

which the head of a flask, or bottle, is covered: (A'Obeyd, Az, S, A, Mgh, O, Mṣb, K:) it is said to be its **صِمَام** [or stopper]; (Az, Mgh, O, Mṣb;) by Lth; (Az, O, Mṣb;) but the right explanation is that given by A'Obeyd: (Az, Mṣb:) that which enters into its mouth is the **صِمَام**: (S:) or it has this latter signification also: (A:) or it signifies accord. to El-Ghooree, (Mgh,) or signifies also, (A, K,) the case (**غَلَف** [which has app. been misunderstood as meaning the skin cover of the head of a flask or bottle, before mentioned,]) of a flask, or bottle: (A, Mgh, O, K:) but the first is the explanation that is preferred. (Mgh.) [See 1, first signification.]

عَفُوصَة in taste, (S,) **أstringency** (S, K) and **bitterness**, (K,) which render swallowing difficult: (TA:) a taste in which is astringency and bitterness: derived from **عَفَصَ**, q. v. (AḤn, O.) [See also **عَفَصَ**.]

مُعَفَّص A garment, or piece of cloth, dyed with **عَفَصَ** [or galls]. (O, K.)

مُعَفَّاصَة A young woman extremely evil in disposition: but the **مُعَفَّاصَة** (with ق) is more evil than she. (IAqr, O, K.)

عفل

1. **عَفَلَتْ**, aor. ʿ, (Mṣb, K,) inf. n. **عَفَلٌ**, (Mṣb,) said of a woman, (Mṣb, K,) and of a she-camel, (K,) or of any female, (Mṣb,) She had a certain thing, (Mṣb, K,) called **عَفَلٌ** and **عَفَلَة**, (K,) come forth in her vulva, resembling the **أُدْرَة** [or scrotal hernia] of a man. (Mṣb, K.) — **عَفَلَهُ** He felt his (i. e. a ram's) **عَفَلٌ** [q. v.] in order to see what was his state of fatness. (TA.)

2. **عَفَلَتْهَا**, (O,) inf. n. **تَعْفِيلٌ**, (O, K,) I attributed to her the having what is termed **عَفَلٌ**. (O, K.) — And **تَعْفِيلٌ** signifies also The curing what is termed **عَفَلٌ**. (Ibn'Abbād, O, K.) One says, **عَفَلَ الرَّأْسَ** He cured the woman's [عَفَلٌ or] **عَفَلَة**. (TK.)

عَفَلٌ [in the CK (erroneously) **عَفَلٌ**] The part of a sheep or goat, (Ks, S, O,) or of a ram, (K,) which is the place where it is felt, (Ks, S, O,) between its hind legs, (Ks, S,) to know whether it be fat or lean. (Ks, S, O, K.) — And The fat of the testicles of a ram, with what is around it. (IF, K.) — And Abundance of the fat of what is between the hind legs of the he-goat and of the bull; seldom or never used except in relation to the gelded (K, TA) of these two; and not used in relation to the female. (TA.) — And The perineum; or line between the anus and the penis. (K.)

عَفَلٌ A certain thing that comes forth in the vulva of a woman and of a camel, resembling the **أُدْرَة** [or scrotal hernia (in the TA the **أُدْرَة** in the **خُصْبَة**)] of men; as also **عَفَلَة**: (S, O, K:) [the latter word is said in the Mṣb to be the subst. from **عَفَلَتْ**, q. v.:] accord. to IAqr, a certain

excrescence of flesh in the vulva of a woman; also called **قَرْن**: [but see this word;] (Az, Mṣb, TA;) they say that it is not in the virgin, but only in the woman after childbirth: (Mṣb:) so says Abou'Amr Esh-Sheybānee: (TA:) and it is said to be a **smelling between the مَسَلِكَانِ** [or vagina and rectum] of a woman, by reason whereof her vulva is contracted so as to prevent initus: (Mṣb:) accord. to IDrd, it is, in men, a thickness that arises in the anus; and in women, a thickness in the **رَحِم** [here meaning vulva], and so in beasts. (TA.)

عَفَلَة: see **عَفَلٌ**. — Also The **بُظَارَة** [q. v.] of a woman: so accord. to IAqr. (TA.)

عَفَالٌ, [indecl.,] like **قَطَامٍ**, an expression of reproach, (O, K,) addressed to a woman: (K:) one says to a female slave, **يَا عَفَالِ** [as though meaning O thou that hast what is termed **عَفَلٌ** or **عَفَلَة**]. (O.)

عَافِلٌ One who wears short clothes over such as are long. (IAqr, O, K.)

أَعْفَلٌ A ram having much fat of the **خُصْبَة** [i. e. testicle, or scrotum], by reason of plumpness. (TA.)

— And [the fem.] **عَفَلَاءٌ** A woman having what is termed **عَفَلَة** (S, O, Mṣb, K) or **عَفَلٌ**. (S, O, K.) It is said in a trad. of I'Ab, that the selling, and giving in marriage, of such is not allowable. (TA.) — And **شَفَة عَفَلَاءٌ** [in the CK (erroneously) **عَفَلَاءَة**] A lip that becomes inverted on the occasion of laughing. (O, K.)

