

him my vices, or faults. (TA.) And يَشْكُو عَجْرَهُ *He complains of his vices, or faults, or the like: and of his sorrows: and of what is apparent and what is concealed.* (K, TA. [In the CK, أَبَدْر is put by mistake for أَبَدِي.]) One says also, جَاءَ فُلَانٌ بِالْعَجْرِ وَالْبَجْرِ *Such a one uttered falsehood: or a great, or terrible, thing.* (Fr, TA.) [See, again, بُجْرَةٌ — عَجْرَةٌ also signifies The mark made upon the waist by the running string of the drawers. (A, TA.) To this a poet likens the mark made by a blunt sword. (Aboo-Sa'eed, TA.) — And one says, السَّيْفُ فِي فُرْنِدِهِ عَجْرٌ *The sword has, in its diversified wavy marks, what resemble knots.* (TA.)

عَجْرَةٌ *A mode of winding the turban upon the head.* (S, O.) One says, فُلَانٌ حَسَنُ الْعَجْرَةِ *Such a one is comely in respect of the mode of winding the turban upon the head.* (O. [See also 8.])

مُعْجَرٌ: see عَجَارٌ.

عَجُورٌ *[A species of melon: accord. to Forskål, (Flora Aegypt. Arab., pp. lxxvi. and 168,) this name and عبدلاوى are both applied to the cucumis chate: but accord. to Delile, (Flora Aegypt. Illustr., no. 922,) the latter name is thus applied; and عَجُور (written by him as though it were عَجُور, but it is without teshdeed,) is the name of the fruit of this species of cucumis while immature; so too says 'Abd-El-Laṭeef: (see De Sacy's Transl. and Notes, pp. 35 and 127; and p. 54 of the Ar. Text edited by White:) I have, however, found the name عَجُور to be commonly applied to a species different from the عبدلاوى, (which is also called عبدلتى, see art. عبد), as Sonnini asserts it to be, (in his Travels in Upper and Lower Egypt, pp. 574 and 636 of the Engl. Transl., 4to., London, 1800,) and differing therefrom in shape, being, as he describes it, in some instances round, in some instances oval, and in others much elongated: the name is probably derived from the Greek ἀγγούριον (in modern Greek ἀγγούρι), signifying the "water-melon": it is said in the Mṣb that قَتَاءٌ is a name of what the [common] people call خِيَارٌ and عَجُور and قُقُوس: but it is said [by some, not by the author of the Mṣb,] that عَجُور signifies large قَتَاءٌ [q. v.]. (TA in art. قَتَاء.)*

أَعْجَرٌ, applied to a man, (S, O,) *Thick and fat: (K:) big-bellied: (S, O, K:) a stallion big, or bulky: (S, O:) and a belly, (TA,) and a purse, (S, O,) full: (S, O, TA:) pl. عَجْرٌ. (TA.) See also عَجْرٌ. — Anything having knots: (TA:) and so عَجْرٌ applied to a string, or thread: (Ham p. 815:) and the former, knotty, or having many knots. (TA.) [Hence,] عَجْرَاءٌ *[for عَصَا عَجْرَاءٌ] A staff, or stick, knotted, or having knots. (A, O, K.) One says, ضَرَبَهُ بِعَجْرَاءٍ مِنْ سَلَمٍ [He beat him, or struck him, with a knotted staff, or stick, of wood of the سلم]. (TA.) — It is also applied to a sword [as**

meaning *Having, in its diversified wavy marks, what resemble knots: see عَجْرَةٌ, and see also the paragraph next following this]. (TA.) — Also Hump-backed. (Fr, O, TA.)*

سَيْفٌ ذُو مَعَجِرٍ فِي مَتْنِهِ *A sword having what resemble knots [in the diversified wavy marks of the broad side of its blade: see also the next preceding paragraph]. (TA.)*

عَجَارٌ (S, A, Mgh, O, Mṣb, K) and عَجَارٌ (S, Mṣb, TA, in the O [erroneously] written [مُعْجَار,] *A piece of cloth (Mṣb, K, TA) which is bound upon the head, (K, TA,) smaller than the رِدَاءٌ, (Mṣb, TA,) and larger than the مِئْتَعَةٌ, (TA,) worn by a woman: (Mṣb:) a thing which a woman binds upon her head: (S:) a piece of cloth, (Lth, Mgh, O, Mṣb, L,) like a fillet, (Mgh, Mṣb,) which a woman winds upon the round of her head, (Lth, Mgh, O, Mṣb, L,) after which she puts on, over it, her [garment, or covering, called] جِلْبَابٌ; (Lth, O, L:) [it is also said that] عَجَارٌ signifies a turban: or a turban [wound] upon the head without a turning [of a portion thereof] beneath the jaw: (Ham p. 709:) its pl. is مَعَاجِرٌ: whence الإِعْتِجَارُ. (L, TA.) — And عَجَارٌ signifies also *A kind of garment, or cloth, of the fabric of El-Yemen, (Lth, K, TA,) used as the لحاف or ملحفة and the رِدَاءٌ: pl. as above. (TA.) — And A thing woven of [the fibres of the palm-tree called] لَيْفٌ, like the جَوَالِقِ: (K:) pl. as above. (TA.)**

مُعْجَرٌ, applied to a rope, or to a bow-string: see مَجْرَعٌ and مَجْرَعَةٌ, with which it is syn.

