

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

2. عَظَّمَهُ, inf. n. تَعَظَّمِرُ ; and عَظَّمَهُ ; [He made it great, big, or large : see عَظَامَةٌ. — 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, I did thus for the purpose of rendering honour &c. to him, or it.] — عَظَّمَ الْمَطْرُ, inf. n. as above, The rain moistened to the measure of the عَظْمَةُ [or thick part] of the arm. (TA voce أَسَل [q. v.]) = عَظَّمَ 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, مَا أَظْمَنِي مَا قَلَّتْ, meaning وَعَظَّمُ مَا أَظْمَنِي مَا قَلَّتْ عَلَى [i. e. What thou saidst frightened me, or terrified me, and was grievous, or distressing, in its effect upon me (like كَبَّرَ عَلَى)]: and مَا يَعْظُمُنِي مَا أَفْعَلُ ذَلِكَ [if not a mistranscription for مَا يَعْظُمُنِي, meaning مَا يَبْؤُوتُنِي [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. رَفَع. — And hence,] He magnified himself ; or behaved proudly, haughtily, or insolently ; as also استعظم (S, Mṣb, K;) [and so تعاطم : — whence one says, تَعَظَّمَ عَنْهُ and تَعَاطَمَ عَنْهُ, both of which occur in the K, the former in art. اِه 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.] — [تَعَظَّمَ اللَّهُ and تَعَاطَمَ اللَّهُ] may be best rendered Incomparable in greatness, or majesty, is God.] = See also 10.

6. تعاطم as intrans. : see 5, in three places : — and see عَظْمَةٌ. = [تعاطمه signifies It was, or became, عَظِيمٌ i. e. great, &c., in comparison with it.] One says, سَبِيلٌ لَا يَتَعَاظَمُهُ شَيْءٌ, meaning [A torrent] in comparison with which nothing will be great. (TA.) And أَصَابَنَا مَطْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ i. e. عِنْدَهُ لَا يَعْظُمُهُ [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 أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ (K, TA) [This is an affair] in comparison with which nothing will be great. (K, TA.) — تعاطمه said of an affair, or event, (أَمْرٌ, S, Mṣb, TA,) signifies (Mṣb, K, TA) also (K, TA) عَظَّمَ 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 يَتَعَاظَمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ, meaning لَا يَعْظُمُهُ عَلَيَّ 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. استعظم 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 فَأَعْظَمْتُهُ [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.)

عَظْمٌ 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. عَظْمِيَّةٌ : pl. [of mult.] عَظَامٌ (S, Mṣb, K) and عَظَامَةٌ, with ة as characteristic of the fem. gender, (K,) and [of pauc.] أَعْظُمٌ. (Mṣb, K.) — [And app. A portion of a camel slaughtered for distribution in the game called الميسر : Freytag explains it as signifying, in the Deewán of the Hudhalees, "portio animalis mactati in ludo alearum:" and having for its pl. أَعْظُمٌ. — عَظْمٌ 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. وَضَح, in which they throw in the night a piece of bone, (TA,) or a white bone, (L in art. وَضَح, 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 عَظْمٌ [O little bone of a thing very apparent, do thou appear to-night, and do not thou appear any night after it]. (TA.) — عَظْمُ الرَّحْلِ The wood of the [camel's saddle called] رَحْلٌ, without أَسَاعٌ [i. e. the broad, plaited, leathern bands with which it is bound], and without any gear. (S, K.) — عَظْمُ 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 عَظْمٌ is a dial. var. thereof. (TA.) — عَظْمٌ is also a dial. var. of عَظْمٌ signifying A winnowing-fork. (AHn, TA in art. عَظْم, q. v.) — And a dial. var. of عَظْمٌ as signifying The handle, or part that is grasped by the hand, of a bow. (AHn, TA in art. عَظْم.) = See also مَعْظُمٌ.

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

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

عَظْمَةٌ : see عَظَامَةٌ.

عَظْمَةٌ Self-magnification, pride, haughtiness, or insolence ; (S, Mṣb, K;) as also عَظْمٌ (S, K) and عَظَامَةٌ and عَظْمُوتٌ : (K:) as an attribute of a human being, it is [generally] blamable : (Az, K, TA:) [but] one says, لِفَلَانٍ عَظْمَةٌ عِنْدَ النَّاسِ meaning To such a one belongs a title to honour, or respect, in the estimation of men ; and إِنَّهُ لِعَظِيمِ الْمَعَاظِرِ 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 أَسَلَةُ. (Lh, K.) — And The thick part of the tongue, (K, TA,) above the عَكْدَةُ, which is the root thereof. (TA.) — عَظْمَاتُ الْقَوْمِ The chiefs, and nobles, of the people, or party. (K, TA.) — See also عَظَامَةٌ.

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

عَظْمِيٌّ [in the CK عَظْمِيٌّ, 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 عَظَّمَ ; [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 Bḍ in ii. 6;) and signifies great, or the like, in comparison with other things of its kind : (Bḍ 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. (Bḍ in