

for the verb here is formed from a passive [and augmented] verb [أُعْجِبَ], like as is the case in مَأْ أُشْغَلُهُ; whereas it is the primary rule with respect to the verb of wonder that it shall not be formed from any but an active [and unaugmented] verb. (TA.)

5: see 1, in two places. — One says also, تَعَجَّبَ فِي مَشِيَّتِهِ [app. meaning *He showed self-admiration, &c., in his gait*]. (TA voce تَفَقَّهْتُ) = تَعَجَّبَنِي signifies تَصَبَّأَنِي [He excited my desire, and invited me, or made me to incline, to ignorant, or foolish, or silly, and youthful, conduct, so that I yearned towards him: or he deceived me, or beguiled me, and captivated my heart]; (O, K, TA;) said of a man: (O, TA:) and تَفَقَّهَنِي [in the O تَفَقَّهَنِي, which I think a mistranscription, though I do not find elsewhere in the sense here assigned to it,] signifies the same. (TA.)

10: see 1, in three places.

عَجَبٌ: see عَجَبٌ, in two places: = and see also عَجَبٌ. = Also The root, or base, of the tail: (S, O, K:) or the part of the root, or base, of the tail, of any beast, which the haunch encloses, (Mṣb, TA,) and which is inserted in the hinder part of the rump: (TA:) or the root, or base, and bone, of the tail: (Lh, TA:) also called the عَصَصُ [q. v.]: (Mṣb, TA:) or it is the head of the عَصَصُ: (TA:) or the upper part of the عَصَصُ: or the external extremity of the spine; and the عَصَصُ is its internal extremity: (Az, L voce فُخِّخَ:) it is said in a trad., that every part of a man will become consumed, except the عَجَبُ, (TA,) or the عَجَبُ of the tail, (O, TA,) accord. to different relations; (TA;) from which [as a rudiment] he was created, and upon which he will [at the resurrection] be put together: (O:) i. e. the bone at the lower, or lowest, part of the spine, at the rump; which is the عَسِيبُ of beasts: it is said to be like a grain of mustard-seed: or, as Z says in the "Fáik," it is the bone that is between the buttocks: it is also pronounced عَجَبٌ; and accord. to MF, عَجَبٌ, but no one else says this: and, as El-Khaffajee says, it is also called عَجْرٌ and عَجْرٌ and عَجْرٌ, in this case with the three vowel-sounds. (TA.) — Also † The hinder part (S, O, K, TA) of a tract of sand, (S, O,) or of anything: (K, TA:) and hence, عَجَبٌ كَثِيبٌ i. e. the thin hinder portion [of a sand-hill, or of an extended and gibbous sand-hill, or of a collection of sand that has poured down]: (TA:) pl. عَجُوبٌ, (S, O,) and perhaps أَعْجَابٌ also in the former sense [and therefore in this likewise]. (TA.)

عَجَبٌ: see عَجَبٌ. — Also a subst. from the phrase عَجِبَ بِنَفْسِهِ, (S,) or from الإِعْجَابُ; (O;) [i. e. it signifies *Self-admiration; or self-conceitedness; or vanity; and pride*: (K:) it is said to be [a result, or an offspring, of stupidity, or folly; or] a redundancy of stupidity, or folly,

which one has turned to what is thus termed. (TA.) [Er-Rághib makes a distinction between عَجَبٌ and تَيْهٌ; as will be seen below, voce مَعْجَبٌ.] = Also, and عَجَبٌ, and عَجَبٌ, *A man who is pleased to sit with women, (O, K,) and to converse with them, without his doing what induces doubt, or suspicion, or evil opinion: (O:) or with whom women are pleased: (K, TA:) the pl. is perhaps أَعْجَابٌ. (TA.)* = See also عَجَبٌ.

عَجَبٌ: see عَجَبٌ: = and see also عَجَبٌ.

عَجَبٌ [originally an inf. n.] (S, O, K) and عَجَبٌ, (accord. to the K,) or عَجَبٌ, (accord. to the TA,) *Wonder; i. e. a deeming strange, extraordinary, or improbable, what occurs, or presents itself, to one, (K, TA,) on account of being little accustomed to it; (TA;) or [the effect, upon the mind, of] the consideration of a thing with which one is not familiar, and to which one is not accustomed: (IAar, TA:) for a distinction between عَجَبٌ and عَجَبٌ, see 1, in the middle of the paragraph: the pl. of عَجَبٌ [in this sense] is [said to be] أَعْجَابٌ; (K;) or it has no pl.: (S, O, K:) [this statement correctly applies to عَجَبٌ as an epithet; for as such it is app. used as sing. and pl., being originally an inf. n.: but El-Ajjáj has pluralized it, [regarding it in the sense expl. above,] saying,*

