

of نَعِمَ, and بُسَّ: but what may not be thus used does not admit of the transferring, though it may be contracted; so that you may say, حَسَنَ الْوَجْهِ وَجْهَكَ and حَسَنَ الْوَجْهِ وَجْهَكَ and حَسَنَ الْوَجْهِ وَجْهَكَ, but not حَسَنَ الْوَجْهِ وَجْهَكَ. (S.) = عَظَرَ الْكَلْبَ, inf. n. عَظَرَ, He gave the dog a bone to eat; as also اعظمه. (K.) — And عَظَرَ فَلَانًا, inf. n. عَظَمَةً (K, TA) and عَظَرَ, (TA,) He struck such a one upon his bones. (K, TA.)

2. عَظَمَهُ, inf. n. تَعَظِيمٌ; and اعظمه; [He made it great, big, or large: see اعظامه. — And hence,] He magnified, honoured, or treated with respect or reverence or veneration, him, [generally meaning thus, i. e. a person,] or it, (S, Mṣb, K,) i. e. an affair. (S.) [One says, فَعَلْتُ كَذَا تَعَظِيمًا, meaning I did thus for the purpose of rendering honour &c. to him, or it. — عَظَرَ الْبَطْرُ, inf. n. as above, The rain moistened to the measure of the عَظْمَةُ [or thick part] of the arm. (TA voce اَسَل [q. v.]) = عَظَرَ الشَّاةَ, inf. n. as above, He cut up the sheep, or goat, bone by bone. (K.)

4. اعظم as intrans.: see 1, former half. = اعظمه: see 2: — and 10, in two places. — One says also, اَعْظَمَنِي مَا قُلْتِ, meaning هَاتِي وَعَظْمِي, [i. e. What thou saidst frightened me, or terrified me, and was grievous, or distressing, in its effect upon me (like كَبَّرَ عَلَيَّ): and مَا يَعْظُمُنِي مَا اَعْظَمَنِي, meaning مَا يَهْوُونِي [My doing that will not frighten me, or terrify me]. (TA.) = اعظم: see 1, last sentence but one.

5. تعظم [He made himself to appear great, big, or large: as is indicated by an explanation of the word رَفَاعَةٌ in the S, in art. رَفَعَ. — And hence,] He magnified himself; or behaved proudly, haughtily, or insolently; as also استعظم; (S, Mṣb, K;) [and so تعظم: — whence one says, تعظم عنه and تعظمه عنه, both of which occur in the K, the former in art. اَبِه in explanation of تَجَالَّ عَنْهُ, and the latter in art. جَل in explanation of تَجَالَّ عَنْهُ; both meaning He held himself above it, disdained it, or was disdainful of it.] — تعظم الله and تعظمه الله may be best rendered Incomparable in greatness, or majesty, is God.] = See also 10.

6. تعظم as intrans.: see 5, in three places: — and see عَظْمَةٌ = تعظمه signifies It was, or became, عَظِيمٌ i. e. great, &c., in comparison with it.] One says, سَيْلٌ لَا يَتَعَظَّمُهُ شَيْءٌ, meaning [A torrent] in comparison with which nothing will be great. (TA.) And اَصَابَنَا مَطَرٌ لَا يَتَعَظَّمُهُ شَيْءٌ; i. e. عِنْدَهُ لَا يَعْظُمُهُ شَيْءٌ [meaning, in like manner, Rain in comparison with which (lit. in juxtaposition to which) nothing will be great fell upon us]. (S, TA.) And هَذَا اَمْرٌ لَا يَتَعَظَّمُهُ شَيْءٌ; (K, TA) [This is an affair] in comparison with which nothing will be great. (K, TA.) — تعظمه said of an affair, or event, (أَمْرٌ, S, Mṣb, TA,) signifies (Mṣb, K, TA) also (K, TA) عَظُمَ عَلَيْهِ [i. e. It

was, or became, of great magnitude, or moment, or importance; or of great gravity; or (like كَبَّرَ عَلَيْهِ) difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome; in its effect upon him]. (Mṣb, K, TA.) In a trad., God is related to have said, لَا يَتَعَظَّمُنِي ذَنْبٌ اَنْ, عَظُمَ, meaning عَلَيَّ لَا يَعْظُمُهُ and عِنْدِي [i. e. A sin is not difficult, &c., to me to forgive it; like as one says, لَا يَكْبُرُ عَلَيَّ and عِنْدِي]. (TA.)

10. استعظمه as intrans.: see 5. = استعظمه He reckoned it, (S,) or he saw it, or judged it, to be, (Mgh, Mṣb, K,) عَظِيمٌ [i. e. great, &c.]; (S, Mgh, Mṣb, K;) as also اعظمه, (Mgh, K,) which latter is mentioned by ISd, but disapproved by him: one says, سَمِعْتُ خَبْرًا فَاَعْظَمْتُهُ [I heard a narration and I judged it to be of great moment, &c.]: (TA:) and تعظم is thought by ISd to mean he looked upon [a thing] as عَظِيمٌ. (TA in art. شَرَف.) — Also, He took the greater, or main, part of it, (K, TA,) namely, a thing. (TA.)

