

aor. ٢, [He went aside, apart, out of the way, to a distance, or far away, with him, or it: or, like *جَنِبُهُ*, in a sense explained above,] he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, him, or it. (K, TA.) — *جَنَابُهُ* (S, K, *) aor. ٢, inf. n. *جَنَابَةٌ*; (S;) and *جَنِبْتُ*; (so, app., in the TA;) He alighted, or descended and abode, or settled, as a stranger, among the sons of such a one. (S, K, * TA.) One says, *نَعِمَ الْقَوْمُ هُمْ لِبَارِ الْجَنَابَةِ* [Excellent are the people, they,] to the neighbour who is a stranger. (S. [See also *جَنِبْتُ*].) And *لَا تَحْرِمْنِي عَنْ جَنَابَةِ* Do not thou by any means refuse me because of being remote (S, A, TA) in respect of relationship. (A, TA.) [See also *جَنَابَةٌ* mentioned below as a subst.] — *جَنِبْتُ الرِّيحَ* (S, A, K,) aor. ٢, (TA,) inf. n. *جَنُوبٌ*; (K;) and *اجنبت*; (TA;) The wind was, or became, such as is termed *جَنُوبٌ* [i. e. south, or southerly]; (K;) it blew in the direction of the wind thus called: (A, TA:) or the former, (S,) or *جَنِبْتُ*, (TA,) the wind changed, or veered, so as to become *جَنُوبٌ* (S, TA.) — [And hence, (see *جَنُوبٌ*),] *جَنِبْتُ إِلَيْهِ* (IAth, K,) or *إِلَى لِقَائِهِ*, (TA,) aor. ٢; (K;) and *جَنِبْتُ*, aor. ٢; (Th, K;) [inf. n., app.,] *جَنِبْتُ*, for the verb is said in the K to be like *نَصَرَ* and *سَبَعَ*; + He was, or became, disquieted by vehement desire to see him, or to meet him. (K, * TA.) = *جَنِبْتُ*, aor. ٢, (S,) inf. n. *جَنِبْتُ*. (S, K,) He (a camel) limped, or halted, by reason of [pain in] his side: (S:) or he had an affection resembling *ظُلْعٌ* [i. e. limping, or halting], (K, TA,) but not the same as this: (TA:) and, (K,) or accord. to As, (S,) his lungs clave to his side by reason of vehement thirst: (S, K:) or, accord. to the Arabs of the desert, as ISk says, he became bent, or contorted, by reason of vehemence of thirst: (S:) and he (a camel) had a pain in his side from vehemence of thirst. (TA.) The epithet is *جَنِبْتُ*; which is applied by Dhu-r-Rummeh to an ass. (S, TA.) — *جَنِبْتُ الدَّلْوُ* [app. *جَنِبْتُ*] The bucket inclined to one side in consequence of the breaking of one or two of the thongs attacking it to the cross-bars. (L, TA.) = *جَنِبْتُ* and *جَنِبْتُ* are syn. with *أُجِنِبْتُ* in a sense explained below: see 4. = *جَنِبْتُ* He had, or became affected by, the disease termed *ذَاتُ الْجَنِبِ* [or pleurisy]: (S, Mgh, Mṣb:) he had a complaint of his side. (K.) = *جَنِبُوا* They were, or became, affected by the [south, or southerly, wind called] *جَنُوبٌ*. (S, A, K.) And also, [in allusion to the fertilizing effect attributed to the wind so called,] They were, or became, affected by that wind in their cattle. (L, TA.)

2. *جَنِبُهُ*: see 1: — and see also 3. = *جَنِبْتُ*, inf. n. *تَجَنَّبْتُ*, He did not send the stallion-camel among his she-camels, nor the ram or he-goat among his ewes or she-goats. (K.) — *جَنِبُ الْقَوْمِ* The milk of the people's camels became little: (S:) or the people's milk ceased; (K, TA;) or became little: or the people's camels had no milk: and *جَنِبُ* said of a man, his camels had no milk,

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nor had his sheep or goats. (TA.) Hence, *عَامَرٌ تَجَنَّبُ* [A year of little, or no, milk]. (S, TA.) — *جَنِبْتُ الْإِبِلَ* The camels, with the exception of one or two, brought forth no young. (AZ, TA.) The camels did not conceive, so as to have milk. (TA.) = *تَجَنَّبْتُ* [as an inf. n. of which the verb, if it have one in any of the following senses, is *جَنِبْتُ*,] also signifies A bending, or curving, and tension [of the sinews] (*تَوْتِيرٌ*), of the hind leg of a horse; which is a quality approved: (S, K:) or, accord. to AO, a turning aside of his fore legs in raising them and putting them down: but accord. to As, it is in the hind legs, and *تَجَنَّبْتُ* is in the back-bone and in the fore legs. (TA.) [See also 2 in art. *حَنَب*; and see also *مَجَنَّبْتُ*.]

3. *جَنَابُهُ* (A, K,) inf. n. *مُجَانِبَةٌ* and *جَنَابٌ*, (K,) He was, or became, at, or by, his side: (A, K:) and he walked, or went, by his side. (A.) = Also i. q. *بَاعَدُهُ* (A, K;) i. e. He was, or became, [distant, remote, far off, or aloof, from him; or] apart from him; or in a part, quarter, or tract, different from that in which he (the other) was; (TA;) thus bearing two contr. significations. (A, K.) *جَانِبُهُ* and *تَجَانِبُهُ* and *جَنِبُهُ* all signify the same, (S, K,) i. e. He was, or became, distant, remote, far off, or aloof, or he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off, or he alienated, or estranged, himself, or he stood, or kept, aloof, from him, or it; he shunned, or avoided, him, or it; as also *جَنِبُهُ* (K) [and *تَجَنَّبْتُ مِنْهُ*]. You say, *جَانِبِ اللَّتَامَ* [Remove thyself far from the mean, or ignoble; stand, or keep, aloof from them; shun, or avoid, them]. (A.) And *لَجَّ فِي جَنَابِ قَبِيحٍ* He persisted in removing himself to a distance, or estranging himself, from his family. (S, A, K.) [In two copies of the S, I find *جَنَاب* here written with fet-h to the ج; but it is expressly said in the TA to be with kcsr.] — See also 1.

