

the male and to the female: (S, Mṣb, K:) pl. **عُجُومٌ** [app. meaning *young camels of different ages not exceeding the age of the جَذَع*]. (S, K.) — And The root, or base, of the tail; (S, Mṣb, K;) which is the **عُضْبُ**; (S, Mṣb;) as also **عُجْرٌ**; (K;) like **عُجْبٌ** [and **عُجْبٌ**]; (S, Mṣb;) [each] a dial. var. of **عَجَب**; (Mṣb;) or, accord. to Lh, the **ع** is a substitute for the **ب** of **عَجَب**. (TA.) — See also **عَجْرٌ**. — [Golius and Freytag have assigned to this word a meaning belonging to **عُجْبِيٌّ**.]

**عُجْرٌ**: see the next preceding paragraph: — and that here following.

**عَجْرٌ** [Foreigners, as meaning] others than Arabs; such as are not Arabs; [often used as implying disparagement, like barbarians; and often especially meaning Persians;] (S, Mgh, Mṣb, K;) as also **عُجْرٌ**, [of which see an ex. in a verse of Lebeed cited voce **رَازِقِيٌّ**], (S, Mṣb, K;) or this latter may be a pl. of the former: (TA.) **عُجْبِيٌّ** (of which **أَعْجَامٌ** is pl., TA) signifies one thereof; (S, Mgh, Mṣb, K;) one who is of the race of the **عَجْر**; (K;) though he may be chaste, or correct, in [the Arabic] speech; (Mgh, K;) the **ي** denoting unity; but it is also the relative **ي**, and thus one may apply to an Arab the appellation **عُجْبِيٌّ** as meaning called thus in relation to the **عَجْر**: (Mṣb:) and one says also **رَجُلٌ أَعْجَرٌ** [a man not of the Arabs]: and **قَوْمٌ أَعْجَرٌ** [a people, or party, not of the Arabs]. (K.) — Also The stones of dates (S, Mgh, Mṣb, K) and of the drupes of the lote-tree (Mṣb) and of grapes (Mgh, Mṣb) and of raisins and of pomegranates and the like, (Mgh,) or also of other things, (Mṣb,) or the similar stones of anything, (K,) or also *whatever is in the interior of a thing that is eaten such as the raisin and the like*; (S;) and **عُجَارٌ** signifies the same: (K:) the vulgar say **عُجْرٌ**: (Yaākoob, S:) [see also **غِيضٌ**, in an explanation of which **عَجْرٌ** is evidently, I think, used as meaning the heart (commonly termed **جَمَارٌ** q. v.) of the palm-tree:] the n. un. is **عَجْبَةٌ**, (S, Mgh, Mṣb,) which is incorrectly expl. by AHn as meaning a grape-stone when it germinates. (ISd, TA.) — Also Camels that bite, or chew, the [trees called] **عَضَاءٌ** and the tragacanth and [other] thorny trees, and satisfy themselves therewith so as to be in no need of the [plants called] **حَمِضٌ**. (S.)

**عَجْبَةٌ** sing. of **عَجَبَاتٌ**, (K, TA,) which signifies *Hard rocks* (S, K, TA) protruding (lit. growing forth) in a valley. (TA.) — See also **عَجْبَةٌ**.

**عُجْبَةٌ** (S, Mgh, Mṣb, K, TA) An impotence, or an impediment, or a difficulty, (Mṣb, TA,\*) in speech, or utterance; (S, Mṣb, K, TA;) and [a barbarousness, or vitiousness, therein; i. e.] a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein, (Mgh, Mṣb,) meaning, in speaking Arabic. (Mgh, Mṣb,\*)

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[See also I, last sentence, where it is mentioned as an inf. n.] — Also, (S, K,) and **عُجْبَةٌ**, (K,) Such as is accumulated, or congested, of sand: or abundance thereof: (K, TA:) or sand rising above what is around it: (TA:) or the last portion of sand. (S in explanation of the former.)

**عُجْبَةٌ**: see the next preceding paragraph.

**عُجْبَةٌ**, (S, TA,) thus in the L, and thus correctly, (TA,) i. e. **بِاتَّخِرِكُ**, (S, TA,) but in the K **عُجْبَةٌ**, (TA,) [app. from the same word as signifying "a date-stone," n. un. of **عَجْرٌ**,] A palm-tree growing from a date-stone. (S, K, TA.)

**عُجْبِيٌّ**, with the **ج** quiescent, Intelligent and discriminating; (K, TA;) applied to a man. (TA.)

**عُجْبِيٌّ**; pl. **أَعْجَامٌ**: see **عَجْرٌ**, first sentence. [The sing. is applied to anything as meaning *Of, or belonging to, the عَجْر*.]

**عُجْبِيَّةٌ** [A speech, or language, foreign to the Arabs]. (TA in art. **رَطْنٌ**.)

**عُجَارٌ**: see **عَجْرٌ**, latter half.

**عُجُومٌ**: see **عُجْبِيَّةٌ**.

**عُجَامَةٌ** A thing that one has bitten, or chewed [like **مُضَاغَةٌ**]. (TA. [The explanation there given is **مَا عَجَمَتْ**: correctly **مَا عَجِمَتْ**].)

**عُجُومَةٌ**: see **عُجْبِيَّةٌ**.

**عُجَارٌ** The large **خُفَّاشٌ** [or bat]; and the **وَطُوطٌ** [which accord. to some signifies the same as **خُفَّاشٌ**; but accord. to others, the large **خُفَّاشٌ**; or the swallow; or a species of the swallows of the mountains]. (K.)

