

the شَرَطَان and the أَشْرَاط; as also أَشْرَاطِي; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, رَوْضَةٌ أَشْرَاطِيَّةٌ, meaning [A garden, or meadow, &c.,] rained upon by the نَوْء [q. v.] of the شَرَطَان. (S, TA.) In the A we find نَوْءٌ شَرَاطِي; but probably it should be شَرَطِي. (TA.)

شَرَطِي and شَرَطِي: see شَرَطَةٌ, in five places.

شَرِيْطٌ A rope, or cord, of twisted palm-leaves: (S, Mṣb:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palm-leaves twisted together, with which is woven (يَشْرُطُ, as in the K, or, as in the O, accord. to the TA, يُشْرَحُ, [app. a mistake for يُشْرَحُ,]) a couch, or bier, [app. meaning the part thereof upon which a man or corpse lies,] and the like: (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called دِسَارٌ: (TA:) or a wide rope [or flat plait] woven of fibres or leaves of the palm-tree: (Mgh in art. قِمَط:) or a rope of any kind: pl. شَرَايِطٌ and شَرَطٌ. (TA.) Also Threads of silk, or of silk and of gold, twisted together [or woven, so as to form a kind of flat lace, like tape]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) — Also The [sort of basket, or small box, called] عَيْبِدَةٌ in which a woman puts her perfumes (IAḩar, O, K) and her utensils or apparatus. (IAḩar, O.) And The [sort of receptacle called] عَيْبَةٌ [q. v.]. (IAḩar, O.)

شَرِيْطَةٌ: see شَرَطٌ: — and see also شَرَطَةٌ, last sentence. — Also A she-camel having her ear slit: (K, TA:) of the measure فَعِيْلَةٌ in the sense of the measure مَفْعُوْلَةٌ. (TA.) — And A sheep or goat having a slight scar made upon its throat, like the scarification of the copper, without the severing of the [veins called] أَوْدَاج, and without making the blood to flow copiously: thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (K, TA:) or one scarified on account of some disease; and when such died, they said that they had slaughtered it. (TA.)

شَرَطِي: see شَرَطِي.

شَرَوَاطٌ, applied to a man, Tall: (O, K:) and, applied to a camel, (Ibn-'Abbād, O,) or to a he-camel, (K,) swift: (Ibn-'Abbād, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, S,) as meaning tall and slender: ('Eyn:) or it means tall, spare of flesh, slender; applied to a man and to a camel, and to the female likewise, without ة. (L.)

الْغَنَمُ أَشْرَطُ الْبَالِ Sheep, or goats, are the vilest sort of beasts that one possesses: an instance of a

noun of superiority without a verb; which is extr.: (K, TA:) this is from the "Iṣlāḩ el-Al-fāḩh" of ISk: but in some of the copies of that work, we find أَشْرَاط in the place of أَشْرَط. (ISd, TA.) See شَرَطٌ.

أَشْرَاطِي: fem. with ة: see شَرَطِي, in two places.

مِشْرَطٌ A lancet (S, K, TA) with which the copper scarifies; (TA;) as also مِشْرَاطٌ. (S, K, TA.)

مِشْرَاطٌ: [pl. مِشْرَاطِي:] see مِشْرَطٌ: — and see شَرَطٌ, in two places. — أَخَذَ لِلْأَمْرِ مِشْرَاطَهُ He took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-'Abbād, K.)

شرع

1. شَرَعَتِ الدَّوَابُّ فِي الْمَاءِ (S, K,) aor. ء, (S,) inf. n. شَرَعٌ and شُرُوعٌ, [the latter of which is the more common,] and مَشْرُوعٌ, (TA, [there said to be syn. with شُرُوعٌ, like as مَيْسُورٌ is with يَسْرٌ,]) The beasts entered into the water, (S, K, TA,) and drank of it: (TA:) and شَرَعٌ, aor. as above, and so the inf. ns., he (one coming to water to drink) took the water with his mouth: (TA:) or شَرَعَتْ فِي الْمَاءِ, inf. ns. as above, I drank the water with my hands: or I entered into the water: and شَرَعَتِ الدَّابَّةُ شَرَعَتِ [if not a mistranscription for شَرَعَتْ] the beast was, or became, at the watering-place. (TA.) — [Hence,] شَرَعٌ فِي الْأَمْرِ (S, Mṣb, K,) aor. as above, (Mṣb,) inf. n. شُرُوعٌ, (S, Mṣb, K,) He entered into the affair; (S, K;) he entered upon, began, or commenced, the affair. (Mṣb.) — شَرَعٌ إِلَى الطَّرِيقِ, inf. n. شُرُوعٌ, The door, or entrance, communicated with the road. (Mṣb.) And شَرَعَتِ الدَّوَابُّ شَرَعَتِ [opening] upon, (S, K,) or had its door [opening] upon, (TA,) a road that was a thoroughfare. (S, K, TA.) — شَرَعٌ said of a spear, It pointed directly [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شَرَعَتْ, said of spears.) See also شَرَعٌ. — And, said of a road, (Mgh,) and of an affair, or a case, (TA,) It was, or became, apparent, manifest, or plain. (IAḩar, Mgh, TA.) — شَرَعَتِ الدَّابَّةُ شَرَعَتِ, aor. as above, [inf. n., app.,] شَرَعٌ He brought the cattle to the watering-place; as also شَرَعَهُ: (Mṣb:) and the former is trans. in this sense by means of ب: (ḩar p. 21:) or شَرَعٌ (TA) and شَرَعٌ, inf. n. of the latter تَشْرِيعٌ, (S, TA,) he made the beasts, (S,) or his camels, (TA,) to enter into the water [to drink]: (S, TA:*) and نَاقَتَهُ شَرَعَهُ he made his she-camel to enter into the watering-place: (TA:) or تَشْرِيعٌ signifies the bringing camels to the watering-place to drink without requiring in doing so to draw with the pulley and its appertences nor to give them to drink in a watering-trough or tank. (O, K.) It is said in a prov, (S,) أَهْوَنُ

