

tribe. (K.) And **إِنَّ الْمَجْلِسَ لَيَجْمَعُ شُتُونًا مِنْ النَّاسِ** (S, TA,) and **شَتَّى** *Verily the assembly comprises sundry, or distinct, bodies of men; (TA;) or men not of one tribe. (S, TA.)* And **شَتَّى** [Things of sundry, or different, or distinct, kinds or sorts]. (S.) **نَبَاتٍ شَتَّى** in the Kur xx. 55, means *Sorts, of plants, various, or different, in colours, tastes, &c.* (Jel.) **شَتَّى** *أَمْهَاتُهُمْ شَتَّى* see expl. voce **أَمْهَاتُهُمْ**. And **شَتَّى** *تَوُوبٌ* see expl. voce **تَوُوبٌ**. **حَالِبٍ**, a prov., see expl. voce **حَالِبٍ**.

شَتَّى and **شَتَاتٍ** and **شَتَاتًا**: see **شَتَّى**, in five places.

شَتَاتٍ: see **شَتَّى**.

نُفَرٍ شَتِيَّتٍ: see **شَتَّى**, in four places. **نُفَرٍ شَتِيَّتٍ** means [Fore teeth] separate, or wide-apart, one from another. (S, A, K.) Tarafah says,

• **مِنْ شَتِيَّتِ كَأَقَاجِ الرَّمْلِ غُرٍّ** •
[meaning From separate fore teeth like white chamomiles of the sands: **نُفَرٍ** being understood, and **غُرٍّ** being for **غُرٍّ**]. (TA.)

شَتَّى: see **شَتَّى**, in seven places: — and see also the last sentence of the following paragraph.

شَتَانٍ بَيْنَهُمَا (K, TA, but omitted in the CK,) with damm to the ن of **بَيْنَ**, (TA,) [Different, or distinct, are they two: or widely different or distinct are they two: or how very, or widely, different or distinct, are they two! lit., the union of them two is severed: or the interval between them two is far-extending, or wide: or how greatly is the union of them two severed! as will be shown below.] AZ quotes, in his "Nawádir," with **بَيْنَ** in the nom. case, the following verse:

• **شَتَانٍ بَيْنَهُمَا فِي كُلِّ مَرْزَلَةٍ** •
• **هَذَا يَخَافُ وَهَذَا يَرْتَجِي أَبَدًا** •

[Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever]. (TA.) The mansoob form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, **شَتَانٍ بَيْنَهُمَا**, being understood, as though one said, **شَتَّى** *الَّذِي بَيْنَهُمَا* [meaning, as above explained, Different, or widely different, &c., are they two: lit., separated, or disunited, or severed, is that which is between them two: or far-extending, or wide, is the interval between them two: or how greatly separated, or severed, is the union between them two!]: Hassán Ibn-Thábit says,

• **وَشَتَانٍ بَيْنَهُمَا فِي التَّدَى** •
• **وَفِي الْبَأْسِ وَالْخُبْرِ وَالْمَنْظَرِ** •

[And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance]. (TA.) In like manner also, [but with **مَا**,] one says, **شَتَانٍ مَا بَيْنَهُمَا**, (A, Mṣb, K,) accord. to Th. (TA.) This [as also, consequently, the same phrase without **مَا**] is disallowed by Aṣ and IKt: IB, however,

says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad Ed-Duálee says,

• **وَشَتَانٍ مَا بَيْنِي وَبَيْنَكَ إِنِّي** •
• **عَلَى كُلِّ حَالٍ أَسْتَعِيرُ وَتَطْلُعُ** •

[And different, or widely different, &c., are I and thou: for I, in every case, go erect, and thou haltest]: and similar is the saying of El-Ba'ceh,

• **وَشَتَانٍ مَا بَيْنِي وَبَيْنَ ابْنِ خَالِدٍ** •
• **أُمِّيَّةٌ فِي الرِّزْقِ الَّذِي يَتَقَسَّمُ** •

[And different, or widely different, &c., are I and Ibn-Khálid Umeiyeh, with respect to the supplies for the wants of life that are divided among mankind]. (TA.) One says also, **شَتَانٍ** (S, A, K;) and **شَتَانٍ مَا عَمِرُوا وَأَخُوهُ** (S, K;) Different, or distinct, or widely different, &c., are they two; and 'Amr and his brother: [lit., separate, or distinct, are they two; &c.: or remote are they two, one from the other; &c.:] or how greatly, or widely, are they two separated; &c.! (S, A, K;) here **مَا** is redundant; and in the former phrase, **هَما** is the agent of **شَتَانٍ**; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) El-Aṣhā says,

• **شَتَانٍ مَا يَوْمِي عَلَى كَوْمِهَا** •
• **وَيَوْمٍ حَيَّانٍ أَحْيَى جَابِرٍ** •

[Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of Heiyán the brother of Jábir: in which, for **يَوْمِي** and **يَوْمٍ**, some read **نَوْمِي** and **نَوْمٍ**]. (S, TA.) And in like manner, [but without **مَا**,] one says, **شَتَانٍ أَخُوهُ وَأَبُوهُ** [Different, or widely different, &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited voce **دَائِمٌ**, in art. **دَوْمٌ**.]

