

or blade of an arrow or of a spear or of a sword or of a knife or the like. (S, O.) [See ذَبَاب.] — The prominent line, (S, O, TA,) like a little wall, (TA,) in the middle of a leaf; its middle rib. (S, O, TA.) — The spine, i. e. the prominent part, in the middle of the scapula, or shoulder-blade. (S, O.) — The prominent, or projecting, bone in the middle of the hand: pl. أُعْيَارٌ. (TA.) [In the K, it is expl. simply by العِظْمُ النَّاتِقُ وَسَطَهَا: but this is a wrong reading, app. occasioned by an omission, which is supplied in the TA, though somewhat awkwardly: it seems that we should read وَمِنْ الكَفِّ العِظْمُ النَّاتِقُ وَسَطَهَا; or, more probably, وَمِنْ الكَتِفِ الخ; for I incline to think that الكَفِّ in the TA is a mistake for الكَتِفِ, and that the last signification of عبر, given here, is doubtful.] — The prominence, or protuberance, in the upper, or convex, part, or back, of the foot. (S, O, TA.) — Any prominent, or protuberant, bone in the body. (TA.) — An edge, or a ridge, of a rock, naturally prominent. (TA.) — Anything prominent, or protuberant, in an even thing, (K,) or in the middle of an even thing [or surface]. (TA.) — Each of the two portions of flesh and sinew next the back bone, one on either side thereof: both together are called عَيْرَانٌ. (K, TA.) [So called because it forms a kind of ridge.] — The prominent, or protuberant, part at the pupil (بُؤْبُؤُ) of the eye: (AA, TA:) or the lid of the eye: (S, O, K:) or the inner angle [for مَأْتِي, in the CK, I read مَأْتِي, as in other copies of the K,] of the eye: (Th, K:) or the image that is seen in the black of the eye when a thing faces it; (Aboo-Tálib, L, K,*) also called نَعْبَةٌ: (Aboo-Tálib, L:) or the eye-ball: (TA:) or a looking from the outer angle [نَحْظُ [or perhaps this signifies here the outer angle itself]] of the eye. (K.) Hence the saying, (S, O,) فَعَلْتُ ذَاكَ عَيْرٌ I did that before a look from the outer angle of the eye: (S, O, K:*) or before he winked [or could wink]; عبر meaning the “image that is seen in the black of the eye;” and ما جرى, “what moved,” i. e., “the eye itself:” (Aboo-Tálib:) or before I looked [or could look] at thee; not used with a negative: (Th:) nor do you say أَفَعَلْتُ ذَاكَ [instead of فَعَلْتُ ذَاكَ in this phrase]: (AO, S:) or عبر here signifies the wild ass. (Lh.) You say also قَبْلَ أَتَيْتَكَ عَيْرٌ, meaning I came to thee before a sleeper awoke [or could awake]. (AA, TA.) — The وَتْدٌ [or tragus] which is in the inner part of the ear: (S:) [see وَتْدٌ:] or the part of the interior of the ear which is below the فَرْعُ [or upper portion thereof], (K,) in a man and in a horse, like the عَيْرُ [of the head] of an arrow: (TA:) or the عَيْرَانُ are the مَتْنَانُ [app. meaning the two backs, though the word may have some other application in this case,] of the two ears of a horse: pl. عِيَارٌ. (TA.) — A wooden pin, peg, or stake, which is fixed in the ground or in a wall. (S, O, K.) Hence, as some say, the prov. فَلَانَ أَذْلُ مِنَ العَيْرِ [Such a one is more vile than the wooden pin,

or peg, of a tent &c.]. (TA.) [See another explanation above: and see also مَدَّةٌ.] Hence also, accord. to some, (TA,) one says, مَا أَذْرِي أُيُّ مَنْ ضَرَبَ العَيْرَ هُوَ مَنْكُودٌ, meaning I know not what one of mankind is he. (Yaakoob, S, O, K, TA.) And hence too, as some say, the saying of El-Háarith Ibn-Hillizeh, (O, TA,)

• زَعَمُوا أَنَّ كُلَّ مَنْ ضَرَبَ العِمَّ •
• رَمَوَالٍ لَنَا وَأَنَا الوَلَاءُ •

of which Aboo-Amr Ibn-El-'Alà said that he had passed away, or died, who knew the meaning of this verse, (S, O, TA,) and which is differently related, some saying مَوَالٍ لَهَا, and some saying الوَلَاءُ: (TA:) but various meanings are assigned to العير in this instance; and some expl. it as a proper name: (O, TA:) and some, relating this verse, say العَيْرُ [q. v.]: (TA:) [the following explanation of the verse has been given as preferable to others:] They (the Arákim, mentioned two verses before,) have asserted that all who have hunted the wild ass are the sons of our paternal uncles, and that we are the relations of them; العير being for أَصْحَابُ وَلَائِهِمْ: meaning that we are responsible for their crimes, or offences, as though we were their heirs. (EM p. 261.) — Also A certain piece of wood which is in the fore part of the [vehicle called] هَوْدَجٌ. (O, K.) — And A drum. (O, K.) And so, as some say, in the verse cited above. (O, TA.) — And A mountain. (K.) And also the name of A mountain of El-Medeeneh: (K, TA:) and, as some say, of a mountain of Mekkeh. (TA.) — And الأَعْيَارُ (of which the sing. is العَيْرُ, TA) is a name of Certain bright stars in the track of the feet of سَهْلٌ [or Canopus]. (O, K.)

