

[i. e. *O girl, inquire not as disapproving it respecting my desired state for which I shall be excusable (or rather my excusable purpose), my work (or my journeying), and my benevolent care for my camel;*] meaning *يَا جَارِيَّةُ*, [and suppressing *يا*] and apocopating [*جَارِيَّةُ*]. (S, O. [In the TA, *الْبَعِيرُ* is put for *بَعِيرِي*].) — See also *عَاذِرٌ* = and *إِعْذَارٌ*.

*عَذِيرَةٌ* [A disposition to excuse]. One says, *مَا عَذِيرَةٌ عِنْدَهُمْ*, meaning [They have not a disposition to excuse; or] they do not excuse. (O.) [See also *غَفِيرَةٌ*.] — See also *عَاذِرٌ* = and *إِعْذَارٌ*. — Also *I. q. عَذِيرَةٌ* [app. as *syn. with رَغِيدَةٌ*]. (O, TA.)

*عُذُورٌ* † Evil in disposition; (S, O, K, TA, and Ham p. 417;) as though needing to excuse himself for his evil-doing; (Ham ibid.;) vehement in commanding and forbidding, (Ham p. 469,) and in spirit. (K.) [Clamorous. (Freytag, from the Deewán of Jereer.)] — Applied to an ass, *Wide in the جَوْفُ* [i. e. belly, or chest], (S, O, K,) and *فَحَاشٍ* [app. meaning *very lewd*]. (K.) — And, applied to dominion, *مَلِكٌ*, O, TA, in the copies of the K erroneously written *مَلِكٌ*, TA, [in which and in the O exs. are cited showing the former to be right,] *Wide, or ample*: (O:) or *strong*, (K, TA,) and *wide, or ample*. (TA.) — [Also, accord. to Golius, from the Destoor el Loghah, *An agile animal*. — And Freytag adds, from the Deewán of Jereer, *عُذُورَةٌ* as signifying *Brisk* ("alacris").]

*عَاذِرٌ*: see *عَذِيرٌ*; and *عُذِرَ*, latter half. — *عَاذِرَةٌ*, [fem. of *عَاذِرٌ*], as an epithet applied to a woman: see the fem. of *مُعَذِّرٌ*. — Also *A scar, or mark of a wound*; (S, O, K;) and so *عَذِيرَةٌ*, (O, and thus in copies of the S,) or *عَذِيرٌ*. (TA, and so in a copy of the S.) One says, *تَرَكَ بِهِ عَاذِرًا* *He, or it, left upon him a scar, or mark of a wound*. (TA.) And the same is said of rain, meaning, *It left upon him, or it, a mark*. (TA.) — See also *عَذِرَةٌ*, in two places. — And *العَاذِرُ* signifies *The vein whence flows the blood of what is termed الإِسْتِحَاضَةُ*: [see 10 in art. *حَيْضُ*]: (S, O, Mṣb, K:\*) a dial. var. of *العَاذِلُ*, or an instance of mispronunciation: (S, O:) or it may be so called because it serves as an excuse for the woman. (TA.)

*عَاذِرَةٌ*, as a subst.: see *عَذِرَةٌ*.

*عَاذُورٌ* A brand, or mark made with a hot iron, like a line: pl. *عَوَاذِيرٌ*. (S, O.) — And *لَقِيتُ مِنْهُ عَاذُورًا* is a saying mentioned by As, as meaning *I experienced, from him, or it, evil*: *عَاذُورٌ* being a dial. var. of *عَاثُورٌ*, or an instance of mispronunciation. (S, O.) — *العَاذُورُ* also signifies *What is cut off from the place of circumcision of a girl [which place is termed her عَذْرَةٌ]*. (O, TA.) — See also *عَذْرَةٌ*, last quarter.

*عَاذُورَاءُ*: see *عَذْرَةٌ*, last quarter.

*إِعْذَارٌ*, (AZ, S, A, O, Mṣb, K,) originally an

inf. n., (S, O, Mṣb,) and *عَذِيرَةٌ* (S, A, O, K) and *عَذِيرٌ* (A, K) and *عِذَارٌ*, (K,) A repast, or food, prepared on the occasion of a circumcision; (AZ, S, A, O, Mṣb, K;) or on some joyful occasion: (Mṣb:) and the last of these words likewise signifies a repast, or food, prepared on the occasion [of the completion] of a building: and also a repast, or food, which one prepares, and to which he invites his brethren, on the occasion of the acquisition of something new: (O, K:) and accord. to the K, all the other words mentioned above also have, app., the former, or perhaps the latter, of these two meanings, as well as the meaning first mentioned above, which is the most common. (TA.)

*مُعَذِّرٌ*: pl. *مُعَاذِرٌ*: see *عَذْرَةٌ*, second sentence.

*مُعَذِّرٌ*: see *مُعْتَذِرٌ*, in two places.

*مُعَذِرَةٌ* and *مُعَذْرَةٌ* and *مُعَذْرَةٌ*; and the pl. *مُعَاذِرٌ*: see *عُذِرَ*, in five places: and for the first, see also 8.

*مُعَذِّرٌ* [properly signifying *The place of the عِذَارُ or of the عِذَارَانِ*]: see *عِذَارٌ*, in four places.

*مُعَذِّرٌ* and *مُعْتَذِرٌ* and *مُعْتَذِرٌ*: see *مُعْتَذِرٌ*, in six places.