عفن

1. **عَفِنَ**, aor. ʿ, inf. n. **عَفْنٌ** (S, Mgh, Mṣb, K, TA, in the CK [erroneously] **عَفْنٌ**) and **عَفُونَة**, (K,) It (a thing) was, or became, putrid, or rotten; i. e. it became decayed, (Mgh,) or in a corrupt, or an unsound, state, (Mṣb,) by the effect of moisture upon it, (Mgh, Mṣb,) so as to become dissundered when felt: (Mṣb:) said of a rope, (S, K,) it became decayed, (S,) or in a corrupt, or an unsound, state, (K,) from the effect of water, (S,) or from moisture, or some other cause, (TA,) so as to crumble on its being felt; as also **تَعَفَّنَ**. (K.) And **عَفِنَ اللَّحْمُ** The flesh, or flesh-meat, became [stinking, or] altered [for the worse] in odour; and so **تَعَفَّنَ**. (Mṣb.) — **عَفِنَ اللَّحْمُ**, (Mṣb, K,) aor. ʿ, (Mṣb,) inf. n. **عَفْنٌ**, (TA,) He made the flesh, or flesh-meat, to become [stinking, or] altered [for the worse] (Mṣb, K) in odour; (Mṣb;) and **تَعَفَّنَ** signifies the same. (K.) — **عَفِنَ فِي الْجَبَلِ**, (Kr, K,) inf. n. **عَفْنٌ**, (TA,) He ascended the mountain; (Kr, K;) as also **عَفَّنَ**. (Kr, TA.)

2: see the preceding paragraph.

4. **اعْفَنَ** He (a man) had his skin, or hide, or tanned skin or hide, pierced with holes. (K.) — And **اعْفَنَ اللَّحْمُ** He found the flesh, or flesh-meat, to be [stinking, or] altered [for the worse] in odour. (Mṣb.)

5: see the first paragraph, in two places.

عَفِنَ A thing, (Az, S,) or a rope, (K,) putrid, or rotten; i. e. decayed, (S,) or in a corrupt, or an unsound, state, (Az, K,) from moisture, (Az, S, TA,) or some other cause, (TA,) and from being kept in a close place, (Az, TA,) so as to crumble on its being felt. (K.) And Flesh, or flesh-meat, (Mṣb, K,) [stinking, or] altered [for the worse] in odour; (Mṣb;) or rendered so; as also **مَعْفُونٌ**. (K.)

عَفُونَة [mentioned above (see 1) as an inf. n.] Putridity, or rottenness; i. e. a state of decay from moisture &c. (S.) And [A stinking, or] alteration [for the worse] in odour, of flesh, or flesh-meat. (Mṣb.)

مَعْفُونٌ: see **عَفِنَ**.

عفو

1. **عَفَا**, aor. **يَعْفُو**, (S, Mṣb,) inf. n. **عَفَاءٌ** (S, Mṣb, K) and **عَفُوٌّ** and **عَفْوٌ**, (Mṣb, K,) It was, or became, effaced, erased, rased, or obliterated; (S, Mṣb, K;) as also **تَعَفَّى**: (K:) and it, or he, perished, came to nought or to an end, or died. (S, TA.) One says, **عَفَا الأَثَرَ** The trace, vestige, or footprint, was, or became, effaced, &c. (TA.) And [hence,] **عَفَا أَثَرَهُ**, inf. n. **عَفَاءٌ**, He perished, or died. (K.) And **عَفَا المَنْزِلَ**, aor. as above, (S, Mṣb,) and so the inf. ns. as in the first sentence, (Mṣb,) The place of alighting, or abode, was, or became, effaced, &c.: (S, Mṣb:) and **عَفَتِ الدَّارُ**, aor. **تَعْفُو**, inf. n. **عَفَاءٌ** and **عَفْوٌ** [and **عَفْوٌ**]; (TA;) and **تَعَفَّتْ**, (S, TA,) and **عَفَّتْ** also; (TA;) The house, or dwelling, or abode, was, or became, effaced, &c. (S, TA.) A'Obeyd cites, as an ex. of **العَفَاءُ** signifying the being, or becoming, effaced, &c., and the perishing, &c., the saying of Zuheyr, (S, TA,) mentioning a dwelling, or an abode, (TA.)

تَحَمَّلَ أَهْلُهَا عَنَّا فَبَانُوا

عَلَى آثَارِ مَا ذَهَبَ الْعَفَاءُ

[Its occupants departed from it, and separated themselves, or removed far away: may the state of that which is effaced, &c., be, or rest, upon the traces of what has gone away: or the meaning may be, dust is upon the traces &c.: (see **عَفَاءٌ** as a subst., below:) but it is not thus accord. to A'Obeyd; for] he says, This is like their saying **عَفَى عَلَيْهِ الدَّيَارُ** as an imprecation against one, expressing a prayer that he may go away and not return. (S, TA.) MF says that **عَفَا** is one of those verbs that have contr. significations: for it signifies It was, or became, unapparent, or imperceptible: and also It was, or became, apparent, or perceptible: and it has two other contr. significations, which will be mentioned in what follows. (TA.) — And **عَفْوٌ** signifies also The act of effacing, erasing, rasing, or obliterating. (K, TA.) One says, **عَفَتِ الرِّيحُ الأَثَرَ**, (TA,) or **المَنْزِلَ**, (S, Mṣb,) and **الدَّارَ**, (TA,) The wind effaced, &c., (S, Mṣb, TA,) the trace, vestige, or footprint, (TA,) or the place of alighting, or abode, (S, Mṣb,) and the house, or dwelling, or