

maintained, stayed, dwelt, or abode, in the **صَنَّان** [q. v., meaning a particular place and also a particular sort of place,] in the **شَتَاء**; and **تَشْتَاهَا**, he pastured [his cattle] therein in the **شَتَاء**. (TA.) — And **شَتَا الْقَوْمَ**, (K,) aor. as above, (TA.) The people, or party, experienced drought, or barrenness, or dearth, in the **شَتَاء**; as also **أَشْتَوَا**. (K.) — See also 4. = **رَضِيَ** like **رَضِيَ** [in measure], He was smitten by the **شَتَاء**. (IKt, TA.)

2. **شَتَى**, inf. n. **تَشْتِي**: see 1. — One says also, **هَذَا الشَّيْءُ يَشْتِي** This thing will suffice me for my **شَتَاء** [or winter, &c.]. (S.)

3. **عَامَلَهُ مُشَاتَا** (S, K) and **شَتَاءَ** (K) [He bargained with him for work by, or for, the season called **شَتَاء**]; and in like manner, **اسْتَأْجَرَهُ** [He hired him, or took him as a hireling]: (TA:) from **الشَّتَاء** [i. e. the subst.]; (S;) like **مُرَابَعَةً** from **الرَّبِيع**, &c.: (TA in art. **رَبِيع**;) being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4. **أَشْتَوَا**, (S, K,) and **أَشْتَيْنَا**, (Msb,) They, and we, entered the [season called] **شَتَاء**; (S, Msb, K;) and **شَتَوْنَا** signifies the same as **أَشْتَيْنَا** in this sense. (Ham p. 117.) — See also 1, near the end.

5: see the first paragraph, in two places.

**شَتَا** A rough, or rugged, place. (K.) — And **شَدْر** [i. e. higher, or upper, part, or front, or fire part,] of a valley. (Az, K.)

**شَتَوَة**: see **شَتَاء**, in three places.

**شَتَوِي** and **شَتَوِي** (S, Msb, K,) like **خَرَفِي** and **خَرَفِي** (S,) [signifying Of, or relating to, the season called **شَتَاء**], are rel. ns. of **شَتَاء** (S, Msb, K) regarded as pl. of **شَتَوَة**: (Msb;) or it may be that they formed the rel. n. from **شَتَوَة**, and discarded that of **شَتَاء**; as is said in the M: (TA:) or those who regard **شَتَاء** as a sing. make its rel. n. to be **شَتَائِي** and **شَتَائِي**. (Msb, TA.) — **الشَّتَوِي** (S, K,) thus with fet-h to the **ش** and **ت**, (K,) signifies also The rain of the [season called] **شَتَاء**; and so **الشَّتِي**; (S, K;) the latter occurring in a verse (S, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce **زَمَن**; and see also **نَوَة**.] — Also The increase, or offspring, (**نَتَاج**) of sheep and goats in the [season called] **رَبِيع** [by which is here meant the season called **الرَّبِيع** **الأَوَّل** and **الرَّبِيع** **الثَّانِي**, commencing in January and ending in March: see the former of the two tables mentioned above]: (Abou-Nagr, TA voce **صَفَرِي** [q. v.]:) [and in like manner, of camels; for] **شَتَوِي** and **شَتَوِي** and **شَتِي** are applied to the young camel brought forth by her that is termed **مُشْت**, meaning **مُرْبَع** [i. e. that brings forth in the (season called) **رَبِيع**]. (TA.)

**شَتَاء** a word of well-known meaning [in the

sense in which it is most commonly used, i. e. Winter]; (S;) one of the quarters [of the circle] of the seasons; (K;) and **شَتَاءَة** signifies the same; (Sgh, K;) [and so does **شَتِيَة**; (see an ex. voce **رَبِيعِي**)] and so does **مُشَتَاءَة**: (Msb, TA:) [also the half-year commencing at the autumnal equinox:] ISk says, **السَّنَة** is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the **سَنَة** [or year] at the commencement of the **شَتَاء**