*مُعَاذِرٌ* sing. of *مُعَاذِرٌ*, (O, K,) which signifies [Excuses, or apologies;] pleas, allegations, or arguments: (K, TA: see *عُذِرَ*, in two places:) — and also, (K, TA,) in the dial. of El-Yemen, (TA,) *Veils, curtains, or coverings*. (O, K, TA.) The saying in the Kur [lxxv. 14 and 15], *بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَاذِيرَهُ* is expl. as meaning [Nay, the man shall be witness against himself, though he throw] his veils or coverings [over his offences]: (TA:) or (accord. to Mujáhid, S, O), [though he offer his excuses; or] though he dispute respecting it (S, O, TA) with every plea by which he may excuse himself. (TA.)

*مُعْذُورٌ* Excused; freed, cleared, or exempted, from blame; exculpated. (Mṣb.) — And [hence, perhaps,] *مُعْذُورَةٌ* applied to a woman signifies *مُسْتَحَاضَةٌ* [q. v. in art. *حَيْضُ*]: and sometimes one says *عَاذِرَةٌ*; as meaning *having an excuse*: (Mṣb:) the latter is said to be used in the sense of *مُسْتَحَاضَةٌ*; but it requires consideration; (O, TA;) as though it were of the measure *فَاعِلَةٌ* in the sense of *مَفْعُولَةٌ*, [i. e. in the sense of *مُعْذُورَةٌ* as meaning *excused*], from *إِقَامَةُ الْعُذْرِ*. (TA.) — [Golius assigns to *مُعْذُورٌ* the meaning of "Voti impos;" as on the authority of the KL; in which, however, I do not find it.] — Also † *Circumcised*. (S, A, O, Mṣb.) — And *A camel branded with the mark called عِذَارٌ*. (TA.) — And [A child] affected with the pain, of the fauces, termed *عَذْرَةٌ*. (S, O, K.)

*مُعَاذِرٌ*: see its pl. in the last clause of the following paragraph.

*مُعْتَذِرٌ* One excusing himself, whether he have,

or have not, an excuse: (TA:) the person to whom this epithet is applied may be a speaker of truth, and he may be not a speaker of truth: (Mṣb, TA:) and so *مُعْتَذِرٌ*, which, as applied to a speaker of truth, signifies *having an excuse*, like *مُعْتَذِرٌ*, (S, O, K,) [of which it is a variation,] for the *ت* is changed into *ذ*, and this is incorporated [into the radical *ذ*], and its vowel is transferred to the *ع*, like as is the case in *يَخْصِمُونَ*; (S, O;) and *مُعْتَذِرٌ* is also allowable, (S, O, TA,) and also *مُعْتَذِرٌ*; (S, O;) but [it is said that] *مُعْتَذِرٌ* applied to him who does not speak truth, (S, O, K,) being [originally] of the measure *مَفْعَلٌ*, [not a variation of *مُعْتَذِرٌ*], (S, O,) means *falling short, or doing less than is incumbent on him*, (S, O, K,) excusing himself (S, O) without having any [real or valid] excuse. (S, O, K.) In the Kur ix. 91, I'Ab read *المُعْتَذِرُونَ* [instead of the more usual reading *المُعْتَذِرُونَ*], (S, O, K,) and so did Yaḥkoob El-Hadramee, (Az, TA,) from *أُعْذِرَ*; the former asserting that it was so revealed; app. considering *مُعْتَذِرٌ*, with teshdeed, to apply to one not speaking truth, (S, O, K,) meaning *pretending to excuse himself, without having any real excuse*; (S, O;) and *مُعْتَذِرٌ* to mean *having an excuse*: (S, O, K:) Ibn-Abi-Laylā and Tá-oos read *المُعَاذِرُونَ*, as meaning *those striving, or labouring, in seeking excuse*. (O.)

## عَذُطٌ

1. *عَذُطٌ*: see what here follows.

Q. Q. 1. *عَذِيطٌ*, (O, Mṣb, K,) inf. n. *عَذِيطَةٌ*, (S, Mṣb,) *Alvum ejecit, ventumve per anum emisit, in coitu*: (S, O, Mṣb, K:) or *semen emisit ante congressum*: (K:) or *semen in coitu non emisit*: (TA:) and *عَذُطٌ*, aor. *عَذَطَ*, inf. n. *عَذُطٌ*, signifies the same: (Mṣb:) or there is no verb derived from *عَذِيطٌ*, because it denotes a natural quality: (O, K:) so says El-Mufaḍḍal Ibn-Selemeh, in his book on the errors in the 'Eyn: but the rule is only one which applies in most instances, of which this is not one; for the former of these words is of established authority, mentioned by Ibn-Málik and others of the leading lexicologists. (TA.)

*عَذُطٌ* the subst. [or abstract n.] from *عَذِيطٌ*. (Lth, K.)

*عَذُوطٌ*: see what follows.

*عَذِيطٌ* (S, O, Mṣb, K) and *عَذِيطٌ* (Th, L, K) and *عَذُوطٌ* (Ibn-Abbád, O, K) *Qui alvum ejecit, ventumve per anum emittit, in coitu*: (S, O, Mṣb, K:) or *qui semen emittit ante congressum*: (K:) or *qui semen in coitu non emittit*: (TA:) and so with *س* applied to a woman: (S, O, Mṣb:) pl. *عَذِيطُونَ* [masc.] and *عَذِيطٌ* and *عَذِيطٌ*; (Lth, O, K;) the last contr. to rule. (TA.)

## عَذَفٌ

1. *عَذَفٌ*, (S, K) aor. *عَذَفَ*, (K,) inf. n. *عَذْفٌ*, (IDrd, S, O,) *He ate*: (S, O, K:) as also with