**عَاجِمَةٌ**: and **عَاجِمَاتٌ**: see what next follows.

**عَوَاجِمٌ** [a pl. of which the sing. **عَاجِمَةٌ** (a subst. formed from the act. part. n. **عَاجَرٌ**) I do not find mentioned] The teeth. (S, K.) — And Camels; because they bite, or chew, bones; and so **عَاجِمَاتٌ**. (TA.)

**عُجْبِيَّةٌ** applied to a she-camel, (AA, S, K,) Strong; like **عَنْتِيَّةٌ**: (AA, S:) or strong to journey; as also **عُجُومَةٌ** (K, TA) and **عُجُومٌ**: (TA:) pl. of the first **عُجْبِيَّاتٌ**. (AA, S.)

**أَعْجَرٌ** One having an impotence, or an impediment, or a difficulty, in speech, or utterance, (S, Mṣb,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language; (S;) and [barbarous, or vitious therein; i. e.] not clear, perspicuous, distinct, chaste, or correct, therein; (S, Mgh, Mṣb, K;) meaning, in speaking Arabic, (S, Mgh, Mṣb, K,\*) though he may be an Arab; (S, Mgh, Mṣb;) and **أَعْجَبِيٌّ** signifies the same, (Mgh, Mṣb, K,) and therefore, if applied to an Arab, it does not imply reproach; (Mṣb; [but it is said in the Mgh that this demands consideration;]) or this latter epithet is applied to a tongue, or speech,

and to a book, or writing, but not to a man unless it be syn. with the former epithet: (S:) the fem. of the former is **عُجْبَاءٌ**: (S, Mgh, Mṣb:) and the dual masc. **أَعْجَمَانٌ** (S) and fem. **عُجْمَاوَانٌ**; (Har p. 226;) and the pl. masc. **أَعْجَمُونَ** (S, Mṣb, TA) and **أَعْجَرٌ** (S, TA) and **عُجْمَانٌ**: (TA:) and the pl. of **أَعْجَبِيٌّ** is **أَعْجَبِيُونَ**. (Mṣb.) See also **عَجْرٌ**, first sentence, in two places. — Also Dumb; speechless; destitute of the faculty of speech; (K, TA;) unable to speak; and so **مُسْتَعْجِرٌ**: (S, TA:) fem. of the former as above. (TA.) — Hence, (S,) by predominance of its application, (Mgh,) **عُجْمَاءٌ** signifies A beast, or brute; syn. **بَيْمِيَّةٌ**; (S, Mgh, K;) and so **مُسْتَعْجِرٌ** [or the fem. of this]: (TA:) pl. of the former in this sense, as a subst., **عُجْمَاوَاتٌ**: (Har p. 13:) [and **عُجْمَاءٌ** is applied [also] as an epithet to a beast, or brute, (**بَيْمِيَّةٌ**), for the like reason. (Mṣb.) It is said in a trad., **جُرُحُ الْعُجْمَاءِ جَبَارٌ** [expl. in art. **جَبَرٌ**]. (S, Mgh.) — [Hence also] **فَحْلٌ أَعْجَرٌ** signifies A stallion [camel] that brays in a **شُقُوقَةٌ** [or faucial bag] to which there is no perforation, so that the sound does not issue from it: and they approve of the sending such among the **شَوْلٌ** [or she-camels that have passed seven or eight months since the period of their bringing forth] because he usually begets females. (TA.) — † The prayer of the daytime is termed **عُجْمَاءٌ** because the reciting [of the Kur-án] therein is inaudible; (S, Mgh, Mṣb, K, TA;) i. e. the prayer of noon and of afternoon; (TA;) and these two together are termed **العُجْمَاوَانُ**. (Har p. 226.) — **مَوْجٌ أَعْجَرٌ** means † Waves that do not sprinkle their water, and of which no sound is heard. (S, K.) — And **عُجْمَاءٌ** [or **رَمْلَةٌ عُجْمَاءٌ**?] † A tract of sand in which are no trees. (IAar, K.)

**أَعْجَبِيٌّ**: see the next preceding paragraph, first sentence, in two places. [It is often improperly used for **عُجْبِيٌّ**.]

**أَعْجَبِيَّةٌ** [A barbarous, or vitious, speech or language]. (TA in art. **رَطْنٌ**.)

**صَلْبُ الْمَعْجَرِ** [lit. Hard in respect of the place of biting, or of chewing. And hence,] applied to a man, (S, K, TA,) as also **صَلْبُ الْبَعْجِيَّةِ**, (TA,) † Mighty, strong, resisting, or indomitable, in respect of spirit; (S, K, TA;) such as, when tried by affairs, or events, is found to be mighty, strong, or resisting, and hard, or hardy. (TA.) And **نَاقَةٌ ذَاتُ مَعْجَمَةٍ** † A she-camel having strength, or power, and fatness, and endurance of journeying: (S, K, TA:) or having patience, and soundness, and strength for treading the way with vehemence: [for **الدَّعْكُ** the last word of this explanation in my original, (evidently, I think, a mistranscription,) I read **الدَّرْعِيُّ**:] Sh disapproves of the saying *having fatness*: accord. to IB, the phrase signifies a she-camel such as, when tried, is found to have strength for traversing the desert, or waterless desert; and he says that it does not mean in which is fatness. (TA.)