

also a n. of place [and of time], (S,) and تَشْرَابُ (S, K, TA,) a form used when muchness of the act is meant, (TA,) and تَشْرَابُ, which is anomalous, (TA voce بَشَنَ, q. v.,) *He drank*, (KL, PS, TK,) or *he swallowed*, syn. جَرَعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K &c.,]) water, &c., (S,) or a liquid, properly by *sucking in*, or *sipping*; and otherwise tropically; (Msb;) [generally, *gulping it*; for] you say, شَرَبَ الْمَاءَ فِي كَفَّةٍ [He drank the water at once, or at a single draught]; and فِي تَشْرِبَةٍ [He drank it leisurely, or gently, or slowly]: (Mgh:) شَرَبٌ signifies the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable: (KT:) [but] Es-Sarakustee says, one does not say of a bird شَرَبَ الْمَاءَ, but حَمَاهُ. (Msb.) In the saying of Abou-Dhu-eyb, describing clouds,

شَرِبْنَ بَمَاءَ الْبَحْرِ ثُمَّ تَرَفَعَتْ

[which is evidently best rendered *They drank of the water of the sea, then rose aloft*, agreeably with what has been stated respecting ب in the sense of مِنْ in p. 143, it is said that] the ب is redundant, or, as رَوَيْنَ is rendered trans. by means of ب, [though I do not think that this is the case unless ب be used as meaning "by means of," and I do not remember to have met with an instance of it,] شَرِبْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شَرِبَ فِي إِنَاءٍ, meaning *He drank out of a vessel*; agreeably with an explanation of مَشْرَبَةٍ, in the S and K, as meaning فِيهِ شَرِبَ. And one says, إِنِّي لَا أَشْرَبُ الْيَوْمَ مَاءَ أَشْرَبُهَا مَاءً, meaning *Verily I tarry the two days not drinking in them water*. (O.) — شَرِبَ, in the conventional language of the physicians, as is indicated in the Mgh, voce بَنَجَ (q. v.), on the phrase شَرِبَ الْبَنَجَ, and as is shown in many instances in the K &c., means *He took*, i. e. *swallowed*, the medicine, whether fluid or solid. — And in the present day, they say, شَرِبَ الدُّخَانَ, meaning *He inhaled*, properly *imbibed*, smoke of tobacco; or *he smoked tobacco*, or *the tobacco*. — One says of seed-produce, or corn, when its culms have come forth, قَدْ شَرِبَ الزَّرْعُ, [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الماء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ, [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السَّنْبُلُ, [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or had in them the alimentary substance; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Oḥod, (O, TA,) as some relate it, or شَرِبَ as others relate it, means

[And the seed-produce, or corn, had imbibed, or had been made to imbibe, the farina, or] had become hardened in its grain, and near to maturity. (TA.) [And أَشْرَبَ means the same: for one says,] أَشْرَبَ الزَّرْعَ [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, أَشْرَبَ الزَّرْعَ الدَّقِيقَ, i. e. [The seed-produce, or corn, was made to imbibe the farina, or] its alimentary substance. (TA.) — One also says, أَكَلَ غَنِيٍّ وَشَرِبَهَا [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. اَكَلَ.) And [in like manner] مَالِي أَكَلَ فَلَانٌ مَالِي [Such a one fed upon, devoured, or consumed, my property]. (A.) And أَكَلَ عَلَيْهِ الدَّخْرُ وَشَرِبَ [Time wasted him, or wore him away; as though it fed upon him]. (A.) — And مَا لَمْ أَشْرَبْ [lit. Thou hast made me to drink what I have not drunk,] meaning *thou hast charged against me, or accused me of doing, what I have not done*; (S, A, K;) like مَا لَمْ أَكُلْ. (S in art. اَكَلَ.) — شَرِبَ also signifies *He was*, or *became, satisfied with drinking*: (TA:) and in like manner شَرِبَتْ is said of camels. (A'Obeid, S, TA.) And *He was*, or *became, thirsty*; (K, TA;) thus having two contr. significations; (TA;) as also أَشْرَبَ. (K, TA.) — Also, and أَشْرَبَ, *His camels were*, or *became, satisfied with drinking*: and, i. e. both these verbs, *his camels were*, or *became, thirsty*: (K, TA:) or the former verb signifies, or signifies also, (accord. to different copies of the K,) *his camel was*, or *became, weak*. (K, TA.) — أَشْرَبَ بِهِ, and شَرِبَ بِهِ, *He lied against him*. (K.) — أَشْرَبَ, aor. ʔ, (O, K, TA,) inf. n. شَرِبَ, (O, TA,) *He understood*: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرِبَ; and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. ʔ, inf. n. كَتَبَ; and in the K, to be like نَصَرَ.] One says, شَرِبَ مَا أُلْقِيَ إِلَيْهِ, i. e. *He understood [what was told to him]*. (TA.) And one says to a stupid person, أَكَلْتُ ثُمَّ أَشْرَبْتُ, *Kneel thou; then understand*. (O, TA. See also 1 in art. اَكَلَ.)

