

the saying "I did it not;" and the saying "I did it for such a cause," mentioning what might exempt him from being culpable; and the saying "I did it, but will not do it again," or the like; which third kind is the same as توبة: (TA:) the pl. of عذر is أعذار; (Msb, K;) and that of عذرة is عذَر; (O;) and that of معذرة is معاذِر, and, irregularly, معاذير; (TA:) and عذير, of which عذَر, (Ksh,) or عذِر, (Bd,) may be pl., is syn. with عذِر and معذرة; (Ksh and Bd in lxxvii. 6;) and معذار is [likewise] syn. with عذِر. (Bd in lxxv. 15.) It is said in a prov., المعاذِرُ مكاذِبُ [Excuses are lies]. (TA.) And it was said by Ibráheem En-Nakha'ee, إِنَّ الْمَعَاذِيرَ يَشُوْبَهَا الكَذِبُ [Verily excuses, lying mixes therewith]. (S, O.) — عذراً أو نذراً, in the Kur [lxxvii. 6], or عذراً أو نذراً, (Bd,) means For excusing or terrifying; the two ns. being inf. ns.: or for excuses or warnings; the two ns. being pls., of عذير in the sense of معذرة and of نذير in the sense of إنذار: or such as excuse and such as warn; the two ns. being pls. of عاذِر and منذِر: (Ksh, Bd:) or, accord. to Th, both mean the same. (TA.) [See also نذِر.] — And the Arabs say, اَعْذِرْ وَلَا تُنذِرْ i. e. عذرك لا نذرك [app. meaning Do that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn, and put in fear]. (TA in art. نذر.) — عذِر also signifies Success; or the attainment, or accomplishment, of one's wants, or of a thing: (IAar, O, K:) and victory, or success in a contest. (O, K.) One says, with respect to a war or a battle, لَيْنَ الْعِذْرِ Whose is the success, or victory? (O.) — See also عذرة, in five places: and see عذار, last quarter.

عذِر [an epithet of which I find only the fem., with ة, mentioned]. دَارُ عِذْرَةٍ means A house, or dwelling, of which there are many traces, or relics. (O.) — And اَرْضُ عِذْرَةٍ Land that does not yield herbage freely, and if it give growth to anything, this soon becomes blighted. (O and TA in art. عثر.)

عذِر: see عذِر, in three places. — Also pl. of عذار [q. v.]. (S, O, Msb, K.)

عذرة The virginity, maidenhead, or hymen; syn. بكارة, (S, Mgh, Msb, K,) or قِصَّة; so called from عذِر signifying the "act of cutting," because a girl's hymen (خَاتَمُ عِذْرَتِهَا) is rent when she is devirginated; (Lh, Az, TA;) العذرة being that whereby a girl is a virgin: (Lh, TA:) [and عذِر perhaps signifies the same: (see an ex. voce اذير; and see also the next sentence here following:)] pl. عذِر. (Msb.) — And Devirgination of a girl [or woman]: (Lh, K:) [and عذِر is used in the same sense:] one says, فَلَانَ أَبُو عِذْرَتِهَا (S, A, O, K) and ابو عذرتها (TA) † [lit. Such a one is the father, i. e. the author, of her devirgination]; meaning such a one is he who devirginated her. (S, A, O, K, TA.) And [hence]

one says also, هُوَ أَبُو عِذْرٍ هَذَا الْكَلَامِ [He was the first utterer of this speech]. (A.) And مَا أَنْتَ بِنْدِي عِذْرٍ هَذَا الْكَلَامِ † Thou art not the first utterer of this speech. (S, O, TA. [But see an assertion of Sb cited voce شَعْر.] — And The [part in the external organs of generation of a girl or woman termed] بَطْر [q. v.]; (K;) the place of a girl where the operation of circumcision is performed: so called from عذِر signifying the "act of cutting." (Lh, Az, TA.) [See also العاذِر.] — And The prepuce of a boy: (O, K:) so accord. to Lh, who does not say whether it be so called before or after it has been cut off: said by others to be the portion of skin which the circumciser cuts off. (TA.) — And Circumcision; syn. خَتَان. (K.) One says, دَنَا وَوَقْتُ عِذْرَةِ الصَّبِيِّ The time of the circumcision of the boy drew near. (TK.) — And A sign, or mark; syn. عَلَامَةٌ; (O, K, TA;) as also عِذْرٌ. (TA.) See also عذار, last quarter. — And The hair upon the withers of a horse: (S, O, K:) and, (K,) accord. to As, (S, O,) a lock, or small quantity, of hair: (S, O, K:) and the نَاصِيَةِ [or forelock of a horse]; (K;) the hair of the نَاصِيَةِ of a horse: (A:) or, accord. to some, the mane of a horse: (TA:) pl. عِذْرٌ (S, O, TA:) which is said by some to mean hairs [extending] from the back of the head to the middle of the neck: (TA:) and, as pl. of عِذْرَةٌ, a sign, mark, or token, that is tied to the forelock of a horse that outstrips, [as a preservative] from the [evil] eye. (Ham p. 795.) — And العِذْرَةُ is the appellation of Five stars at the extremity of the Milky Way: (S, O, K:) or, as some say, below Sirius, and also called العِذْرِيُّ, [app. the star ε of Canis Major (which is called by our astronomers "adara," often written "adard,") with four other neighbouring stars,] which rise [aurorally] in the midst of the heat: (TA:) and, (O, K, TA,) as some say, (O, TA,) العِذْرَةُ is a star at the time of the [auroral] rising of which the heat becomes intense; (O, K, TA;) [app. the star η of Canis Major (which is called by our astronomers "aludra");] it rises [aurorally, in Central Arabia, in the latter part of July O.S.] after Sirius and before Canopus, and is accompanied with intense heat, without wind, taking away the breath. (O, TA.) — Also (i. e. العِذْرَةُ) Pain in the fauces, (Mgh, K,) [arising] from the blood; (Mgh;) as also العِذْرِيُّ, (K,) accord. to the TA,) or العِذْرِيُّ; (thus in some copies of the K, and thus accord. to the CK;) or pain of the fauces, (S, O, K,) in a part near the uvula, (S, O,) [arising] from the blood: (S, O, K:) it is said to be a small swelling, or pustule, that comes forth in the خَوْر [app. meaning the uvula, as being a projection from the soft palate,] which is between the fauces and the nose: it is incident to children, at the time of the [auroral] rising of the العِذْرَةُ, i. e. the star that rises after Sirius, mentioned above; and on the occasion thereof, a woman has recourse to a piece of rag, which she twists tightly, and inserts into the nose so as to pierce that place, whereupon there issues from it black blood, and sometimes it becomes ulcerated; and this piercing is called الدَّغْرُ: then they sus-

