

xxii. 1.) Hence one says, **رَجُلٌ عَظِيمٌ فِي الْمَجْدِ** [A man great in respect of glory, honour, dignity, or nobility, and of judgment, or opinion]. (TA.) And **رَمَاهُ بِعَظِيمٍ** and **بِعَظِيمٍ** † [He reproached him, or upbraided him, with, or he accused him of, a thing, or an act, of great gravity; or an enormity]: both mean the same. (TA.) [The pl. of **عَظِيمٌ** is **عَظَائِمٌ** and, applied to rational beings, **عَظَمَاءٌ**.] — **العَظِيمُ** as an epithet applied to God is *syn. with* **الكَبِيرُ** [signifying *The Incomparably-great*]. (TA.)

عَظِيمٌ: and **عَظِيمٌ وَصَاحٌ**: see **عَظُمَ**.

عِظَامَةٌ: see **إِعْظَامَةٌ**.

عَظِيمَةٌ A severe calamity or misfortune; as also **مُعْظِمَةٌ**; (S, K;) [and so **مُعْظِمٌ**, thus in a verse cited in the S in art. **وَلَبَّ**:] pl. of the first **عَظَائِمٌ**; and of the second **مَعَاظِمٌ**. (TA.) — [And *A great crime or the like*; a meaning well known: so I have rendered it **صَحَّ**: in art. **طَمِر** in the O and TA, its pl. **عَظَائِمٌ**, is rendered by **دُنُوبٌ**: see **مُطَمَّرٌ**.] — See also **عِظَامَةٌ**.

عِظَامِيٌّ [a rel. n. from **عِظَامٌ**, pl. of **عَظْمٌ**]: see **عِصَامِيٌّ**, in art. **عِصَمِر**, in two places.

عِظَامٌ: see **عَظِيمٌ**.

عِظَامَةٌ: see **عَظِيمَةٌ**: — and see also what here follows.

عِظَامَةٌ and **إِعْظَامَةٌ** and **عِظَامَةٌ** and **عِظِيمَةٌ** (S, K, TA) [the last written in one of my copies of the S **عِظِيمَةٌ** and **عِظِيمَةٌ** (TA) [and **عِظِيمَةٌ** (Freytag from the Deewán of Jereer)] *A thing like a pillow* (Fr, S) &c., (Fr) or *a garment, or piece of cloth*, (K,) *with which a woman makes her posteriors [to appear] large*. (Fr, S, K.)

مُعْظِمٌ The greater, main, [principal, chief,] or most, part or portion, [or body, or aggregate,] (S, Mṣb, K,) of a thing [or of things], (S, Mṣb,) or of an affair, or event; (K;) [the main, gross, mass, or bulk, of a thing or of things;] as also **عَظْمٌ** (S, Mgh, Mṣb, K) and **عَظِيمٌ**: (Lh, K:) or **عَظْمٌ**, it is said, [as also **مُعْظِمٌ** in many cases,] signifies the middle, or midst, of a thing. (TA.) It is said in a trad. of Ibn-Seereen, **جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عَظْمٌ** **مِنَ الْأَنْصَارِ**, meaning [I sat by an assembly in which was] a numerous company of the Anṣār. (TA.) [**مُعْظِمٌ**, **مُعْظِمٌ**, and **مُوتٌ**, signify *The thick, or thickest, or the main stress or struggle, of the fight or battle, and of death in battle*: see **رَحَى** (near the end of the paragraph) in art. **رَحَى** and **رَحَى**.] — [And accord. to Freytag, it occurs in the Deewan of the Hudhalees as signifying *The harder parts of the body, as the neck, the thigh, &c.*] — See also **عَظِيمٌ**: — and **عِظِيمَةٌ**.

عِظِيمَةٌ; and its pl., **مَعَاظِمٌ**: see **عِظِيمَةٌ**. — And for **مَعَاظِمٌ** as a pl. of which the sing. is not mentioned, see **عِظِيمَةٌ**.

