

[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 بِأَجَارَةٍ [and suppressing يا] and apocopating [جَارَةٍ]. (S, O. [In the TA, البعير is put for بعيرى.]) See also عَازِرٌ: and عَازِرٌ.

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

عَذُورٌ † 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 جَوْف [i. e. belly, or chest], (S, O, K,) and فَحَاش [app. meaning very lewd]. (K.) — And, applied to dominion, (ملك, O, TA, in the copies of the K erroneously written ملك, 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, عَذُورَةٌ as signifying Brisk (“alacris”).]

عَازِرٌ: see عَذِيرٌ; and عَذِرٌ, latter half. — عَازِرَةٌ, [fem. of عَازِرٌ,] as an epithet applied to a woman: see the fem. of مَعْدُورٌ. — 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 عَازِرًا 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 العَازِرُ signifies The vein whence flows the blood of what is termed الاستحاضة: [see 10 in art. حَيْض:] (S, O, \* Mṣb, K:\*) a dial. var. of العَازِلُ, or an instance of mispronunciation: (S, O:) or it may be so called because it serves as an excuse for the woman. (TA.)

عَازِرَةٌ, as a subst.: see عَذِرَةٌ.

عَازُورٌ A brand, or mark made with a hot iron, like a line: pl. عَوَازِيرٌ. (S, O.) — And نَقِيتَ مِنْهُ عَازُورًا is a saying mentioned by Aṣ, as meaning I experienced, from him, or it, evil: عَازُورٌ being a dial. var. of عَازُورٌ, or an instance of mispronunciation. (S, O.) — عَازُورٌ also signifies What is cut off from the place of circumcision of a girl [which place is termed her عَذِرَةٌ]. (O, TA.) — See also عَذِرَةٌ, last quarter.

عَازُورًا: see عَذِرَةٌ, 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.)

مَعْدَرٌ; pl. مَعَادِرٌ: see عَذِرَةٌ, second sentence.

مُعْذِرٌ: see مَعْدَرٌ, in two places.

مَعْدَرَةٌ and مَعْدَرَةٌ and مَعْدَرَةٌ; and the pl. مَعَادِرٌ: see عَذِرٌ, in five places: and for the first, see also 8.

مَعْدَرٌ [properly signifying The place of the عِذَارِ or of the عِذَارَانِ]: see عِذَارٌ, in four places.

مَعْدَرٌ and مَعْدَرٌ and مَعْدَرٌ: see مَعْدَرٌ, in six places.

مَعْدَارٌ sing. of مَعَادِيرٌ, (O, K,) which signifies [Excuses, or apologies;] pleas, allegations, or arguments: (K, TA: see عَذِرٌ, 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 Kṣur [lxxv. 14 and 15], بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَادِيرَهُ 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 Mujāhid, 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.)

مَعْدُورٌ Excused; freed, cleared, or exempted, from blame; exculpated. (Mṣb.) — And [hence, perhaps,] مَعْدُورَةٌ applied to a woman signifies مُسْتَحَاضَةٌ [q. v. in art. حَيْض]: and sometimes one says عَازِرَةٌ; 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 مَعْدُورَةٌ as meaning excused,] from إِقَامَةُ الْعَذْرِ. (TA.) — [Golius assigns to مَعْدُورٌ 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 عَذِرَةٌ. (S, O, K.)

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

مُعْذِرٌ 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 مُعْذِرٌ, 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 مُعْذِرٌ is also allowable, (S, O, TA,) and also مُعْذِرٌ; (S, O;) but [it is said that] مُعْذِرٌ 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 Kṣur ix. 91, I'Ab read الْمُعْذِرُونَ [instead of the more usual reading الْمُعْتَذِرُونَ], (S, O, K,) and so did Yaḥkoob El-Hadrāme, (Az, TA,) from أُعْذِرَ; the former asserting that it was so revealed; app. considering مُعْذِرٌ, 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 مُعْذِرٌ to mean having an excuse: (S, O, K:) Ibn-Abee-Leylā and Tá-oos read الْمُعْذِرُونَ, as meaning those striving, or labouring, in seeking excuse. (O.)

## عَذِطٌ

1. عَذِطٌ: see what here follows.

Q. Q. 1. عَذِيطٌ, (O, Mṣb, K,) inf. n. عَذِيطَةٌ, (S, Mṣb,) Alvim 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 عَذِطٌ, aor. ٤, inf. n. عَذِطٌ, 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-Mālik and others of the leading lexicologists. (TA.)

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

عَذِطٌ: see what follows.

عَذِيطٌ (S, O, Mṣb, K) and عَذِيطٌ (Th, L, K) and عَذِطٌ (Ibn-Abbād, O, K) Qui alvim 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 ٤ 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. ٤, (K,) inf. n. عَذْفٌ, (IDrd, S, O,) He ate: (S, O, K:) as also with