ended to the child some such thing as the [amulet termed] عُوْدَةٌ. (TA. [See 1 in art. دغر.]) — It also signifies The place of the pain above mentioned, (S, O, K,) which is near the uvula. (S, O.)

عِذْرَةٌ: see عِذْرٌ, in two places: and see also 8. [Accord. to analogy, it signifies A mode, or manner, of excusing.]

عِذْرَةٌ Human dung or ordure; (S, O, Msb, K, TA;) as also عِذْرٌ (IAar, IDrd, O, L, K, TA) and عِذْرَةٌ: (O, K:) pl. of the first [which is the most common] عِذْرَات, (Msb,) and of the second عِذْرٌ. (IAar, TA.) — And hence, (S, O, Msb,) † The court, or yard, (فِنَاءَ,) of a house: (S, O, Msb, K, TA:) so called because the human ordure (العِذْرَةُ) used to be cast in it: (S, O, Msb:) or, accord. to As, this is the primary signification; what is before mentioned being so termed because cast in the فِنَاءَ; like as it is termed غَائِطٌ because cast in the غَائِطُ, which means "a depressed piece of ground;" (Har p. 403;) [and] thus says A'Obeyd: pl. as above: (O, TA:) and معاذِرُ [pl. of معذِرٌ which lit. signifies a place of human dung or ordure] is syn. with عِذْرَات as meaning أَفْنِيَةٌ [pl. of فِنَاءَ]. (Ham p. 677, q. v.) It is related of 'Alee that he reproved some persons, and said, مَا لَكُمْ لَا تَنْظِفُونَ عِذْرَاتِكُمْ (A, O, TA) i. e. † [What aileth you that ye will not cleanse] the courts, or yards, of your houses? (TA.) And in a trad. (O, TA) of the Prophet (O) it is said, الْيَهُودُ أَتْنُنُ خَلْقَ اللَّهِ عِذْرَةً (A, O, TA,) which may mean † [The Jews are the most stinking of God's creatures] in respect of the court, or yard, of the house: or in respect of ordure. (TA.) And it is said in a prov., عِذْرَةُ الْبَيْتِ السَّاحَةِ الْبَيْتُ الْبَرِّىُّ [lit. Verily he is clear in respect of the court, or yard, of the house; app. meaning, clear of disgrace]. (TA.) — Also † A place where people sit (K, TA) in the court, or yard, of the house. (TA.) — And † The worst of what comes forth from wheat or corn (طَعَامُ), (Lh, O, K, TA,) and is thrown away, (Lh, TA,) when it is cleared; (O;) as also عِذْبَةٌ. (Lh, TA.)

عِذْرِي: see عِذْرٌ, in two places.

عِذْرَاءُ A virgin: (S, O, K:) used as an epithet: you say عِذْرَاءٌ جَارِيَةٌ a virgin girl: (TA:) and عِذْرَاءُ امْرَأَةٍ, meaning عِذْرَةٌ عِذْرَاءُ; (Msb:) accord. to IAar alone, so called لِضَيْعِهَا, from تَعَذَّرَ عَلَيْهِ [with the art. الْأَمْرُ: (TA:) pl. عِذْرَائِي and عِذْرَائِي [with the art. الْعِذْرَائِي, and thus written in the S and O and K] (S, O, K, TA) and عِذْرَائَاتُ, (S, O, K,) like عِذْرَائِي [etc.]. (S, O.) — [Hence,] † الْعِذْرَاءُ [The sign Virgo;] the sign السَّبِيلَةُ: or الْجَوْزَاءُ [which is an evident mistake]. (K.) — And الْعِذْرَائِي † Certain stars, described above: see عِذْرَةٌ, latter half. — And أَصَابِعُ الْعِذْرَائِي † A sort of grapes, black and long, like acorns; likened to the dyed fingers of virgins. (TA.) — And دَرَّةٌ عِذْرَاءٌ † A