مُعْظَمٌ A young weaned camel having a bone in his tongue broken, in order that he may not suck. (K.) — **مُعْظَمَةٌ**: see **عِظِيمَةٌ**.

عظى or عظو

عَظَا, in the CK: see what follows.

عَظَاءَةٌ, (S, Mṣb, TA,) which is of the dial. of the people of El-Áliyeh, (Mṣb, TA,) and **عَظَايَةٌ**, (S, Mṣb, K, TA,) which is of the dial. of Temeem, (Mṣb, TA,) [in the CK **عَظَايَةٌ**,] *A certain reptile, or small creeping thing*, (S, K, TA,) *larger than the وَزَغَةُ*, (S,) *like the [lizard called] سَامْرَ أَبْرَصٍ* (Mṣb, K, TA) *in form, or make*, (Mṣb,) *but somewhat larger*: (TA:) or *a غَنْدَه* [or *غَنْدَه*, a Pers. word said to signify a species of spider]: (MA:) [or] *a species of lizard*; (MA, PṢ;) *a certain reptile, or creeping thing*, (**دَابَّةٌ**), *larger than the وَزَغَةُ*; *a species of large lizard*: (MA:) [see also **عَضْرُوفٌ**:] pl. **عَظَا**: (S, Mṣb, K, TA, in the CK **عَظَا**;) i. e. pl. of **عَظَاءَةٌ**, (S, Mṣb,) [or rather **عَظَا** is a coll. gen. n. of which **عَظَاءَةٌ** is the n. un.,] and **عَظَايَا**, (TA,) and also **عَظَايَاتٌ**, which last is pl. of **عَظَايَةٌ**. (Mṣb.) *A woman of the desert, whom her lord (مَوْلَاهَا) had beaten, said, مَا كَ رَبِّكَ اللَّهُ بَدَأَ لَا دَوَاءَ لَهُ إِلَّا أَبْوَالُ الْعِظَاءِ* [May God smite thee with a disease for which there is no remedy but the urine (lit. urines) of the **عِظَاءِ**], which is a thing hard to be found. (TA.)

عَف

1. **عَفَّ**, (S, O, Mṣb, K, &c.) aor. **عَفَّ**, (S, O, Mṣb,) inf. n. **عَفَفَ** and **عَفَّافٌ** (S, O, Mṣb, K) and **عَفَّ** and **عَفَّافَةٌ** (S, O, K,) *He abstained* (S, O, Mṣb, K) from (عَن) what was unlawful, (S, O,) or from what was not lawful nor comely or decorous, (M, K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Mṣb:) [but it is implied in the K that the verb is used without the expression of the object, or objects; and it is very often so used, as meaning *he was abstinent, continent, chaste, virtuous, modest, decent, or decorous*:] and **عَفَفَ** signifies the same; (K;) as also **عَفَفَ**: (Mṣb, K:) or this last signifies, (S, O,) or signifies also, (K,) *he affected, or constrained himself, to abstain from what was unlawful*: (S, O, K:) or *he was patient, and kept himself remote, or aloof, from a thing [that was unlawful or the like]*: (TA:) and **عَفَفَ** **عَنِ الْمَسْأَلَةِ** means *he abstained (عَفَّ) from begging*: (S, O:) whence the trad. of the Prophet **اسْتَعْفَفَ عَنِ السُّؤَالِ مَا اسْتَطَعْتَ** [Abstain thou from begging, as much as thou art able]: (O:) or, as some say, **الاسْتَعْفَافُ** signifies *the seeking to abstain from what is unlawful, and from begging of men*: and one says also, **عَفَفَ** **عَنِ الْقَبِيحِ** [he abstained from that which was evil, or foul]; this being [likewise] from **العَفَّةُ**. (TA.) — **عَفَّ** said of milk, aor. **عَفَّ**, (IDrd, O, K,) inf. n. **عَفَّ**, (IDrd, O,) *It collected in the udder*:

(IDrd, O, K:) or *it remained in the udder*; (K;) or thus **عَفَّ فِي الصَّرْعِ**. (Ibn-'Abbád, O.)

