

having a calf, (S, Mṣb, K,) or having her calf with her. (O.) — Also [i. e. the three epithets first mentioned], A she-camel that leaps [up] when the foot is put in her stirrup; as also مُعْجَلَةٌ: (K:) or thus this last word: (O:) or † مُعْجَالٌ is so applied, like مُعْجَلَةٌ; and is in like manner applied to a he-camel; meaning that rises and leaps &c. as above. (TA.) — Also, (K,) or † مُعْجَالٌ [only], (TA,) A palm-tree that matures its fruit on the first occasion of its bearing. (K, TA.)

مُعْجَلٌ: see the next preceding paragraph. — Also One who brings to his family the إِعْجَالَةٌ (S, O) or عَجَالَةٌ [q. v.]; (K:) as also مُتَعَجِّلٌ: (S, O, K:) or one who brings the إِعْجَالَةَ from the camels pasturing at a distance from their owners. (TA.) — And The pastor who milks the camels once while they are in the pasture. (K.)

مُعْجَالٌ: see مُعْجَلٌ, in four places. — Also sing. of مَعَاجِيلٌ (A, TA) which means, The مَخْتَصِرَاتٌ [i. e. nearer, or nearest, (in art. خصر erroneously written مَخْتَصِرَاتٌ,)] of the roads, or ways. (A, O, K, TA.) One says also, أَخَذْتُ مِنَ الطَّرِيقِ مُسْتَعْجِلَةً (O, K, in the CK مُسْتَعْجِلَةٌ), [I took a short cut,] and هَذِهِ مُسْتَعْجِلَاتٌ الطَّرِيقِ [These are the short cuts]: both denote nearness and shortness. (O, K.)

مَعَاجِلٌ an anomalous pl. of عَجُولٌ, q. v. (L, TA.)

مُتَعَجِّلٌ: see مُعْجَلٌ.

المُسْتَعْجِلَةُ and its pl.: see مَعَاجِلٌ. — المُسْتَعْجِلَةُ is a name of A certain plant that fattens women; also called العُرُوقُ البَيْضُ. (K in art. عرق.)

عجم

1. عَجَمَهُ (S, Mṣb, K,) aor. 2, (S, Mṣb,) inf. n. عَجَمٌ (S, Mṣb, K) and عَجَمٌ (K,) He bit it: (Mṣb, K:) and he chewed it: (Mṣb:) or he chewed it for the purpose of eating or of trial: (K:) or he bit it with the lateral teeth, not with the central incisors: (TA:) or he bit it, namely, a piece of wood, or a stick, or rod, or the like, in order to know whether it were hard or fragile: (S:) or he tried it with his lateral teeth in order that he might know, or prove, its hardness: and he bit it, namely, a gaming-arrow known for winning, between two lateral teeth, in order to make upon it a mark by which he might know it. (TA.) — Hence, (TA,) † He tried, tested, or proved, him. (K, TA.) And عَجَمْتُ عَوْدَهُ † I tried, tested, or proved his case, and knew his state, or condition. (S, TA.) And عَجَمْتُهُ الأُمُورُ † Affairs exercised him so as to render him strong for them, and habituated, or inured, to them. (TA.) And Kabeesah Ibn-Jábir says,

• وَعَاجَمْتُ الأُمُورَ وَعَاجَمْتَنِي •
• كَأَنِّي كُنْتُ فِي الأَمْرِ الحَوَالِي •

[† And I have tried affairs, and they have tried me, as though I were of the generations that have passed away]; meaning, as though I were one of the long-lived, by reason of my many trials. (Ham p. 340.) — [Hence also,] one says, التَّوْرُ عَجَمَ السِّيفَ † The bull smites the tree with his horn to try, or test, it. (S, K.) — And عَجَمَ السِّيفَ (S, K,) inf. n. عَجَمٌ, (TA,) † He shook the sword to try, or test, it. (S, K.) — مَا عَجَمْتِكَ عَيْنِي means † My eye has not seen thee since such a time; (S, K, TA;) and is said by a man to one with whom his [last] meeting was long past. (TA.) An Arab of the desert is related to have said, تَعَجَّمْتُكَ عَيْنِي, meaning † [My eye seems to know thee; or] it seems to me that I have seen thee. (TA.) And one says, رَأَيْتُ فُلَانًا فَجَعَلَتْ عَيْنِي تَعَجَّمَهُ i. e. † [I saw such a one,] and my eye seemed to know him, (Lh, S, K, TA,) not knowing him perfectly, as though not certain of him. (TA.) And عَجَمُونِي † They knew me. (TA.) — And [hence, app.,] one says, نَظَرْتُ فِي الكِتَابِ فَعَجَمْتُ, meaning † [I looked into the book, or writing, and] I did not know surely its letters. (TA.) — See also 4. = عَجَمٌ, [aor. 2,] inf. n. عَجَمَةٌ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and [a barbarousness, or vitiousness, therein, especially in speaking Arabic; (see عَجَمَةٌ below;)] i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Mṣb.)

