ*; (K;) or it has no pl.: (S, O, K:) [this statement correctly applies to *عَجِبٌ* as an epithet; for as such it is app. used as sing. and pl., being originally an inf. n.:] but El-Ajjáj has pluralized it, [regarding it in the sense expl. above,] saying,

- ذَكَرْنَ أَشْجَابًا لِمَنْ تَشَجَّأَ
- وَهَجْنَ أَعْجَابًا لِمَنْ تَعَجَّأَ

[They mentioned griefs to him who grieved, and they excited wonder to him who wondered]. (O.) *يَا لَلْعَجَبِ* [may be rendered *O case of wonder!* but properly] means *O wonder come*, for this is thy time: and *يَا لَلْعَجَبِ* [may also be rendered *O case of wonder!* but properly] means *O [people, or the like, come] to wonder*; the noun signifying the invoked being suppressed. (Har p. 27.) — It is also an epithet applied to a thing, an affair, an event, or a case; one says *أَمْرٌ عَجَبٌ* [A wonderful thing or affair &c.]; and so *عَجِيبٌ* [which is more common in this sense], and *عَجَابٌ*, and *عَجَابٌ*: or *عَجِيبٌ* is syn.

with *عَجِبٌ*; but *عَجَابٌ* signifies more than *عَجِبٌ*: (K:) or *عَجَابٌ* is syn. with *عَجِيبٌ*, (S, O,) which signifies a thing, (S, O, Mṣb,) or an affair, or event, or a case, (S, O,) wondered at; (S, O, Mṣb, TA;) or inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; syn. *مُعْجَبٌ*; (TA;) and *عَجَابٌ*; signifies more than *عَجِبٌ*: (S, O, TA:) [it is said that] *عَجِبٌ* has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has *عَجِيبٌ*; (S, O, K;) or the pl. of this is *عَجَابٌ* [respecting which see *عَجِيبَةٌ*]; (S, O, K;)

like as *أَفَائِلٌ* is pl. of *أَفِيلٌ*; and *تَبَائِعٌ*, of *تَبِيعٌ*. (S, O.) [Being originally an inf. n., it is used alike as masc. and fem.:] one says *قِصَّةٌ عَجَبٌ* [meaning *A wonderful story*: and for the same reason, it may, as an epithet, be also used alike as sing. and pl.: like *عَدْلٌ* &c.]. (O.) — [It is

also used as a subst. in a pl. sense, signifying *Wonders*, as meaning *wonderful things*; like the pl. *عَجَائِبٌ*, &c.; and it may be similarly used in a sing. sense for *عَجَبٌ شَيْءٌ* or *عَجَبٌ*: but when used as a subst. in the pl. sense expl. above, it seems to be regarded by some as a coll. gen. n., of which *عَجِيبَةٌ* is the n. un.; for] one says, *مَا عَجِبٌ إِلَّا عَجِيبَةٌ مِنَ الْعَجَبِ* [Such a one is none other than a wonder of wonders]. (A, TA.) [Hence, also,] *أَبُو الْعَجَبِ* [lit. *The father of wonders*] is a surname of *Fortune*. (TA.) And it signifies also *The practiser of legerdemain, or sleight-of-hand*; syn. *السُّعُودِيُّ*, (A, TA,) or *السُّعُودُ*: (Eth-Tha'álibee, TA in art. *شَعْدُ*;) and any one who does wonderful things. (A, TA.) And a poet says,

• يَا عَجَبًا لِلدَّهْرِ دَى الْأَعْجَابِ

[for *يَا أَعْجَبٌ عَجَبًا* O, *I wonder greatly, lit. with wondering, at fortune that is ever attended with wonders*]. (TA.) [See also *عَجِيبَةٌ*.] — Also The quality, in a she-camel, that is denoted by the epithet *عَجِيبًا* [fem. of *أَعْجَبٌ*, q. v.]; and so *عَجِيبَةٌ*. (O.)

عَجِيبَةٌ: see the last preceding sentence.

عَجِيبَةٌ: see *عَجَبٌ*, last quarter.

عَجَابٌ: see *عَجَبٌ*, in three places, near the middle of the paragraph: — and see also *عَجِبٌ*.

عَجِيبٌ: see *عَجَبٌ*, in four places, near the middle of the paragraph. — Also *Loved, beloved, or an object of love*: so in the following verse, cited by Th:

- وَمَا الْبُخْلُ يَنْهَانِي وَلَا الْجُودُ قَادِنِي
- وَلَكِنَّهَا ضَرَبَتْ إِلَى عَجِيبِ

[And neither does niggardliness forbid me nor liberality lead me; but she is a sort of person, to me, an object of love]: by *قَادِنِي*, the poet means *يَغْوِدُنِي*. (L, TA.)

عَجِيبَةٌ (K) and *أَعْجُوبَةٌ* (S, O, K) A wonderful thing; a thing at which one wonders: (S, O, K:*) [the pl. of the former, accord. to modern usage, is *عَجَائِبٌ*, mentioned above as pl. of *عَجَبٌ*: and] *أَعْجَابٌ* seems to be pl. of *أَعْجُوبَةٌ*, like as *أَحَادِيثٌ* is pl. of *أَحَدُوْتَةٌ*: (S, O:) and *عَجَائِبٌ* signifies wonderful things; syn. *عَجَائِبٌ*; (S, O, K;) and is a word [of a rare form, (see *تَبَائِشِيرٌ*)] having no proper sing., (S, O,) like *تَعَائِشِبٌ*; (O;) erroneously thought by the author of the “Námoos” [on the *Kámoos*] to be most probably a mistake for *أَعْجَابٌ*: (TA:) a poet says,

- وَمِنْ تَعَائِيبِ خَلْقِ اللَّهِ غَاطِيَةٌ
- يُعْصِرُ مِنْهَا مَلَاحِيٌّ وَغَرِيبٌ

[And of the wonderful things of God's creation is a grape-vine covering the ground (so *غَاطِيَةٌ* is expl. by IB), whereof grapes of the kinds called *مَلَاحِيٌّ*