

صمان, stayed, dwelt, or abode, in the *صمان* [q. v., meaning a particular place and also a particular sort of place,] in the *شتاء*; and *تشتأها*, he pastured [his cattle] therein in the *شتاء*. (TA.) — And *القوم*, (K,) aor. as above, (TA,) *The people, or party, experienced drought, or barrenness, or dearth, in the شتاء*; as also *أشتوا*. (K.) — See also 4. = *رصى*, like *رصى* [in measure], *He was smitten by the شتاء*. (IK†, TA.)

2. *شتى*, inf. n. *تشتية*: see 1. — One says also, *هذا الشئ يفتيني* *This thing will suffice me for my شتاء* [or winter, &c.]. (S.)

3. *عامله مشتاة* (S, K) and *شتاء* (K) [*He bargained with him for work by, or for, the season called شتاء*]; and in like manner, *استأجره* [*He hired him, or took him as a hireling*]: (TA:) from *الشتاء* [i. e. the subst.]; (S;) like *مربعة* from *الربيع*, &c.: (TA in art. *ربع*;) *شتاء* being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

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

5: see the first paragraph, in two places.

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

شتوة: see *شتاء*, in three places.

شتوى and *شتوى* (S, Msb, K,) like *خرفى* and *خرفى* (S,) [signifying *Of, or relating to, the season called شتاء*,] are rel. ns. of *شتاء* (S, Msb, K) regarded as pl. of *شتوة*: (Msb;) or it may be that they formed the rel. n. from *شتوة*, and discarded that of *شتاء*; as is said in the M: (TA:) or those who regard *شتاء* as a sing. make its rel. n. to be *شتاوى* and *شتاوى*. (Msb, TA.) — *الشتوى* (S, K,) thus with fet-h to the ش and ت, (K,) signifies also *The rain of the [season called] شتاء*; and so *الشتى* (S, K;) the latter occurring in a verse (S, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce *نوء*; and see also *تساج*] — Also *The increase, or offspring, (تساج) of sheep and goats in the [season called] ربيع* [by which is here meant the season called *الربيع الأول* and *الربيع الثاني*, commencing in January and ending in March: see the former of the two tables mentioned above]: (Abou-Nasr, TA voce *صفرى* [q. v.]:) [and in like manner, of camels; for] *شتوى* and *شتوى* and *شتى* are applied to the young camel brought forth by her that is termed *مشت*, meaning *مربع* [i. e. that brings forth in the (season called) ربيع]. (TA.)

شتاء 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 *شتاة* signifies the same; (Sgh, K;) [and so does *شتية*; (see an ex. voce *ربعى*)] and so does *مشتاة*: (Msb, TA:) [also the *half-year commencing at the autumnal equinox*:] ISk says, *السنه* is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the *سنه* [or year] at the commencement of the *شتاء* because this word is masc. and the word *صيف* [meaning in this case the “half-year commencing at the vernal equinox”] is fem.: then they divided the *شتاء* into two halves; the *شتوى* being the former; and the *ربيع*, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the *ربيع*; and the latter, the *شتاء* or *شتوة*]; each consisting of three months; and in like manner the *صيف* and the *قيظ* 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 الحريف*: (S and K voce *ربيع*;) [see this word; and see, again, the former of the two tables mentioned above:] accord. to Mbr, (S,) *شتاء* is pl. of *شتوة*: (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 *شتاء* and *شتوة* signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that *الشتاء* is a proper name for the quarter [&c.]: (Msb:) the pl. is *أشتية* (S, Msb, K,) i. e. pl. of *شتاء* (S, Msb,) because *أفعل*, as pl. of *فعل*, is peculiar to a masc. [noun]; (Msb;) and *شتى* also, (K, TA,) originally *أشتوى* [a mistake for *شتوى*], written in the Tckmileh *شتى*, as on the authority of Fr.: (TA:) the pl. of its syn. *مشتاة* is *مسات*. (Msb.) — Also, i. e. *شتاء*, *Hail*, syn. *برد* (K, TA, [in the CK *برد*]) that falls from the sky. (TA.) — And *Drought, or dearth*: (K, and Ham pp. 117 and 150:) this meaning being assigned to the *شتاء* exclusively of the *صيف* because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شتى: see *شتوى*, in two places.

شتية: see *شتاء* [with which it is syn.].

شتاوى and *شتاوى*: see *شتوى*.

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

شاة: see its syn. *شاة*.

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

شتاء, or abides, during the season] of the *شتاء* [or winter, &c.]; as also *مشتاة*: (K:) pl. *مسات*. (TA.)

مشتى: see *شتوى*, last sentence. — It is said in a trad., as some relate it, *والتاس مرملون مشتون*, 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 *مستون*. (TA.)

مشتاة: see *شتاء*, in two places: — and *مشتى*.

ش

ش *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-Ghovr (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 خلأف [q. v.], (AHn, Mgh,) and are used for tanning therewith, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] بومة, in which are three or four black grains, resembling the شينيز [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 شب, though he knew not whether the شت were used for tanning, or not: (TA:) [Mtr, however, says that] شب is a mistake in this case, for it is a species of زاج, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the شت is the wild nut (جوز البر). (K [in which this last is mentioned as a distinct signification] and TA.) [See also شب.] = *The honey-bee.* (AA, K.) = *A broken portion of the head of a mountain, remaining in a form like the [kind of acrotorial ornament of a wall called] شرفة*: pl. *شئات*. (K.) = Also *Many, or much, of anything.* (TA.)*

شج

1. *شجه*, aor. *شج* and *شج*, (S, Msb, K,) the former reg., (Msb,) [the latter irreg.] inf. n. *شج*, (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 *شجه في رأسه* and *شجه في وجهه* [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 *شجت السفينة البحر* [expl. below]. (Msb.) — [Hence,] it is said in a prov., *فلان فلان* — [Hence,] it is said in a prov., *يُشج بيد ويأسو بأخرى* [Such a one breaks a head with one hand and cures with another]; meaning *such a one corrupts, or mars, one time, and*