2. **عَفَّفْتَهُ**, inf. n. **تَعَفَّفَ**, *I gave him to drink what is termed عَفَّافَةٌ [q. v.]. (IDrd, O, K.)*

4. **عَفَّفَهُ اللَّهُ** *God made him to be عَفِيفٌ* [i. e. abstinent, &c.]. (S, O, Mṣb, K.) — **أَعَفَّتْ**, [in the CK, erroneously, **أَعَفَّتْ**,] said of a ewe, or she-goat, is from **العَفَّافَةُ** [and therefore signifies *She had milk collected in her udder*: or *she had some milk remaining in her udder after most of it had been sucked*]. (IDrd, O, K.)

5. **تَعَفَّفَ**: see 1. — Also *He* (a man, S, O) *drank what is termed عَفَّافَةٌ* [q. v.]. (S, O, K.)

6. **تَعَاَفَى نَاتَكَ** *Milk thou thy camel after the first milking*. (S, O, L, K.) — And **تَعَاَفَى** said to a sick man, *Treat thyself medically*. (K.) One says, **بِأَيِّ شَيْءٍ تَتَعَاَفَى** *With what thing shall we treat ourselves medically?* (AA, O, TA.)

8: see 1. — **اعْتَفَّتِ الْإِبِلُ الْبَيْسَ** *The camels took with the tongue [or licked up] the dry herbage above the earth or dust, taking the best, or choice, thereof*; as also **استَعَفَّتْ**. (O, K.)

10: see 1, in two places: — and see also 8.

عَفَّ; and its fem.: see **عَفِيفٌ**.

عَفَّةٌ: see **عَفَّافَةٌ**. — Also *An old woman*: (Ibn-El-Faraj, O, K, TA:) like **عَفَّةٌ**: being formed [from the latter] by substitution. (TA.) — And *A certain fish, smooth, white, and small; when cooked, having a taste like that of rice*. (Ibn-El-Faraj, O, K.)

عَفَّافٌ *A medicine, or remedy*. (AA, O, K.)

عَفِيفٌ and **عَفَّ** epithets from **عَفَّ**, as such signifying *Abstaining* (S, O, Mṣb, K) from what is unlawful, (S, O,) or from what is not lawful nor comely or decorous, (K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Mṣb:) [and very often used as meaning *abstinent, continent, chaste, virtuous, modest, decent, or decorous*:] fem. of the former with **ة**; (S, O, K;) and so of **عَفَّ** the latter, (S, O, Mṣb, K,) which has no broken pl.: (TA:) the pl. masc. (of **عَفِيفٌ**, Mṣb, TA) is **أَعْفَاءٌ** (O, Mṣb, K, TA) and **أَعْفَةٌ**: (Mṣb, TA:) **عَفِيفَةٌ**, applied to a woman, signifies *excellent, or high-born, good, righteous, or virtuous*; and [more commonly] *continent, or chaste*; (TA;) and the pl. of this is **عَفَائِفٌ** and **عَفِيفَاتٌ**. (O, K.)

عَفَّافَةٌ is the subst. from **عَفَّ** said of milk: (O, K:) so says IDrd: (O:) [accord. to him, it app. signifies *Milk that has collected in the udder*:] and it signifies (S, O, K) accord. to another or others, (O,) as also **عَفَّةٌ**, *somewhat of milk remaining in the udder* (S, O, K) *after most of it has been sucked*. (O, K.) — And F explains **أَنْ تَأْخُذَ الشَّيْءَ الْعَفَّافَةَ**, with **دَamm**, by the words **الْعَفَّافَةُ**