4. *اجنبت*: see 1, in the former half of the paragraph, in two places. = *اجنبت*, (S, IAth, Mgh, Mṣb, K, &c.) inf. n. *اجْتَنَابٌ*; (IAth, TA;) and *اجنبت*; (IB, K;) but the former is more common than the latter; and the latter, than the next here following; (IB, TA;) and *اجنبت*, (S, Mṣb, K,) [inf. n. *اجْتَنَابَةٌ*, agreeably with analogy;] and *استجنبت*, aor. ٢; (L, TA;) and *اجتنبت*, and *اجتنبت*, (K,) and *اجتنبت*; (L, TA;) He was, or became, in the state of one who is termed *جَنِبْتُ*; (S, IAth, Mgh, L, Mṣb, K;) i. e., under the obligation of performing a total abluion, by reason of sexual intercourse and discharge of the semen. (IAth, TA.) *لَا يُجَنَّبُ*, said by I'Ab, of a man, and of a garment, and of the ground, (TA,) and of water, (Mgh, TA,) means † He, or it, will not become polluted (Mgh, TA) by the touch of him who is *جَنِبُ* so that one should need total abluion in consequence of the touching thereof. (TA.) = *اجنبتوا* They entered upon [a time in which blew] the [south, or southerly,] wind termed *الْجَنُوبُ*. (S, A, K.) — See also 1 in the latter half of the paragraph.

5: see 1: — and 3, in two places: — and 4.

6: } sec 3.
8: }

10: see 4.

جَنِبُ, a word of well-known meaning; (S;) The side, or half, or lateral half, syn. *شِقْ*, (A, K,) of a man &c.; as also *جَانِبٌ* and *جَنِبَةٌ*: (K:) or the part of a man that is beneath the arm-pit, extending to the flank; as also *جَانِبٌ*, because it is the side of the person: (Mṣb:) pl. (of the first, Mṣb) *جُنُوبٌ* (Mṣb, K) and [of the same, a pl. of pauc.,] *أُجُنَابٌ* (CK) and [of *جَانِبٌ*] *جَوَانِبُ* (Lh, ISd, K, but not in the CK) and [app. of *جَنِبُ* (like as *لَيَالٍ* is a pl. of *لَيْلٌ*) or of *جَنِبَةٌ* (like as *حَوَائِجُ* is pl. of *حَاجَةٌ* which is originally *حَوَجَةٌ*) or of both these] *جَنَابٌ*, (M, K,) which is extr. (M, TA.) [Hence,] *إِنِّي جَانِبٌ إِلَى جَنِبِ فُلَانٍ* [I sat by the side of such a one]: both meaning the same. (S.) And *إِنَّهُ لَمُتَفَخَّ الْجَوَانِبِ* [Verily he is inflated in the side]: *جَوَانِبُ* being here one of those words which are used in the sing. sense though in the pl. form. (Lh, TA.) And *أَعْطَاهُ الْجَنِبُ* [lit. He gave him the side; meaning] he was, or became, submissive, manageable, easy, or tractable, to him. (A.) And *جَارَ الْجَنِبِ* He who cleaves to one, keeping by one's side. (K. [Differing from *جَارَ الْجَنِبِ*, q. v. infra.]) And *الصَّاحِبُ الْجَنِبِ* [in the Kṣur iv. 40] The travelling-companion; the companion in a journey: (S, K:) or he who is near one; or by one's side: or the companion in every good affair: or the husband: or the wife. (TA.) And *ذَاتُ الْجَنِبِ*, (S, A, Mgh, Mṣb, K, &c.) with which *الْجَنَابُ* is syn., (K,) [and sometimes *الْجَنِبُ*, as will be seen in what follows,] A well-known disease; (Mgh;) [the pleurisy; called by the first of these three appellations in the present day;] a severe disease, being an inflammatory tumour in the [pleura, or] membrane within the ribs: (Mṣb:) or an ulcer, or a purulent pustule, that comes within a man's side: (S, TA:) it is a severe disease in the side: accord. to El-Hejeree, it is in either side; and they assert that when it is in the left side, the patient perishes: accord. to ISh, the *دُبَيْلَةُ*; which is an ulcer that penetrates into the belly: or the ulcer (*دُبَيْلَةُ* and *دَمَلٌ*) that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: he who suffers from it [and dies in consequence], or, as some say, he who is afflicted by a complaint of the side (absolutely) while warring in the cause of God, is reckoned a martyr: (TA:) [soldiers in a campaign are notoriously more subject to it than persons in most other circumstances; and it is app. for this reason that] it is termed *رَأَى الصَّادِدِ* [the disease of the courageous chiefs]. (A, TA.) *ذُو الْجَنِبِ*, of which *ذَاتُ الْجَنِبِ* is the fem., signifies Having a complaint of his side by reason of [the disease above mentioned, or what is termed] *الدُّبَيْلَةُ*. (TA. [See also *مَجَنُوبٌ*].) — A poet says,

النَّاسُ جَنِبٌ وَالْأَمِيرُ جَنِبُ