2. تَشْرِبَ, inf. n. تَشْرِبَ, *He made him to drink water &c.*; and so, as is indicated in the S and K &c., and as is well known, أَشْرَبَهُ: and أَشْرَبْتُهُ, [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الماء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ, [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السَّنْبُلُ, [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or had in them the alimentary substance; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Oḥod, (O, TA,) as some relate it, or شَرِبَ as others relate it, means

mouthful, with grease, or gravy]. (TA in art. رَوَعَ.) — And شَرِبَتْ الْقِرْبَةُ, (A'Obeid, S,) inf. n. تَشْرِبَ, (A'Obeid, K,) + *I rendered the water-skin sweet*; (K;) *I put into the water-skin, it being new, clay and water, in order to render its savour sweet*. (A'Obeid, S.) — And شَرِبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph.

3. مُشَارَبَةٌ, (S, A, K, TA,) inf. n. مُشَارَبَ, and شَرَابٌ, *He drank with him*; namely, a man. (TA.) — [And *He watered his camels, &c. with his*, i. e. with another's: or *he drew water with him for the watering of camels &c.*:] see an ex. of the latter inf. n. in a verse cited voce شَرِبَ.

4: see 2, in two places. One says, أَشْرَبْتُ الْإِبِلَ حَتَّى شَرِبَتْ [I made the camels to drink until they were satisfied with drinking; or I watered the camels, or gave them to drink, &c.]; (S, TA;) [for] أَشْرَبَ is syn. with سَقَى. (K.) — أَشْرَبَ: see 5. And الثَّوْبُ يُشْرَبُ الصَّبْغَ [Hence,] the garment, or piece of cloth, was imbued, or saturated, with redness. (A.) And أَشْرَبَ اللَّوْنَ [He saturated the colour [with dye]. (K, TA.) And أَشْرَبَ لَوْنًا + *It was intermixed with a colour*; as also أَشْرَبَ. (TA.) And أَشْرَبَ الْأَبْيَضَ حُمْرَةً + *The white was suffused, or tinged over, with redness*. (S, TA.) — [Hence, أَشْرَبَ is also said of a sound, as meaning + *It was mixed with another sound*; as appears from the words here following:] حَسَّ الصَّوْتُ فِي الْغَرِيمِ مِثْلَ إِشْرَابٍ [The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest]. (K in art. هَمَسَ.) — [Hence also,] أَشْرَبَ الزَّرْعَ: see 1, latter half. — And أَشْرَبَ فِي قَلْبِهِ حُبَّهُ, (S,) or أَشْرَبَ, (K,) or حُبَّ فَلَانٍ, (A,) [He was made to imbibe into his heart the love of him, or of such a man, or of such a female;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], حُبَّ الْعَجَلِ, وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ, (S, TA,) i. e. + *And they were made to imbibe [into their hearts] the love of the calf*. (Zj, TA.) — And رَفَعَ يَدَهُ فَأَشْرَبَهَا الْهَوَاءَ ثُمَّ قَالَ بِهَا عَلَى قَدَالِهِ [He raised his hand, and made the air to swallow it up, (i. e. raised it so high and so quickly that it became hardly seen,) then gave a blow with it upon the back of his head]. (A, TA.) — And أَشْرَبْتَنِي مَا لَمْ أَشْرَبْ: see 1, latter half. — And one says to his she-camel, لَا أَشْرَبْتَنِي [I will assuredly put upon thee the ropes, or cords], and الْعَقَالَ [the cord, or rope, with which the fore shank and the arm are bound together]. (A.) [Or أَشْرَبَهُ means + *He put the rope, or cord, upon his neck*; namely, a man's, (K, TA,) and a camel's, and a horse's or the like: (TA:) and أَشْرَبَ الْخَيْلَ he put the ropes, or cords, upon the necks of the horses. (K.) And أَشْرَبَ إِبِلَهُ + *He tied his camels, every one to*