ُ أَنتُّى ﴿ مِنَ النَّاسِ Ṣ, TA,) and النَّاسِ, Verily the assembly comprises sundry, or distinct, bodies of men; (TA;) or men not of one tribe. (S, TA.) And اشْيَادَ شَتَّى (Things of sundry, or different, or distinct, hinds or sorts]. (Ş.) مِنْ نَبَاتِ in the Kur xx. 55, means Sorts, of plants, various, or different, in colours, tastes, &c. (Jel.) شُتَّى * تَؤُوبُ And أُمُّر عَدود expl. voce أُمَّهُ اتُهُمْ شَتَّى * ألَّالًا, a prov., see expl. voce بالحَلْبَة

and مُثَتُّ and مُثَاثًا and ثُتَاتًا, in five

تَلَثُ : see تُشَدَّ

نَعْرُ شَتِيتْ: see تُتَّة, in four places. تُتَّةِ means [Fore teeth] separate, or wide-apart, one from another. (S, A, K.) Tarafeh says,

مِنْ شَتِيتٍ كَأْفَاحِ الرَّمْلِ غُرُّ

[meaning From separate fore teeth like white chamomiles of the sands: being understood, and غُوْ being for غُوْ]. (TA.)

: see عَنَّى, in seven places: __ and see also the last sentence of the following paragraph.

(K, TA, but omitted in the CK,) with damm to the ن of بين, (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 "Nawadir," with بين in the nom. case, the following verse:

[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, اشْتَانَ بَيْنَهُمُا being understood, as though one said, الذي بينها [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!]: Ḥassan Ibn-Thabit says,

[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 la,] one says, رَشَتَّانَ مَا بَيْنَهُمَّا (A, Msb, K,) accord to Th. (TA.) This [as also, consequently, the same phrase without [6] is disallowed by As and IKt: IB, however,

chaste Arabs: for instance, Abu-l-Aswad Ed-Duälee says,

وَشَتَّانَ مَا آبَيْنِي وَبَيْنَكَ إِنَّنِي عَلَى كُلِّ حَالِ أَسْتَقِيمُ وَتَظْلَعُ

[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'eeth,

[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, شُتَّان نَمُنَانَ مَا عَمْرُو وَأَخُوهُ and ; (Ş, A, Ķ;) and يُمَانَ مَا عَمْرُو وَأَخُوهُ ; (Ş, Ķ;) 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 be is redundant; and in the former phrase, هما is the agent of ثقتان; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) El-Aasha says,

[Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of Heiyan the brother of Jabir : in which, for يُومِي and يَوْمُ some read نَوْمِي and إِنَّوْمُ . (S, TA.) And in like manner, [but without مرا] one says, Different, or widely different, or &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited voce , دَائِرُ, in art. دوم.] أَنْتَانَ, is a preterite verbal noun, signifying , [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: اشترطوا في I read ,اشترطوا في فعله التردد for فاعله التعدّر, which agrees with what is afterwards said in the ${f TA}$ 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 شتّان by عُدُد (TA:) or it signifies ; بَعْدُ and إِنْتَرَقَ (Ibn-Umm-Kasim;) or بَبَاعَدُ [and so expl. above;] (S, A, Msb, K;) and is inflected from 🚉; (8, K;) [which is a verb not used; in the CK, incorrectly, ثَتُتُ ;] the fet-hah of the v being the fet-hah originally pertaining to the [final] - [of the verb]; and this fet-hah shows the word to be inflected from the preterite from وَشُكَانَ and رَسُرُعَ is from رَسُرُعَ , and وَشُكَانَ وَشُكُ: (S:) or, accord. to Er-Radee, it implies wonder, [like several verbs of the measure فعل as shown in remarks on &c.,] and means how greatly separated, disunited, or severed, &c.! greatty separateu, atsantea, or severea, &c. ! (TA:) or, accord to El-Marzookee and Hr and Zj and some others, it is an inf. n.: El-Marzookee (T, S, A, M, b, K, &c.;) and شَرَّوُ ; (S, K;) He (a)

tribe. (K.) And المُ مُنْتُ عُنُونًا مِن says that this phrase occurs in the verses of says, in his Expos. of the Fs, that it is an inf. n. says that this phrase occurs in the verses of says, in his Expos. of the Fs, that it is an inf. n. says that this phrase occurs in the verses of says, in his Expos. of the Fs, that it is an inf. n. says that this phrase occurs in the verses of says, in his Expos. of the Fs, that it is an inf. n. says that this phrase occurs in the verses of says, in his Expos. of the Fs, that it is an inf. n. with fet-hah for its termination, because it is put in the place of a pret. verb, being equivalent to as expl. تَشَتَّتَ أَوْ تَغَرَّقَ جِدًّا ,i. e., اشَتُتَ أَوْ تَغَرَّقَ جِدًّا above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure فَعُلَان, and therefore indecl., because differing thus from others of its class: Aboo-'Othman El-Mazinee says that سُمُعَان and سُمُعَان may receive tenween, whether they be substs. or occupying the place of substs.: upon which AAF observes that if شتّان be in its proper place, it is a verbal noun, meaning شُتُّ : 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 التَّشْتِيتُ, and determinate, it is similar to سبحان in the phrase خَانَ مِنْ عَلْقَهَة الفَاخِر. which is a subst. answering to الفَاخِر. (TA.) The ن in مُثّان (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-Radee seems to infer that its being so was an opinion of As; and gives two reasons for his disallowal of the expression ;شتان ما بين; first, because יבוט occurs with kesr to the ; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] IAmb says رُشَّتَانِ مَا بَيْنَ أَخِيكَ وَأَبِيكَ what one must not say because, in this case, شتّان [virtually] governs only one noun in the nom. case: but that one may رْشَتَّانِ مَا أُخُوكَ وَأَبُوكَ , and وَتَّانِ أُخُوكَ وَأَبُوكَ , say, using مُتَّان as the dual of مُتَّان; though correctly is a verbal noun: MF, however, observes that the Expositors of the Fs seem to say that Fr makes ثَتَّان to be the dual of ثُتَّان; but that he only mentions it as a dial. var. of ثَتَّانَ : the following is adduced as an ex.

لَشَتَّانِ مَا أَنْوِي وَيَنُّوِي بَنُو أَبِي

[Different, or widely different, &c., are that which I intend and that which the sons of my father intend]: in which is read with both fet-hah and kesreh: and it is said in the O that is a dial. var. of شُتَّانَ. (TA.) __ IJ menas an accidental syn. of ثمَّتي; 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:

[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.)