عَيْرٌ A caravan; syn. قَافِلَةٌ; of the fem. gen.: (K:) from عَارٌ “he journeyed:” (TA:) or camels that carry provision of corn: (S, Mgh, O, Msh, K:) then generally applied to any caravan: (Mgh, Mshb:) or a caravan of asses; and then extended to any caravan; as though pl. of عَيْرٌ, being originally and regularly of the measure فَعْلٌ, [i. e. عَيْرٌ,] like سَقْفٌ as pl. of سَقْفٌ; (TA;) but it has no proper sing.: (K:) or any beasts upon which provision of corn is brought, whether camels or asses or mules: (K:) the عير mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that عبر is applied specially to camels is false: (AHeyth, O, TA:) Nuweyr cites the poet Aboo-Amr El-Asadee as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHeyth, TA:) IAar says that it is applied to camels bearing burdens, and not bearing burdens: (Az:) but camels are not thus called that bring corn for their owners: (TA, voce رِكَابٌ) pl. عَيْرَاتٌ, (O, K,) with ا and ت because it is of the fem. gender, and, being a subst., with the ي movent, accord. to the dial. of Hudheyl, for they say جَوَزَاتٌ and بَيْضَاتٌ; (Sb;) and عَيْرَاتٌ (S, K) is allowable, (S,) and is the regular form, and occurs in a trad., meaning

horses or the like, and camels carrying merchandise. (TA.)

عَيْرَانَةٌ applied to a he-camel, (O,) and عَيْرَانَةٌ applied to a she-camel, (S, O, K,) Resembling the [wild] ass (العَيْر) in quickness and briskness: (S, O:) or the latter, swift, with briskness; (K, TA;) so termed because of her frequent going round about [or to and fro], rather than as being likened to the [wild] ass: and also hard, or hardy. (TA.)

عَيْرَانٌ: see عَائِرٌ in art. عور. عَيْرٌ and مَعْيَارٌ are syn.; (S;) both signify [A standard of measure or weight;] a thing with which another thing is measured, or compared, and equalized; (Mgh;) [and with which it is assayed:] or a thing with which measures of capacity are measured, compared, or equalized: (Lth:) the عَيْرُ of a thing is that which is made, or appointed, a standard thereof, by which to regulate or adjust it; expl. by مَا جَعَلَ نِظَامًا لَهُ. (Mshb.) — The عَيْرُ of dirhems, and of deenárs, is [The rate, or standard, of fineness;] the quantity of pure silver, and of pure gold, that is put into them. (Mgh.) — [See also 1.]

عَيْرَانَةٌ Currency of a poem. (K.) فَلَانٌ عَيْرٌ وَخَدِهَ, You say, عَيْرٌ [dim. of عَيْرٌ]. You say, عَيْرٌ وَخَدِهَ, † Such a one is a person who is pleased with his own opinion; (S, O, K;) an expression of dispraise; (S;) like as نَسِجٌ وَخَدِهَ is one of praise: (TA:) or a person who does not consult others, nor mix with them, yet in whom is ignobleness and weakness; as also جَمِيشٌ وَخَدِهَ [q. v.]: (Az:) or a person who eats by himself. (Th, K.) You may also say عَيْرٌ, like شَيْخٌ for شَيْخٌ; but you should not say عَوِيرٌ, nor شُوَيْخٌ. (S, O.)

عَيْرٌ: see عَائِرٌ. عَيْرٌ: see the next paragraph, in five places.

عَائِرٌ That goes to and fro, and round about; as also عَيْرٌ: both are applied [to a man and] also to a dog: (TA:) and † the latter is also expl. as follows: a man (TA) often coming and going (K, TA) in the land: (TA:) often going round about, (Fr, S, Mshb, K,) often in motion, (Fr, S, Mshb,) and sharp, or quick, of intellect: (S, K:) it is used as an epithet of praise and as one of dispraise: for instance, applied to a boy, it signifies brisk in obeying God, and brisk in acts of disobedience: (IAar:) and عَيْرٌ, applied to a horse, signifies brisk, lively, or sprightly: (IAar:) and عَيْرٌ, so applied, mischievous; and that is brisk, lively, or sprightly, so that he goes on one side of the way, and then turns to the other side: (TA:) and, applied to a man, that goes to and fro without work: (Ajnas en-Nátfíee, Mgh:) or that leaves himself to follow his natural desire, not restraining himself. (IAmb, Mgh, Mshb.) It is said in a prov., كَلْبٌ عَائِرٌ خَيْرٌ مِنْ أُسْدٍ رَاطِيسٍ A dog going to and fro and round about is better [as a guard] than a lion lying down. (TA.) You say also شَاةٌ عَائِرَةٌ A sheep that goes to and fro between