مُعْجُورٌ عَلَيْهِ: see 1, last quarter.

مُعْتَجِرٌ: see 8, of which it is an inf. n.

مُعْتَجِرٌ is expl. as meaning *A man wearing his turban as a نِقَابٌ [q. v.], so that [a portion of] it covers his nose [and the lower part of his face]. (Mgh.) [See also its verb, 8.]*

عجرف

Q. 2. تَعَجَّرَفَ *He (a camel) took what was not the right course, being refractory, or untractable: (Ham p. 618:) [or he went obliquely, by reason of briskness, liveliness, or sprightliness: or he was as though he were rough, ungentle, or awkward, in going, when tired, and wanting in due care, by reason of speed; and likewise said of a man:] see عَجْرَفِيَّةٌ. — Also He (a man, O) magnified himself (O, K) عَلَيْنَا against us. (O.) And رَجُلٌ فِيهِ تَعَجَّرَفٌ [A man in whom is self-magnification]. (TA.) — And فُلَانٌ يَتَعَجَّرَفُ عَلَيَّ (S, O,) or عَلَيْهِمْ, (K,) *Such a one does to me, (S, O,) or to them, (K,) what I, (S, O,) or they, (K,) dislike, or hate, he not fearing, or dreading, anything. (S, O, K.) — And تَعَجَّرَفَ الْأَمْرَ He ventured upon, or undertook, the affair, not having knowledge in it. (TA.)**

عَجْرَفِيَّةٌ: see عَجْرَفِيَّةٌ [which is probably syn. with it in all the senses of the former]. — Also Coarseness, roughness, or rudeness, in speech: and

roughness, ungentleness, or awkwardness, in work. (Lth, K, TA.) — And Audaciousness, with هَوَجٌ [i. e. foolishness, or tallness combined with foolishness or with foolishness and fickleness and hastiness]. (IDrd, K.) And The venturing upon, or undertaking, an affair without having knowledge in it. (TA.)

عَجْرَفِي الْمَشِي [in the CK عَجَزَ فِي الْمَشِي] *A camel in whose manner of going is what is termed camel and تَعَجَّرَفَةٌ and عَجْرَفِيَّةٌ, [see the next paragraph,] (Az, K, TA,) by reason of his speed: (Az, TA:) and عَجْرَفِي alone, a camel that does not go in the right direction, by reason of his briskness, liveliness, or sprightliness: fem. with ة. (TA.)*

تَعَجَّرَفٌ and عَجْرَفَةٌ and فِيهِ عَجْرَفِيَّةٌ, said of a camel, *He is as though there were in him roughness, ungentleness, or awkwardness, (S, TA,) and want of due care, by reason of his speed: (S, K, TA:) or عَجْرَفِيَّةٌ is a camel's taking to the going with roughness, ungentleness, or awkwardness, when fatigued: (M, TA:) or a camel's going obliquely, by reason of briskness, liveliness, or sprightliness. (Az, TA.) And عَجْرَفِيَّةٌ is also in a man. (AZ, S, O, and K, voce عَجْرَفِيَّةٌ.) [See also عَجْرَفَةٌ.] عَجْرَفِيَّةٌ صَبَّةٌ is thought by ISd to mean [The tribe of] Dabbeh's guttural speech (تَقَرَّرَهُمْ فِي الْكَلَامِ). (TA.)*

عَجْرُوفٌ *A certain small creeping thing, (Lth, S, K,) having long legs; (Lth, TA;) said to be the long-legged نَمْلَةٌ [or ant]: (S:) or the نَمَلٌ [or ant], (Az, TA,) or long نَمَلٌ, (K,) the legs of which raise it from the ground: (Az, K, TA:) or it is larger than the نَمَلٌ. (ISd, TA.) — And A light, or an agile, she-camel. (Ibn-'Abbád, K.) — And An old woman; as also with ة. (El-'Ozeyzee, K.)*

عَجَارِيفُ الدَّهْرِ (S, K*) and عَجَارِيفُهُ *The accidents of time, or fortune. (S, K.) — And عَجَارِيفُ الْمَطَرِ and عَجَارِيفُهُ The vehemence of rain (IDrd, K) at its coming: (IDrd:) or عَجَارِيفُ الْغَيْثِ The rain's coming with thunder and wind. (Ham p. 750.) — ذُو عَجَارِيفٍ and عَجَارِيفٌ A camel having briskness, liveliness, or sprightliness. (TA.)*

عَجَارِيفٌ: see the next preceding paragraph, in three places.

عجز

1. The primary signification of عَجَزَ [an inf. n. of عَجَزَ] is *The being, or becoming, behind, or behindhand, or backward, with respect to a thing; or holding back, hanging back, or abstaining, from it: and its happening at the latter, or last, part, or at the end, of an affair: and hence, in common conventional language, it has the signification shown by the explanation here next following. (Er-Rághib, B, &c., and TA.) — عَجَزَ, aor. عَجَزَ, inf. n. عَجَزٌ and مَعْجَزَةٌ and مَعْجَزَةٌ (S, Mgh, O, Mṣb, K) and مَعْجَزٌ (S, O, Mṣb, K,) which is*