because this word is masc. and the word **صَيْف** [meaning in this case the “half-year commencing at the vernal equinox”] is fem.: then they divided the **شَتَاء** into two halves; the **شَتَوِي** being the former; and the **رَبِيع**, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the **رَبِيع**; and the latter, the **شَتَاء** or **شَتَوَة**]; each consisting of three months; and in like manner the **صَيْف** and the **قَيْظ** consist, each, of three months: (TA:) also one of the six seasons into which the year is divided, each whereof consists of two months; namely, the season [commencing in November and ending in January,] next after that called **الْحَرِيف**: (S and K voce **رَبِيع**;) [see this word; and see, again, the former of the two tables mentioned above:] accord. to Mbr, (S,) **شَتَاء** is pl. of **شَتَوَة**: (S, Msb, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or **شَتَاء** and **شَتَوَة** signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that **الشَتَاء** is a proper name for the quarter [i. e.]: (Msb;) the pl. is **أَشْتِيَة**, (S, Msb, K,) i. e. pl. of **شَتَاء**, (S, Msb,) because **أَفْعَلَة**, as pl. of **فَعَال**, is peculiar to a masc. [noun]; (Msb;) and **شَتِي** also, (K, TA,) originally **أَشْتَوِي** [a mistake for **شَتَوِي**], written in the Tekmilch **شَتِي**, as on the authority of Fr: (TA:) the pl. of its syn. **مُشَتَاءَة** is **مُشَاتَات**. (Msb.) — Also, i. e. **شَتَاء**, Hail, syn. **بَرَد**, (K, TA, [in the CK **بَرَد**]) that falls from the sky. (TA.) — And Drought, or dearth: (K, and Ham pp. 117 and 150:) this meaning being assigned to the **شَتَاء** exclusively of the **صَيْف** because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

**شَتِي**: see **شَتَوِي**, in two places.

**شَتِيَة**: see **شَتَاء** [with which it is syn.].

**شَتَائِي** and **شَتَائِي**: see **شَتَوِي**.

**شَات** Entering the **شَتَاء**, which, with them, [i. e. the Arabs, and app. in this case,] means [a season of] drought, or dearth. (Ham pp. 149-50.) — **يَوْمَ شَات** A day intensely cold: (Msb;) or a day in which is **بَرَد** [i. e. hail (accord. to the CK **بَرَد**)] and in like manner **غَدَاة شَاتِيَة** [a morning in which is hail], (K, TA.)

**شَتَاءَة**: see its syn. **شَتَاء**.

**مُشَتِي** The place [in which one resides, stays,

dwells, or abides, during the season] of the **شَتَاء** [or winter, &c.]; as also **مُشَتَاءَة**: (K:) pl. **مُشَاتَات**. (TA.)

**مُشْت**: see **شَتَوِي**, last sentence. — It is said in a trad., as some relate it, **وَالنَّاسُ مُرْمَلُونَ مُشْتُونَ**, meaning The people being in a state of straitness, or dearth, and hunger, and paucity of milk: but I Ath says that the reading commonly known is **مُشْتُونَ**. (TA.)

**مُشْتِي**: see **شَتَاء**, in two places: — and **مُشْتِي**.

## شث

**شَث** A species of tree, (As, IDrd, ISd, Msb,) of those that grow upon the mountains, (As,) or a certain plant, (S, K,) of sweet odour, (S, Msb, K,) but bitter to the taste, (S, Msb,) with which one tans, (S, K,) growing in the mountains of El-Ghorr (ADk, Msb) and Tihameh and Nejd; (ADk;) a kind of tree like the dwarf-apple-tree, (AHn, Mgh,) in size, (AHn,) the leaves of which are like those of the **خَلَّاف** [q. v.], (AHn, Mgh,) and are used for tanning therewith, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] **بَرْمَة**, in which are three or four black grains, resembling the **شِينِي** [q. v.], which, when scattered, are eaten by the pigeons: n. un. with **ة**. (AHn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for **شَب**, though he knew not whether the **شَث** were used for tanning, or not: (TA:) [Mtr, however, says that] **شَب** is a mistake in this case, for it is a species of **زَاج**, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the **شَث** is the wild nut (**جَوْز البَر**). (K [in which this last is mentioned as a distinct signification] and TA.) [See also **شَب**.] = The honey-bee. (AA, K.) = A broken portion of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called] **شُرْفَة**: pl. **شَثَات**. (K.) = Also Many, or much, of anything. (TA.)

## شج

1. **شَجَّه**, aor. **شَجَّ** and **شَجَّ**, (S, Msb, K,) the former reg., (Msb,) [the latter irreg.] inf. n. **شَجَّ**, (S, Msb,) He broke it, [so as to cleave its skin or its flesh,] namely, another's head: (S, K, TA:) or he cleave his skin of the face or of the head; or he cleave its skin, i. e. the skin of the face or of the head: (Msb:) originally he struck it, namely, the head, so as to wound it and cleave it [in the skin or flesh thereof]; and then used in relation to other members: (TA:) or **شَجَّه فِي رَأْسِهِ** and **شَجَّه فِي وَجْهِهِ** [he wounded him so as to cleave the skin or the flesh in his head and in his face]. (A.) Accord. to some, [contr. to the authority of the A,] it is from **شَجَّتِ الشَّيْبَةُ الْبَحْرَ** [expl. below]. (Msb.) — [Hence,] it is said in a prov., **فَلَانٌ يَشْجُ بِيَدٍ وَيَأْسُو بِأُخْرَى** [Such a one breaks a head with one hand and cures with another]; meaning such a one corrupts, or mars, one time, and