

[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 جَارِيَةَ*, [and suppressing *يا*] and apocopating [*جارية*]. (S, O. [In the TA, *البعير* is put for *بعيري*].) = See also *عَاذِرٌ* = and *عَاذِرٌ*.

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

عَاذِرٌ † *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, (*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, *عَاذِرَةٌ* as signifying *Brisk* (“alacris”).]

عَاذِرٌ: see *عَاذِرٌ*; and *عَاذِرٌ*, latter half. — *عَاذِرَةٌ*, [fem. of *عَاذِرٌ*], 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 *عَاذِرَةٌ*, (O, and thus in copies of the S,) or *عَاذِرٌ*. (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 *عَاذِرَةٌ*, in two places. = And *العَاذِرُ* signifies *The vein whence flows the blood of what is termed الاستحاضة*: [see 10 in art. *حيض*]: (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 *عَاذِرَةٌ*.

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

عَاذِرَةٌ: see *عَاذِرَةٌ*, last quarter.

عَاذِرٌ, (AZ, S, A, O, Mṣb, K,) originally an

inf. n., (S, O, Mṣb,) and *عَاذِرَةٌ* (S, A, O, K) and *عَاذِرٌ* (A, K) and *عَاذِرٌ* (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.)

مَعْدِرٌ; pl. *مَعَاذِرٌ*: see *عَاذِرَةٌ*, second sentence.

مَعْدِرٌ: see *مَعْدِرٌ*, in two places.

مَعْدِرَةٌ and *مَعْدِرَةٌ* and *مَعْدِرَةٌ*; and the pl. *مَعَاذِرٌ*: see *عَاذِرٌ*, in five places: and for the first, see also 8.

عَاذِرٌ [properly signifying *The place of the عَاذِرُ or of the عَاذِرَانِ*]: see *عَاذِرٌ*, in four places.

مَعْدِرٌ and *مَعْدِرٌ* and *مَعْدِرٌ*: see *مَعْدِرٌ*, in six places.

مَعَاذِرٌ sing. of *مَعَاذِرٌ*, (O, K,) which signifies [*Excuses, or apologies*]; *pleas, allegations, or arguments*: (K, TA: see *عَاذِرٌ*, 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 الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَىٰ مَعَاذِرَهُ* 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. *حيض*]: 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 *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 عَاذِرٌ*. (TA.) = And [A child] *affected with the pain, of the fauces, termed عَاذِرَةٌ*. (S, O, K.)

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

مَعْدِرٌ 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 *مَعْدِرٌ*, which, as applied to a speaker of truth, signifies *having an excuse*, like *مَعْتَدِرٌ*, (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 *مَعْدِرٌ* is also allowable, (S, O, TA,) and also *مَعْدِرٌ*; (S, O;) but [it is said that] *مَعْدِرٌ* applied to him who does not speak truth, (S, O, K,) being [originally] of the measure *مَفْعَلٌ*, [not a variation of *مَعْتَدِرٌ*], (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 *المَعْدِرُونَ* [instead of the more usual reading *المَعْتَدِرُونَ*], (S, O, K,) and so did Yaḥkoob El-Haḍramee, (Az, TA,) from *أَعْدَرَ*; the former asserting that it was so revealed; app. considering *مَعْدِرٌ*, 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 *مَعْدِرٌ* to mean *having an excuse*: (S, O, K:) Ibn-Abel-Leylā and Tá-oos read *المَعَاذِرُونَ*, as meaning *those striving, or labouring, in seeking excuse*. (O.)

عَذَبَ

1. *عَذَبَ*: see what here follows.

Q. Q. 1. *عَذِبْتُ*, (O, Mṣb, K,) inf. n. *عَذِيبَةٌ*, (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 *عَذَبَ*, aor. *عَذَبَ*, inf. n. *عَذَبٌ*, signifies the same: (Mṣb:) or there is no verb derived from *عَذِيبَةٌ*, because it denotes a natural quality: (O, K:) so says El-Mufaḍḍal Ibn-Selemeḥ, 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.)

عَذَبٌ the subst. [or abstract n.] from *عَذِبْتُ*. (Lth, K.)

عَذُوبٌ: see what follows.

عَذِيبَةٌ (S, O, Mṣb, K) and *عَذِيبَةٌ* (Th, L, K) and *عَذُوبٌ* (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 *ة* applied to a woman: (S, O, Mṣb:) pl. *عَذِيبَاتٌ* [masc.] and *عَذَائِبٌ* and *عَذَائِبٌ*; (Lth, O, K;) the last contr. to rule. (TA.)

عَذَفَ

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