

sisted, or persevered, in his pace, or going; as also **استشرى**: (S:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and **في عذوه** **استشرى** he (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and **شرى في لجامه** he (a horse) strained his bridle. (A, TA.) And **شريت عينه بالدمع** His eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.) — And **شرى**, (S, K, TA,) aor. **ش**, inf. n. **شرى**, (K, TA,) He, (TA,) or his skin, broke out with the eruption termed **شرى** [q. v.]. (S, K, TA.)

2: see the preceding paragraph, in two places.

3. **بايعه**, i. q. **شراه**, inf. n. **مُشَارَاة** and **شراه**, [as signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that **شراه** has both of these meanings (like **بايعه**) is shown by the fact that **مُشَارَاة** is also expl. in the TA, on the authority of Er-Rúghib, as signifying the same as **قباض**. (K.) — Also, (Mgh,) inf. n. **مُشَارَاة**, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, **هو يشاريه** (T, M, K) He persists in contention, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; syn. **يجادلُه**: (K, TA:) and it is said of the Prophet, in a trad., **كان لا يشاري ولا يماري** [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, **بالشر** **لا يستشري** [he used not to persist, or persevere, with evil conduct]: (TA:) from **استشرى في عذوه** [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally **يشار**; one of the **س** being changed into **ي**. (K, TA.) [See 3 in art. **شر**: and see also 3 in art. **جری**.]

4. **اشرى**, said of lightning: see 1, latter half. — Said of a camel, He sped, or went quickly. (IK†, TA.) — **اشرى بينهم** He excited discord, strife, or animosity, between them, or among them. (Az, K.) — **اشرى الحمل** (K accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the **الجمال**,) i. q. **تفلت عقيقته** [i. e. The lamb had its wool cleaving open, or becoming cleft]: (K: [Freytag, following the TK, and reading **الحمل**, explains the verb as said of fruit, and meaning “diffissos habuit nucleos;” but I cannot find any authority for the signification that he thus assigns to:] mentioned by Sgh. (TA.) — **اشرت الشجرة** The plant [crept upon the ground, or] was like the cucumber and the melon; as also **اشرت**. (TA.) — See also 5. — **اشراه** He filled it; (S, K;) namely, a watering-trough: and in like manner **اشرى جفنة** he filled a bowl, (S,) or **اشرى جفانه** his bowls for the guests. (TA.) — And He made it to incline, (K, TA,) **في ناحية كذا** [in the direction of such a thing]. (TA.) Hence the saying of a poet,

• **وانبى حيمًا يشرى الهوى بصرى**  
• **من حوتها سلكوا أدنو فانظور**

[And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: **فانظور** being for **فانظر**: or, as some relate it, **فانظور** [i. e. turn myself, or my eyes, and look]. (TA.) — [Also He put it in motion; namely, a bridle. (Freytag, from the Deewán of the Hudhalees.)]

5. **تشرى** It became scattered, or dispersed: (K:) accord. to the M, said in this sense of a company of men. (TA.) — Also, said of a man, (S,) or of a party, or company of men, (TA,) He, or they, became like the **شراه** [pl. of **شار** q. v.] in his, or their, actions; (S, TA;) and so **اشرى**. (IAth, TA.)

6. **تشاريا** They sued each other; or cited each other before a judge; syn. **تقاضيا**. (A, TA.)

8: see the first paragraph, in three places.

10. **استشرى**: see 1, latter part, in three places: and see 3. — Also He persisted, or persevered, in consideration, or examination. (TA.) — And **اشرى في دينه** He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) — And **اشرت الامور بينهم** The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, TA.) [See also **شرى**.] — And see 4.

12. **اشروى** It was, or became, in a state of commotion. (K. [See also **شرى**.])

**شرى** The colocynth: (S, K:) or it signifies, (K,) or signifies also, (S,) the plant thereof: (S, K:) n. un. with **ة**: (S:) and **شريان** also signifies the colocynth; as a dial. var. of **شرى**: or the leaves thereof. (TA.) One says, **هو أحلى من الازري وأمر من الشرى** [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) And **فلان له طعمان ازرى وشرى** [Such a one has two flavours, that of honey and that of colocynth]. (S, TA.) — And Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber. (AHn, O voce **سطاخ**, q. v., and TA\* in the present art.) — And Palm-trees that grow from the date-stones: (K:) and with **ة** [as the n. un.] one of such palm-trees. (S.) — And, accord. to IJ, A kind of tree of which bows are made. (L voce **حش**, q. v. [See also **شريان**.]) — See also **شرى**. — And see **شروى**.

**شرى** A road, (K, TA,) in a general sense. (TA.) And, (K,) with the article **ال**, [particularly] A road of Selma, (S, K, TA,) the mountain so called, (TA,) abounding with lions: (S, K, TA:) whence they say of courageous men, **ما هم إلا أسود الشرى** [They are no other than the lions of Esk-Sharà]. (TA.) — And i. q. **ناحية** [as meaning An adjacent tract or region]; (S, K;) as also **شراه**: (K:) accord. to some, of the right hand: (TA:) pl. **أشراه**. (S, K.) Hence, **شرى الغرات** The adjacent tract (ناحية) of the Eu-

phrates: (TA:) and **أشراه الحورم** the adjacent tracts of the Sacred Territory; syn. **نواحيه**. (S.) — And A mountain. (K.) — Also The bad, or worse, or worst, of cattle: accord. to J, [in the S,] **شوى**, [said in the S to be like **شوى البال**,] which is [said to be] a mistake: (K:) but El-Bedr El-Karàfee questions it being so: (TA:) and the good, or better, or best, thereof; as also **شراه**: thus having two contr. significations: (K:) and so says ISk: but ISd says that **إبل شراه**, like **سراه**, means choice camels. (TA.) — And A certain eruption upon the body, resembling dirhems: (TA:) or small pimples or purulent pustules, having a burning property: (S:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at once, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a hot vapour breaking forth at once upon the body: (K, TA:) thus in the “Kánoon” of Ibn-Seenà [or Avicenna]. (TA.) — **أدو الشرى** A certain idol of [the tribe of] Dows (دوس), (K, TA,) in the Saràh (السراه): so says Nasr. (TA.)

**شرى** Having the eruption termed **شرى**, described in the next preceding paragraph. (S, K.)

**يشرى**, (S, TA,) an inf. n. of **شرى**, aor. **يشرى**, (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has **أشربة** for its pl., which, as pl. of a sing. of the measure **فعل**, is anomalous. (S, TA.)

**شراه**: see **شرى**, in two places.

**شراه**: see **شرى**.

**شرى** Sold: and also bought: applied in this sense to a male slave; and **شربة** to a female slave. (Mgh.) — Also A horse that persists, or perseveres, in his pace, or going: (S:) or that exceeds the usual bounds therein, (K, TA,) and goes on without languor: (TA:) or a choice horse: (A, TA:) or an excellent, choice horse. (TA.)

**شربة** A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.) — Also, of women, Such as bring forth females. (K.) One says, **اشرى تزوج في شربة نساء** He married among women such as bring forth females. (TA.)

**شروى**, in which the **و** is a substitute for **ي**, as it is in **تقوى** and the like, (TA,) The like (S, K) of a thing: (S:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord. to the TA, it seems that **شرى** signifies the same.] It is said of Shureyh, **كان يضمن القصار شروى الثوب الذى أهلكه** [He used to make the washer responsible for the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poor-rate, **فلا يأخذ إلا تلك السن من شروى إبله**, [i. e. And he shall not take any save of that age, of the likes of his camels]. (TA.)