عَظْرٌ The قَصَبُ [here meaning bone, but properly applied to the bones of the hands and feet, or of the arms and legs,] of an animal, upon which is the flesh: (K:) [dim. عَظْمِي: pl. [of mult.] عَظَامٌ (S, Mṣb, K) and عَظَامَةٌ, with ة as characteristic of the fem. gender, (K,) and [of pauc.] اَعْظُمٌ. (Mṣb, K.) — [And app. A portion of a camel slaughtered for distribution in the game called المَيْسِر: Freytag explains it as signifying, in the Deewán of the Hudhalees, “portio animalis mactati in ludo alearum:” and having for its pl. اَعْظُمٌ. — عَظْرٌ وَصَاحٌ, or عَظْمٌ وَصَاحٌ, is the name of A certain game of the Arabs, (K, TA,) of the children of the Arabs of the desert, (L in art. وَضَحَ,) in which they throw in the night a piece of bone, (TA,) or a white bone, (L in art. وَضَحَ,) and he who lights upon it overcomes his companions: when one of the two parties overcame, he, or they, used to ride those of the other party from the place in which they found it to the place from which they threw it, saying, عَظْمٌ [O little bone of a thing very apparent, do thou appear to-night, and do not thou appear any night after it]. (TA.) — عَظْرُ الرَّحْلِ The wood of the [camel's saddle called] رَحْلٌ, without اَنْسَاعٌ [i. e. the broad, plaited, leathern bands with which it is bound], and without any gear. (S, K.) — عَظْرُ الْفَدَّانِ The broad board of the plough, (K, TA,) at the head of which is the iron [or share] whereby the earth is cloven: and عَظْرٌ is a dial. var. thereof. (TA.) — عَظْرٌ is also a dial. var. of عَضْرٌ signifying A winnowing-fork. (AHn, TA in art. عَضْرٌ, q. v.) — And a dial. var. of عَضْرٌ as signifying The handle, or part that is grasped by the hand, of a bow. (AHn, TA in art. عَضْرٌ.) = See also مَعْظُرٌ.

عَظْمٌ see عَظْمَةٌ = and see مَعْظُرٌ, in three places.

عَظْمُ الطَّرِيقِ The main part, or middle, or beaten track, of the road. (K.)

اعظامه: see عَظْمَةٌ.

عَظْمَةٌ Self-magnification, pride, haughtiness, or insolence; (S, Mṣb, K;) as also عَظُمٌ (S, K) and عَظَامَةٌ and عَظُمُوتٌ: (K:) as an attribute of a human being, it is [generally] blamable: (Az, K, TA:) [but] one says, عِنْدَ لِفْلَانٍ عَظْمَةٌ meaning To such a one belongs a title to honour, or respect, in the estimation of men; and إِنَّهُ لَعَظِيمٌ الْبَعَاظِيرِ likewise: and إِنَّهُ لَعَظِيمٌ الْبَعَاظِيرِ i. e. Verily he is great in respect of the title that he has to honour, and of the rights that are held in high account; one to whom it is incumbent [on others] to pay regard, or consideration. (TA.) — As an attribute of God, it is not to be ascribed to a human being; (Az, K, TA;) for, in relation to Him [it means Incomparable greatness or majesty, and] it is not to be specified by the ascription of its quality, nor defined, nor likened to anything. (TA.) — Also The thick part of the fore arm; (S;) the half next the elbow, of the fore arm, in which is the [main] muscle; the half next the hand being called the اَسَلَةُ. (Lh, K.) — And The thick part of the tongue, (K, TA,) above the عَكْدَةُ, which is the root thereof. (TA.) — عَظْمَاتُ النُّوْمِ The chiefs, and nobles, of the people, or party. (K, TA.) — See also اعظامه.

أَيُّورٌ عَظْمَةٌ A female that desires great [pl. of أَيُّورٌ, q. v.]; as also مَعْظُومَةٌ. (K.)

عَظْمِي [in the CK عَظْمِي, but it is a rel. n.,] A pigeon inclining to whiteness; (K, TA;) app. so called in relation to the bone (العَظْمُ), by reason of its whiteness. (TA.)

عَظْمُوتٌ: see عَظْمَةٌ, first sentence.

عَظَامٌ: see the next paragraph.

عَظِيمٌ Having the quality denoted by the verb عَظَمَ; [i. e. great, big, or large; &c.]; (S, Mṣb, K;) as also عَظَامٌ (S, K, TA) in an intensive sense [i. e. signifying very great &c.], (TA,) and عَظَامٌ (K, TA) in a more intensive sense than عَظَامٌ [i. e. signifying very very great &c.]: (TA:) or عَظِيمٌ signifies esteemed great &c. by another or others; differing from كَبِيرٌ, which signifies “great &c. in itself:” (El-Fakhr Er-Ráze, TA:) or the former is the contr. of حَقِيرٌ; [i. e. it signifies of great account or estimation;] and as حَقِيرٌ is inferior to صَغِيرٌ, so عَظِيمٌ is superior to كَبِيرٌ; (Ksh and Bd in ii. 6;) and signifies great, or the like, in comparison with other things of its kind: (Bd ibid:) [it may therefore often be rendered huge, enormous, or vast: used metaphorically, as applied to an object of the intellect, it means great in estimation or rank or dignity; and thus as applied to a man: also of great magnitude or moment or importance: of great gravity: difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome: (see 6:)] and formidable, or terrible. (Bd in