2: see 4.

3: see the verse cited in the first paragraph.

4. عَجَمَهُ He made it (i. e. speech, or language, S, K, or a thing, TA) to want, or be without, or to have a quality the contrary of, clearness, perspicuousness, or distinctness; (S, Mṣb, K, TA;) or [to be barbarous, or vitious, i. e.] to want, or be without, chasteness, or correctness. (K, TA.) Ru-beh says, [in some verses very differently cited in different copies of the S,] of him who attempts poetry without having knowledge thereof,

• يُرِيدُ أَنْ يُعْرِبَهُ فَيُعْجِمَهُ •

[He desires to make it clear, &c., and he makes it to want clearness, &c.]. (S.) — And He dotted it, or pointed it, (S, K,) namely, a letter, (S,) or a writing; (K;) he removed its عَجَمَةٌ [or want of clearness, &c.,] by means of dots, or [diacritical] points, (Nh, Mṣb, TA,) and [the signs called] شُكُلٌ, [but see شُكُلٌ] which distinguished it, namely, a letter, from other letters; the † denoting privation; (Mṣb;) as ISd holds to be the case; (TA;) and so † عَجَمَهُ (S, K,) inf. n. تَعَجِيمٌ; (S;) and † عَجَمَهُ (K,) inf. n. عَجَمٌ; (S;) for J's assertion [in the S] that one should not say عَجَمْتُ is a mistake: (K:) this last verb, however, which J thus disallows, is disallowed also by Th, in his Fṣ, and by most of the expositors thereof; and J confined himself to the correct and chaste. (TA.) — And He locked it; namely, a door. (Mṣb.) — نَهَانَا النَّبِيُّ أَنْ نُعْجِمَ التَّوِيَّ طَبْخًا [The Prophet forbade us to make the date-stones to become as though they were chewed and bitten],

(K, TA,) occurring in a trad., means that when dates are cooked for دَبْسٌ, (K, TA,) i. e. for taking their sweetness, (TA,) they should be cooked gently, so that the cooking shall not extend to the stones, (K, TA,) nor produce upon them such an effect as that of their being chewed and bitten, (TA,) and thus spoil the taste of the حَلَاوَةٌ, (K, TA,) so in the copies of the K, but correctly, as in the Nh, the سَلَاةٌ [here meaning the sweet decocture]; (TA;) or because they [the date-stones] are food for the home-fed animals, and therefore they should not be thoroughly cooked, that their taste, (K, TA,) in the Nh their strength, (TA,) may not go away: (K, TA:) or the meaning is, [that he forbade] the cooking the date-stones immoderately, so that they would crumble, and their strength, with which they would be good for the sheep, or goats, would be spoiled. (TA.)

7: see the next paragraph.

10. استعجم He was unable to speak: (TA:) he was silent, mute, or speechless; (K, TA;) said of a man. (TA.) And استعجمت الدار عن جواب سائلها [The dwelling kept silence from replying to its interrogator]: and Imra-el-Kays says,

• صَمَّ صَدَاهَا وَعَفَا رَسْمَهَا •
• وَأَسْتَعْجَمْتُ عَنْ مَنْطِقِ السَّائِلِ •

[Its echo has become dumb, and its trace has become effaced, and it has become in the state of keeping silence from answering the speech of the interrogator]: he makes استعجمت trans. by means of عن because it is used in the sense of سَكَتَتْ. (TA.) — One says also, استعجم عليه الكلام (S,) or عَلَيْنَا (Mṣb,) meaning Speech was as though it were closed against him, or us; or he, or we, became impeded in speech, unable to speak, or tongue-tied; syn. اسْتَبْهَمَ (S, Mṣb:) and انعجم عليه الكلام; [which means the same;] syn. انغلق and انطبق. (K* and TA in art. طبق.)

And accord. to the K, one says, استعجم القراءة, meaning He was unable to perform [or continue] the recitation, or reading, by reason of the overcoming of drowsiness: but what is said in the Nh and other works is اسْتَعْجَمْتُ عَلَيْهِ قِرَاءَتَهُ i. e. His recitation, or reading, was cut short, and he was unable to perform [or continue] it, by reason of drowsiness: and it is also expl. as meaning he was, or became, impeded in his recitation, or reading, and unable to perform [or continue] it, as though he became one in whom was عَجَمَةٌ. (TA.) — And استعجم الخبر means The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. اسْتَبْهَمَ, and اسْتَعْلَقَ. (Mṣb in art. بهر.)

عَجْمٌ The young of camels; (S, Mṣb, K, TA;) such as the بَنَاتُ لُبُونٍ and حَفَاقٌ and جُدَاعٌ: (IAḥr, S, Mṣb, TA:) thus far: (S, Mṣb:) when they have entered upon the state of اِئْتَاءٍ, they are of the جِلَّةِ thereof: (IAḥr, TA:) applied to