

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 عذْر is أَعْدَارُ; (Msb, K;) and that of عذْرَة is عِذْرُ; (O;) and that of معذرة is مَعَاذِرُ, and, irregularly, مَعَاذِيرُ: (TA:) and عَذِيرُ, of which عِذْرُ, (Ksh,) or عِذْرُ, (Bd,) may be pl., is syn. with [عِذْرُ and] معذرة; (Ksh and Bd in lxxvii. 6;) and مَعَاذِرُ is [likewise] syn. with عِذْرُ. (Bd in lxxv. 15.) It is said in a prov., المَعَاذِرُ مَكَاذِبُ [Excuses are lies]. (TA.) And it was said by Ibráheem En-Nakha'ee, إِنَّ المَعَاذِيرَ يَشُوبُهَا الكَذِبُ [Verily excuses, lying mixes therewith]. (S, O.) — عِذْرًا أَوْ نَذْرًا, in the Kur [lxxvii. 6], or عِذْرًا أَوْ نَذْرًا, (Bd,) means For excusing or terrifying; the two ns. being inf. ns.: or for excuses or warnings; the two ns. being pls., of عَذِيرُ in the sense of معذرة and of نَذِيرُ in the sense of إنذار: or such as excuse and such as warn; the two ns. being pls. of عَاذِرُ and مُنذِرُ: (Ksh, Bd:) or, accord. to Th, both mean the same. (TA.) [See also نَذْرُ.] — And the Arabs say, أَعْذِرْ وَلَا تَنْذِرْ i. e. عِذْرًا وَلَا نَذْرًا [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.) — عِذْرٌ 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, لِمَنْ العِذْرُ Whose is the success, or victory? (O.) — See also عِذْرَةٌ, in five places: and see عِذَارُ, last quarter.

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

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

عِذْرَةٌ The virginity, maidenhead, or hymen; syn. بَكَارَةٌ, (S, Mgh, Msb, K,) or قِصَّةٌ; so called from عِذْرُ signifying the "act of cutting," because a girl's hymen (حَاتِمُ عِذْرَتِهَا) is rent when she is devirginated; (Lh, Az, TA;) العِذْرَةُ being that whereby a girl is a virgin: (Lh, TA:) [and عِذْرٌ perhaps signifies the same: (see an ex. voce أُدِيمُ; and see also the next sentence here following:)] pl. عِذْرٌ. (Msb.) — And Devirgination of a girl [or woman]: (Lh, K:) [and عِذْرٌ is used in the same sense:] one says, فَلَانٌ أَبُو عِذْرَتِهَا (S, A, O, K) and أَبُو عِذْرَتِهَا (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 الكَلَامِ † [He was the first utterer of this speech]. (A.) And مَا هُوَ أَبُو عِذْرٍ هَذَا الكَلَامِ † Thou art not the first utterer of this speech. (S, O, TA. [But see an assertion of Sb cited voce شَعْرُ.]) — And The [part in the external organs of generation of a girl or woman termed] بَطْرُ [q. v.]; (K;) the place of a girl where the operation of circumcision is performed: so called from عِذْرُ signifying the "act of cutting." (Lh, Az, TA.) [See also العَاذُورُ.] — 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. حَتَانُ. (K.) One says, دَنَا وَتُتْ عِذْرَةَ 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 عِذَارُ, 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 نَاصِيَّةُ [or forelock of a horse]; (K;) the hair of the نَاصِيَّةُ 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 العِذَارِيُّ, [app. the star e 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 العَاذُورُ, (K, accord. to the TA,) or العَاذُورَاءُ; (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 حَوْمُ [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 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 عِذْرُ, 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 عَاذِرُ (IAar, IDrd, O, L, K, TA) and عَاذِرَةٌ: (O, K:) pl. of the first [which is the most common] عِذْرَاتُ, (Msb,) and of † the second عِذْرُ. (IAar, TA.) — And hence, (S, O, Msb,) † The court, or yard, (فِنَاءُ,) 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 فِنَاءُ; like as it is termed غَائِطُ 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 مَعَاذِرُ [pl. of مَعْدِرُ which lit. signifies a place of human dung or ordure] is syn. with عِذْرَاتُ as meaning أَفْنِيَّةُ [pl. of فِنَاءُ]. (Ham p. 677, q. v.) It is related of 'Alce that he reproved some persons, and said, مَا لَكُمْ لَا تَنْظِفُونَ 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 أَنْتُنَّ حَلْتِي اللَّهُ عِذْرَةٌ (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., إِنَّهُ بَرِيءٌ السَّاحَةِ بِرِيءِ العِذْرَةِ, a phrase like بَرِيءٌ السَّاحَةِ; [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 عِدْبَةٌ. (Lh, TA.)

عِذْرِي: see عِذْرُ, in two places.

عِذْرَاءُ A virgin: (S, O, K:) used as an epithet: you say عِذْرَاءٌ جَارِيَةٌ a virgin girl: (TA:) and عِذْرَاءُ امْرَأَةٌ, meaning ذَاتُ عِذْرَةٍ: (Msb:) accord. to IAar alone, so called لِصِقْفِهَا, from عَلَيْهِ تَعْدَرُ الأَمْرُ: (TA:) pl. عِذَارِي and عِذَارُ [with the art. العِذَارِيُّ, and thus written in the S and O and K] (S, O, K, TA) and عِذَارَوَاتُ, (S, O, K,) like صَحَارِي [etc.]. (S, O.) — [Hence,] العِذْرَاءُ † [The sign Virgo;] the sign السُّبُلَةُ: or الجَوْزَاءُ [which is an evident mistake]. (K.) — And العِذَارِيُّ † Certain stars, described above: see عِذْرَةٌ, latter half. — And أَصَابِعُ العِذَارِيِّ † A sort of grapes, black and long, like acorns; likened to the dyed fingers of virgins. (TA.) — And دَرَّةٌ عِذْرَاءٌ † A