

him my vices, or faults. (TA.) And **يَشْكُو عَجْرَةَ** **وَجَعْرَةَ** † 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, **أَبْدِر** is put by mistake for **أَبْدِي**].) One says also, **جَاءَ فُلَانٌ بِالْعَجْرِ وَالْبَجْرِ** † i. e. [Such a one uttered] falsehood: or a great, or terrible, thing. (Fr, TA.) [See, again, **بَجْرَةَ**.] — **عَجْرَةَ** 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. (Abou-Sa'eed, TA.) — And one says, **السَّيْفُ فِي فِرْدِهِ عَجْرٌ** [The sword has, in its diversified wavy marks, what resemble knots]. (TA.)

عَجْرَةَ 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.]])

عِجَارٌ: see **مِعْجَرٌ**.

عَجُورٌ [A species of melon: accord. to Forskål, (Flora Aegypt. Arab., pp. lxxvi. and 168,) this name and **عَبْدَلَوِي** 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-Lateef: (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 **عَبْدَلَوِي**, (which is also called **عَبْدَلِي**, see art. **عَبْد**.) 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 "watermelon": it is said in the Mṣb that **قَتَاءٌ** is a name of what the [common] people call **خِيَارٌ** and **عَجُورٌ** and **فَقُوسٌ**: but it is said [by some, not by the author of the Mṣb,] that **عَجُورٌ** signifies large **قَتَاءٌ** [q. v.]. (TA in art. **قَتَاءٌ**.)

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 **عَصَاءٌ**] 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 *سَلَم*]. (TA.) — It is also applied to a sword [as

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

سَيْفٌ ذُو مِعْجَرٍ 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.)

مِعْجَرٌ (S, A, Mgh, O, Mṣb, K) and **عِجَارٌ** (S, Mṣb, TA, in the O [erroneously] written **مِعْجَارٌ**,) 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 **مِقْنَعَةٌ**, (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] **جَلْبَابٌ**; (Lth, O, L:) [it is also said that] **مِعْجَرٌ** 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 **مِعْجَرٌ**: whence **الإِعْتِجَارُ**. (L, TA.) — And **مِعْجَرٌ** signifies also A kind of garment, or cloth, of the fabric of *El-Yemen*, (Lth, K, TA,) used as the **لِحَافٌ** or **مِلْحَفَةٌ** and the **رِدَاءٌ**: pl. as above. (TA.) — And A thing woven of [the fibres of the palm-tree called] **لَيْفٌ**, like the **جَوَالِقُ**: (K:) pl. as above. (TA.)

مِعْجَرٌ, applied to a rope, or to a bow-string: see **مُحَرَّرٌ** and **مُجْرَعٌ**, with which it is syn.

مِعْجُورٌ عَلَيْهِ: see 1, last quarter.

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

مِعْتَجِرٌ 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 to them, (K,) *Such a one does to me, (S, O,) or they, (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.)

عَجْرَفَةٌ: 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* **هُوجٌ** [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.)

[**عَجَزَ فِي الْمَشْيِ** in the CK **عَجْرَفِي الْمَشْيِ**] A camel in whose manner of going is what is termed **تَعَجَّرَفٌ** and **عَجْرَفَةٌ** and **عَجْرَفِيَّةٌ**, [see the next paragraph,] (Az, K, TA,) by reason of his speed: (Az, TA:) and **عَجْرَفِيٌّ** 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 **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 **عُرْضِيَّةٌ**.) [See also **عَجْرَفَةٌ**.] **عَجْرَفِيَّةٌ صَبَّةٌ** is thought by ISd to mean [The tribe of] *Dabbeh's guttural speech* (**تَقْعُرُهُمْ فِي الْكَلَامِ**). (TA.)

عُجْرُوفٌ 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-'Abbād, K.) — And An old woman; as also with **ة**. (El-'Ozeyzee, K.)

عَجَارِفُ 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 عَجَارِفٍ** 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 **عَجَزٌ** [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., inf. n. **عَجَزَ** and **مِعْجَزَةٌ** and **مِعْجَزَةٌ** (S, Mgh, O, Mṣb, K) and **مِعْجَزٌ**, (S, O, Mṣb, K,) which is