or blade of an arrow or of a spear or of a sword or of a knife or the like. (S, O.) [See لباب.] - 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. c. the prominent part, in the middle of the scapula, or shoulderblade. (S, O.) - The prominent, or projecting, bone in the middle of the hand : pl. أعيار. (TA.) [In the K, it is expl. simply by العَظُّمُ النَّاتِئُ : 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 النَّاتِي العَظْمُ النَّاتِي وَسَطَّهَا ; or, more probably, ومن الكتف الخ; for I incline to think that in the TA is a mistake for 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. (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 عيران. (K,\* 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: (S, O, K:) or the inner angle [for in the CK, I read مُأْقَى, 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-Talib, L, K; \*) also called عبدة: (Aboo-Tálib, L:) or the eye-ball: (TA:) or a looking from the outer angle (bei [or perhaps this signifies here the outer angle itself ]) of the eye. (K.) Hence the saying, (S, O,) فَعَلْتُ زَاكَ I did that before a look from the outer angle of the eye: (S, O, K:\*) or before he winked [or could wink]; 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: فعلت instead of أفعل ذاك (Th:) nor do you say أفعل in this phrase] : (AO, S:) or عير here signifies the wild ass. (Lh.) You say also أَتَيْتُكُ قَبْلُ مَيْرٍ وَمَا جَرَى, meaning I came to thee before a sleeper anoke [or could awake]. (AA, TA.) -The وتد [or tragus] which is in the inner part of the ear : (S:) [see وقد or the part of the infor upper فرع [or upper] portion thereof], (K,) in a man and in a horse, like the act [of the head] of an arrow: (TA:) or are the مَثْنَان [app. meaning the two backs, though the word may have some other application in this case,] of the two ears of a horse: pl. عار. (TA.) = A wooden pin, peg, cr stake, which is fixed in the ground or in a wall. (S, O K.) Hence, as some say, the prov. فُلَانْ أَذَلُ مِنَ [Such a one is more vile than the wooden pin,

or peg, of a tent &c.]. (TA.) [See another explanation above: and see also مُذَكُ اللهُ المُعْدِهُ المُعْدِمُ المُعْدِهُ المُعْدِمُ المُعْدِمُ المُعْدِمُ المُعْدِمُ المُعْدُمُ المُعْدِمُ المُعْدِمُ المُعْدِمُ المُعْدِمُ المُعْدِمُ المُعْدُمُ المُعُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعْدُمُ المُعْمُ المُعْم

زُعَمُوا أَنَّ كُلُّ مَنْ ضَرَبَ العَيْ مَرَ مَوَالِ لَنَا وَأَنَّا الوَلَاَلَ

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 موال به , and some saying الولايا: (TA:) but various meanings are assigned 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 Arakim, 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; being for : أُصْحَابُ وَلَائِيمْ being for الولاء 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] . (0, K.) = And A drum. (O, K.) And so, as some say, in the verse cited above. (C, TA.) = And A mountain. (K.) And also the name of A mountain of El-Medeench: (K, TA:) and, as some say, of a mountain of Mekkeh. (TA.) = And الأعيار (of which the sing. is العير, TA) is a name of Certain bright stars in the track of the feet of [or Canopus]. (O, K.)

A caravan; syn. قَافَلَة ; of the fem. gen. : (K:) from عار " he journeyed :" (TA:) or camels that carry provision of corn : (S, Mgh, O, Msb, K:) then generally applied to any caravan: (Mgh, Msb:) or a caravan of asses; and then extended to any caravan ; as though pl. of عَيْر , being originally and regularly of the measure فُعُلُ, [i. e. as pl. of بَشَفْ ; (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 asses mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that applied specially to camels is false: (A Heyth, O, TA:) Nuseyr cites the poet Aboo-'Amr El-Asadce as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHcyth, 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, ت pl. عيرات , (O, K,) with I and because it is of the fem. gender, and, being a subst., with the & movent, accord. to the dial. of Hudheyl, for they say جُوزات and بَيضَات ; (Sb;) and عيرات (S, K) is allowable, (S,) and is the regular form, and occurs in a trad., meaning

or peg, of a tent &c.]. (TA.) [See another explana- | horses or the like, and camels carrying merchantion above: and see also [3]...] Hence also dise. (TA.)

applied to a he-camel, (O,) and applied to a she-camel, (Ṣ, O, Ḳ,) Resembling the [wild] ass (الغير) in quickness and briskness: (Ṣ, O:) or the latter, swift, with briskness; (Ḳ, 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.)

.عور .in art عَائرٌ see عيرَانْ

and معيار are syn.; (Ṣ;) 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 عند of a thing is that which is made, or appointed, a standard thereof, by which to regulate or adjust it; expl. by ما جعل نظاماً له وf dirhems, and of deenars, 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.]

Currency of a poem. (K.)

.عَائِرُ see عَيِّرُ

عيّار: see the next paragraph, in five places.

That goes to and fro, and round about; as also عَيَارِ 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, Msb, K,) often in motion, (Fr, S, Msb,) 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 عير , applied to a horse, signifies brisk, lively, or sprightly: (IAar:) and عيار , so applied, mischievous; and that is brish, 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-Nátifee, Mgh:) or that leaves himself to follow his natural desire, not restraining himself. (IAmb, Mgh, Msb.) It is A كَلْبُ عَائِرٌ خَيْرٌ مِنْ أُسَدِ رَابِضِ ,said in a prov dog going to and fro and round about is better [as a guard] than a lion lying down. (TA.) You say also شاة عائرة A sheep that goes to and fro between