- ذَكَرْنَ أَشْجَابًا لِمَنْ تَشَجَّبَا
- وَهَجَنَّ أَعْجَابًا لِمَنْ تَعْجَبَا

[They mentioned griefs to him who grieved, and they excited wonder to him who wondered]. (O.) عَجَبٌ يَأْتِي لَلْعَجَبِ [may be rendered *O case of wonder!* but properly] means *O wonder come*, for this is thy time: and يَأْتِي لَلْعَجَبِ [may also be rendered *O case of wonder!* but properly] means *O [people, or the like, come] to wonder*; the noun signifying the invoked being suppressed. (Har p. 27.) = It is also an epithet applied to a thing, an affair, an event, or a case; one says أَمْرٌ عَجَبٌ [A wonderful thing or affair &c.]; and so عَجِيبٌ [which is more common in this sense], and عَجَابٌ, and عَجَابٌ: or عَجِيبٌ is syn. with عَجَبٌ; but عَجَابٌ signifies more than عَجَبٌ: (K:) or عَجَابٌ is syn. with عَجِيبٌ, (S, O,) which signifies a thing, (S, O, Mṣb,) or an affair, or event, or a case, (S, O,) wondered at; (S, O, Mṣb, TA;) or inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; syn. مَعْجَبٌ; (TA;) and عَجَابٌ; signifies more than عَجَبٌ: (S, O, TA:) [it is said that] عَجَبٌ has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has عَجِيبٌ; (S, O, K;) or the pl. of this is عَجَائِبٌ [respecting which see عَجِيبَةٌ]; (S, O, K;) like as أَفَائِلٌ is pl. of أَفِيلٌ; and تَبَائِعُ, of تَبِيعٌ. (S, O.) [Being originally an inf. n., it is used alike as masc. and fem.:] one says قِصَّةٌ عَجَبٌ [meaning *A wonderful story*: and for the same reason, it may, as an epithet, be also used alike as sing. and pl.: like عَدْلٌ &c.]. (O.) — [It is

also used as a subst. in a pl. sense, signifying *Wonders*, as meaning *wonderful things*; like the pl. عَجَائِبُ, &c.; and it may be similarly used in a sing. sense for عَجَبٌ شَيْءٌ or عَجَبٌ شَيْءٌ: but when used as a subst. in the pl. sense expl. above, it seems to be regarded by some as a coll. gen. n., of which عَجِيبَةٌ is the n. un.; for] one says, مَا الْعَجَبُ إِلَّا عَجَبَةٌ مِنَ الْعَجَبِ [Such a one is none other than a wonder of wonders]. (A, TA.) [Hence, also,] أَبُو الْعَجَبِ [lit. *The father of wonders*] is a surname of *Fortune*. (TA.) And it signifies also *The practiser of legerdemain, or sleight-of-hand*; syn. الشُّعُودِيُّ, (A, TA,) or المَشُوعُودُ: (Eth-Tha'álibee, TA in art. شَعَدَ:) and any one who does wonderful things. (A, TA.) And a poet says,

- يَا عَجَبًا لِلدَّهْرِ ذِي الْأَعْجَابِ

[for يَا أَعْجَبَ عَجَبًا O, *I wonder greatly, lit. with wondering, at fortune that is ever attended with wonders*]. (TA.) [See also عَجِيبَةٌ.] = Also The quality, in a she-camel, that is denoted by the epithet عَجَبًا [fem. of أَعْجَبٌ, q. v.]; and so عَجِيبَةٌ. (O.)

عَجِيبَةٌ: see the last preceding sentence.

عَجِيبَةٌ: see عَجَبٌ, last quarter.

عَجَابٌ: see عَجَبٌ, in three places, near the middle of the paragraph: — and see also عَجَابٌ.

عَجِيبٌ: see عَجَبٌ, in four places, near the middle of the paragraph. — Also *Loved, beloved, or an object of love*: so in the following verse, cited by Th:

- وَمَا الْبُخْلُ يَنْهَانِي وَلَا الْجُودُ قَادِنِي
- وَلَكِنَّهَا ضَرْبٌ إِلَيَّ عَجِيبٌ

[And neither does niggardiness forbid me nor liberality lead me; but she is a sort of person, to me, an object of love]: by قَادِنِي, the poet means يَقُودِنِي. (L, TA.)

عَجِيبَةٌ (K) and أَعْجُوبَةٌ (S, O, K) *A wonderful thing; a thing at which one wonders*: (S, O, K:) [the pl. of the former, accord. to modern usage, is عَجَائِبُ, mentioned above as pl. of عَجَبٌ: and] أَحَادِيثُ seems to be pl. of أَعْجُوبَةٌ, like as أَحَادِيثُ is pl. of أَحَدُوْتَةٌ: (S, O:) and تَعَاجِيبٌ signifies wonderful things; syn. عَجَائِبُ; (S, O, K;) and is a word [of a rare form, (see تَبَائِيعُ)] having no proper sing., (S, O,) like تَعَاشِيبٌ; (O;) erroneously thought by the author of the "Námoos" [on the Kámoos] to be most probably a mistake for أَعْجَابٌ: (TA:) a poet says,

- وَمِنْ تَعَاجِيبِ خَلْقِ اللَّهِ غَاطِيَةٌ
- يُعْصِرُ مِنْهَا مَلَاْحِيٌّ وَغَرِيبٌ

[And of the wonderful things of God's creation is a grape-vine covering the ground (so غَاطِيَةٌ is expl. by IB), whereof grapes of the kinds called مَلَاْحِيٌّ