الشَّقِيُّ التَّشْرِيعُ (S, K) The easiest mode of watering is the making of the camels to enter into the water: applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) — شَرَعَتِ الدَّوَابُّ إِلَى الطَّرِيقِ He made the door, or entrance, to communicate with the road: (Mṣb:) and شَرَعَهُ إِلَى الطَّرِيقِ (S, Mṣb, K, TA) signifies the same; (Mṣb, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, Mṣb, K, TA.) And شَرَعَتِ الدَّوَابُّ إِلَى الْجَنَاحِ إِلَى الطَّرِيقِ He put the جناح [meaning projecting roof] towards the road. (Mṣb.) — And شَرَعٌ (K) and شَرَعٌ (S, K, TA) and شَرَعٌ (TA) He directed (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) قَبْلَهُ (S) or نَحْوَهُ (TA) [i. e. towards him]: or شَرَعٌ signifies he inclined a spear. (Mṣb.) — And شَرَعٌ, (Mgh, Mṣb, TA,) aor. as above, (Mṣb,) inf. n. شُرُوعٌ, (TA,) He made apparent, manifest, or plain, (Mgh, Mṣb, TA,) a road; (Mgh, TA;) as also شَرَعٌ; and شَرَعٌ, inf. n. تَشْرِيعٌ: (K, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of شَرَعٌ is from شَرَعَتِ الدَّوَابُّ [which see in what follows]. (TA.) One says, شَرَعَتِ اللَّهُ لَنَا كَذَا God made apparent, manifest, or plain, to us, such a thing. (Mṣb.) And شَرَعَتِ الدَّوَابُّ لَنَا كَذَا Such a one made apparent, manifest, or plain, the truth, or right. (TA.) — And شَرَعَتِ الدَّوَابُّ لَنَا كَذَا [i. e. He instituted, established, or prescribed, for them, or to them, a religious ordinance, a law, &c.]: (S, K:) whence [accord. to some,] شَرِيعَةٌ and شَرِيعَةٌ. (TA.) — شَرَعَتِ الدَّوَابُّ لَنَا كَذَا (S, K,) aor. as above, inf. n. شُرُوعٌ, (S,) He stripped off the hide: (S, K:) or, accord. to Yaḩkoob, as heard by him from Umm-El-ḩomāris El-Bek-receyeh, he slit the hide in the part between the two hind legs, (S, TA,) and then stripped it off: or he slit the hide, [and then stripped it off,] not making of it a زِقٌ [q. v.], nor stripping it off [entire] by commencing from one hind leg. (TA.) — شَرَعَتِ الدَّوَابُّ لَنَا كَذَا He loosed, or undid, the rope, or cord, or the slip-knot thereof, (أَنْشَطَهُ,) [then, app., doubled it in the middle, to put that part round something to be carried,] and inserted its two halves (فُطْرِيَةً) into the loop. (O, K.) — And شَرَعَتِ الدَّوَابُّ لَنَا كَذَا He raised, or elevated, the thing much; (K;) as also شَرَعَهُ. (TA.)

2: see 1, in six places. — شَرَعَتِ الدَّوَابُّ لَنَا كَذَا, inf. n. تَشْرِيعٌ, He made, or put, a sail (شِرَاعٌ) to the ship, or boat. (TA.)

4: see 1, former half, in two places. — [Hence,] one says, شَرَعَتِ الدَّوَابُّ إِلَى الطَّرِيقِ He put his hand [to and] into the مِطْبَهْرَةٌ [or vessel for purification]. (TA.) And it is said in a trad. (respecting the [ablution termed] وَضُوءٌ) حَتَّى أَشْرَعَتِ فِي الْعَضِدِ meaning Until, or so that, he made the upper half of the arm to reach to (lit. to enter) the water. (TA. [This ex. is elliptical