

or blade of an arrow or of a spear or of a sword or of a knife or the like. (§, O.) [See **دَبَابٌ**.] — The prominent line, (§, O, TA,) like a little wall, (TA,) in the middle of a leaf; its middle rib. (§, O, TA.) — The spine, i. e. the prominent part, in the middle of the scapula, or shoulder-blade. (§, O.) — The prominent, or projecting, bone in the middle of the hand: pl. **أَعْيَارٌ**. (TA.) [In the **ك**, it is expl. simply by **العظمُ النَّاتِي** **العظمُ النَّاتِي** 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 **وَمِنَ الكَفِّ العظمُ النَّاتِي وَسَطَهَا**; or, more probably, **وَمِنَ الكَتِفِ الخ**; for I incline to think that **الكف** in the TA is a mistake for **الكتف**, and that the last signification of **عير**, given here, is doubtful.] — The prominence, or protuberance, in the upper, or convex, part, or back, of the foot. (§, 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, (**ك**), 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 **عيران**. (**ك**, TA.) [So called because it forms a kind of ridge.] — The prominent, or protuberant, part at the pupil (**بؤبؤ**) of the eye: (AA, TA:) or the lid of the eye: (§, O, **ك**;) or the inner angle [for **مَأْتِي**, in the **ك**, I read **مَأْتِي**, as in other copies of the **ك**,] of the eye: (Th, **ك**;) or the image that is seen in the black of the eye when a thing faces it; (Aboo-Tálib, L, **ك**;) also called **لَعْبَةٌ**: (Aboo-Tálib, L:) or the eye-ball: (TA:) or a looking from the outer angle [**نَظْرٌ** [or perhaps this signifies here the outer angle itself]] of the eye. (**ك**.) Hence the saying, (§, O,) **فَعَلْتُ ذَاكَ** [I did that before a look from the outer angle of the eye: (§, O, **ك**;) or before he winked [or could wink]; **عير** 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 **فعلت ذاك** in this phrase]: (AO, §:) or **عير** here signifies the wild ass. (Lh.) You say also **قَبْلَ عَيْرٍ وَمَا جَرَى**, 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: (§:) [see **وَتْدٌ**]: or the part of the interior of the ear which is below the **فَرَعٌ** [or upper portion thereof], (**ك**), in a man and in a horse, like the **عَيْرُ** [of the head] of an arrow: (TA:) or the **عيران** are the **مَتْنَانِ** [app. meaning the two backs, though the word may have some other application in this case,] of the two ears of a horse: pl. **عَيَارٌ**. (TA.) — A wooden pin, peg, or stake, which is fixed in the ground or in a wall. (§, O, **ك**.) Hence, as some say, the prov. **فَلَانَ أَدْلٌ مِّنَ 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 **مَدَلَّةٌ**.] Hence also, accord. to some, (TA,) one says, **مَنْ أَدْرَى أَيُّ مَنْ ضَرَبَ العَيْرَ هُوَ**, meaning *I known not what one of mankind is he*. (Yaākoob, §, O, **ك**, TA.) And hence too, as some say, the saying of El-Hārith Ibn-Hillizeh, (O, TA,)

* زَعَمُوا أَنَّ كُلَّ مَنْ ضَرَبَ العَيْرَ *
* رَ مَوَالٍ لَنَا وَأَنَا الولَاءُ *

of which Aboo-Amr Ibn-El-Alà said that he had passed away, or died, who knew the meaning of this verse, (§, O, TA,) and which is differently related, some saying **مَوَالٍ لَهَا**, and some saying **الولاءُ**: (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 **العير** [q. v.]: (TA:) [the following explanation of the verse has been given as preferable to others:] *They (the Arāḳim, 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; the **الولاءُ** being for **أَصْحَابٌ 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] **هُودَجٌ***. (O, **ك**.) — And *A drum*. (O, **ك**.) And so, as some say, in the verse cited above. (O, TA.) — And *A mountain*. (**ك**.) And also the name of *A mountain of El-Medeeneh*: (**ك**, TA:) and, as some say, of *a mountain of Mekkeh*. (TA.) — And **الأعيارُ** (of which the sing. is **العيرُ**, TA) is a name of *Certain bright stars in the track of the feet of **سَهيلٌ** [or **Canopus**]*. (O, **ك**.)

عيرٌ A caravan; syn. **قَافِلَةٌ**; of the fem. gen.: (**ك**;) from **عَارٌ** “he journeyed:” (TA:) or *camels that carry provision of corn*: (§, Mgh, O, Mṣb, **ك**;) then generally applied to *any caravan*: (Mgh, Mṣb:) 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.: (**ك**;) or *any beasts upon which provision of corn is brought, whether camels or asses or mules*: (**ك**;) the **عير** mentioned in the **Kur** xii. 94 consisted of asses; and the assertion of him who says that **عير** is applied specially to camels is false: (AHeyth, O, TA:) Nuṣeyr cites the poet Aboo-Amr El-Asadec as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHeyth, TA:) IAḩar 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, **ك**;) with **ل** 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** (§, **ك**) is allowable, (§,) and is the regular form, and occurs in a trad., meaning

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

عيرانٌ applied to a he-camel, (O,) and **عيرانةٌ** applied to a she-camel, (§, O, **ك**;) *Resembling the [wild] ass (العير) in quickness and briskness*: (§, O:) or the latter, *swift, with briskness*; (**ك**, 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.)

عيرانٌ: see **عَائِرٌ** in art. **عور**.

عيارٌ and **مَعْيَارٌ** are syn.; (§;) 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 **عيارُ** of a thing is *that which is made, or appointed, a standard thereof, by which to regulate or adjust it*; expl. by **لَهُ نِظَامًا** **لَهُ**. (Mṣb.) — The **عيارُ** 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.]

عيارةٌ Currency of a poem. (**ك**.)

فَلَانٌ عَيْرٌ وَحْدَهُ [dim. of **عيرٌ**]. You say, **عَيْرٌ** + *Such a one is a person who is pleased with his own opinion*; (§, O, **ك**;) an expression of dispraise; (§;) like as **نَسِيحٌ وَحْدَهُ** 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 **جَحِيشٌ وَحْدَهُ** [q. v.]: (Az:) or *a person who eats by himself*. (Th, **ك**.) You may also say **عَيْرٌ**, like **شَيْخٌ** for **شَيْخٌ**; but you should not say **عَوْبِرٌ**, nor **شَوْبِحٌ**. (§, O.)

عَيْرٌ: see **عَائِرٌ**.

عيارٌ: see the next paragraph, in five places.

عائِرٌ *That goes to and fro, and round about*; as also **عَيَارٌ**: 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, §, Mṣb, **ك**;) often in motion, (Fr, §, Mṣb,) and sharp, or quick, of intellect: (§, **ك**;) 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*: (IAḩar:) and **عَيْرٌ**, applied to a horse, signifies *brisk, lively, or sprightly*: (IAḩar:) and **عَيَارٌ**, 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*: (Ajnás en-Náṭifee, Mgh:) or *that leaves himself to follow his natural desire, not restraining himself*. (IAmb, Mgh, Mṣb.) It is said in a prov., **كَلْبٌ عَائِرٌ خَيْرٌ مِّنَ أَسَدٍ رَابِضٌ** *A dog going to and fro and round about is better [as a guard] than a lion lying down*. (TA.) You say also **عَائِرَةٌ شَاةٌ** *A sheep that goes to and fro between**