شَتَانٍ, is a preterite verbal noun, signifying **اِفْتَرَقَ**, [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for **اِشْتَرَطُوا فِي فَعْلِهِ التَّرَدُّدَ**, I read **اِشْتَرَطُوا فِي فَعْلِهِ التَّعَدُّدَ**, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render **شَتَانٍ** by **بَعْدَ**:] (TA:) or it signifies **بَعْدَ** and **اِفْتَرَقَ**; (Ibn-Umm-Kásim;) or **بَعْدَ**; [and so expl. above;] (S, A, Mṣb, K;) and is inflected from **شَتَّتَ**; (S, K;) [which is a verb not used; in the CK, incorrectly, **شَتَّتَ**;] the fet-hah of the ن being the fet-hah originally pertaining to the [final] ت [of the verb]; and this fet-hah shows the word to be inflected from the preterite verb, like as **سَرَعَانٍ** is from **سَرَعَ**, and **وَشَتَانٍ** from **وَشَدَّ**: (S:) or, accord. to Er-Rádeé, it implies wonder, [like several verbs of the measure **فَعْلٌ**, as shown in remarks on **هَيُّوْ** &c.,] and means *how greatly separated, disunited, or severed, &c.*! (TA:) or, accord. to El-Marzooké and Hr and Zj and some others, it is an inf. n.: El-Marzooké

says, in his Expos. of the Fṣ, that it is an inf. n. of a verb not used, [namely **شَتَّتَ**,] and is indecl., with fet-hah for its termination, because it is put in the place of a pret. verb, being equivalent to **شَتَّتَ**, [for **شَتَّتَ**,] i. e., **شَتَّتَ** *أَوْ تَفَرَّقَ جَدًّا*, [as expl. above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure **فَعْلَان**, and therefore indecl., because differing thus from others of its class: Abou-'Othmán El-Mázineé says that **شَتَانٍ** and **سُبْحَانٍ** may receive *tenween*, whether they be subst., or occupying the place of subst.: upon which AAF observes that if **شَتَانٍ** be in its proper place, it is a verbal noun, meaning **شَتَّى**: if with *tenween*, it is indeterminate; if without *tenween*, determinate; and if translated from its office of a verbal noun, and made a subst. answering to **التَّشْتِيْتُ**, and determinate, it is similar to **سُبْحَانٍ** in the phrase **سُبْحَانَ مَنْ عَلَّمَكَ التَّنْزِيلَ**, which is a subst. answering to **التَّنْزِيلَ**. (TA.) The ن in **شَتَانٍ** (sometimes, TA) receives *kesreh*; (K;) though this is contr. to what is said by AZ and by IDrst: its being sometimes with *kesreh* is mentioned by Th, on the authority of Fr: and Er-Rádeé seems to infer that its being so was an opinion of Aṣ; and gives two reasons for his disallowal of the expression **شَتَانٍ مَا بَيْنَ**; first, because **شَتَانٍ** occurs with *kesr* to the ن; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] I Amb says that one must not say **وَأَبِيكَ وَأَبِيكَ**, **شَتَانٍ مَا بَيْنَ أَخِيكَ وَأَخِيكَ**, because, in this case, **شَتَانٍ** [virtually] governs only one noun in the nom. case: but that one may say, **شَتَانٍ مَا أَخُوكَ وَأَبُوكَ**, and **شَتَانٍ أَخُوكَ وَأَبُوكَ**, using **شَتَانٍ** as the dual of **شَتَّى**; though correctly **شَتَانٍ** is a verbal noun: MF, however, observes that the Expositors of the Fṣ seem to say that Fr makes **شَتَانٍ** to be the dual of **شَتَّى**; but that he only mentions it as a dial. var. of **شَتَانٍ**: the following is adduced as an ex.

• **لَشَتَانٍ مَا أَنُوتِي وَيُنُوتِي بَنُو أَبِي** •
[Different, or widely different, &c., are that which I intend and that which the sons of my father intend]: in which **شَتَانٍ** is read with both fet-hah and *kesreh*: and it is said in the O that **شَتَانٍ** is a dial. var. of **شَتَانٍ**. (TA.) — IJ mentions **شَتَّى** as an accidental syn. of **شَتَانٍ**; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemeel requires consideration:

• **أُرِيدُ صَلَاحَهَا وَتُرِيدُ قَتْلِي** •

• **وَشَتَّى بَيْنَ قَتْلِي وَالصَّلَاحِ** •
[I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace]. (TA.)

شتر

1. **شَتَرٌ**, aor. **شَتَرَ**, (S, Mṣb, K, &c.,) inf. n. **شَتْرٌ**; (T, S, A, Mṣb, K, &c.,) and **شَتَرٌ**; (S, K;) *He (a*