

the measure *مَفْعِلِيل*, [so in copies of the S, but correctly *مَنْفَعِيل*, as in the Mṣb and TA,] because of the phrase *نُجِنِي مَرَّةً* [see 1]: (S, Mṣb:*) or, (Mṣb,) accord. to Sb, (S,) it is of the measure *مَفْعِلِيل*; (S, Mṣb;) because *مَجَانِيْق* is its pl. and the dim. is *مَجْنِيْق*; and because, if the *م* were augmentative as well as the *ن*, there would be two augmentative letters at the beginning of the noun, and this may not be in subst. nor in epithets that are not conformable to augmented verbs; and if the *ن* were made an essential part of the word, the noun would be a quadrilateral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like *مُدْخَرَج*: (S, TA:) but MF says that these disquisitions are unprofitable; for in his opinion, all the letters of the word are radical, since it is a foreign word. (TA.)

مَنْجِنِيْقِي [app. A maker of the kind of engine called *منجنيق*; being mentioned as a surname:] a rel. n. from *منجنيق*. (K.)

جَنَك

جَنَكٌ [and *جُنْكٌ*] A certain [musical] instrument, which is beaten like the *عود* [or lute; namely, the Persian harp; two specimens of which are figured in Note 26 to Chap. iii. of my translation of the "Thousand and One Nights"]; mentioned by El-Khafīj in the *Shifā' el-Ghaleel*; and often spoken of: it is an arabicized word; (MF, TA;) from the Persian *چنگ*: and applied [also] to the *دَق*, [دَقْ or دَقْ, i. e., tambourine,] with which one plays. (TA.)

جُنْكِي [and *جُنْكِي*] A player on the *جَنَك* above mentioned. (TA.)

جَنُو

جَنَاءُ i. q. *جَنَاءُ* [inf. n. of *جَنَى*, q. v.]. (Sgh, K.)

أَجَنَاءُ, applied to a man, i. q. *أَجَنَاءُ*, q. v. (Sgh, K.) And [its fem.], *جَنَوَاءُ*, i. q. *جَنَاءُ*, (Sgh, K.) applied to a ewe, or a she-goat, meaning *Having her horns bending backwards*. (TA.)

جَنَى

1. *جَنَى التَّمْرَةَ*, (S, Mgh, Mṣb, K,) nor. , (S, Mṣb,) inf. n. *جَنَى*, (S, TA,) or *جَنَى*, (so accord. to one copy of the S, and written in the accus. case *جَنِيَا* in the Ham p. 355,) and *جَنَاءَةً*, (Ham ib., but there without any vowel-signs,) *He gathered, plucked, or took from the tree, the fruit*; (Mgh, TA;) i. q. *أَجْتَنَاهَا* (S, Mṣb, K) and *أَجْتَنَاهَا*: (K:) and in like manner one says of a thing similar to fruit. (TA.) One says also, *جَنَاهُ إِيَّاهَا* and *جَنَاهَا لَهُ*, [He gathered it, plucked it, or took it from the tree, for him]. (A'Obeyd, K.) And *جَنَيْتَكَ أَكْمُوًا*, [I gathered for thee truffles]. (TA.) And *جَنَى ذَهَبًا* *He collected gold from its mine*. (TA.) — Aboo-Dhu-eyb uses this verb metaphorically, in the phrase *جَنَى الْعُلَى*, meaning *He acquired eminence, or nobility*. (TA.) — You also say, *جَنَى عَلَيْهِ*, (S,) or *عَلَى قَوْمِهِ*, (Mṣb,) inf. n.

جَنَاءَةً, (S, Mṣb,) *He committed, [against him, or] against his people, or party, a crime, or an offence for which he should be punished*; (Mṣb;) as also *جَانَاهُ* [or *قَوْمَهُ*]: (TK in art. *جر*;) [and *he brought an injury upon him, or them*:] and *جَنَى الذَّنْبَ عَلَيْهِ*, aor. , inf. n. *جَنَاءَةً*, (K,) with *kesr*, (TA,) *He committed the crime, offence, or injurious action, against him*; syn. *جَرَّ إِلَيْهِ*: (K: [see art. *جر*:]) thus used, also, the verb is metaphorical, from *جَنَى التَّمْرَةَ*: (Er-Rāghib, TA:) and so in the phrase, *جَنَى شَرًّا*, meaning *He brought to pass an evil thing or action*. (Mgh.) [See also *جَنَاءَةً*, below.] It is said in a trad., *لَا يَجْنِي جَانٌ إِلَّا عَلَى نَفْسِهِ* [An injurer shall not bring injury save on himself]; meaning that one shall not be prosecuted for an injurious action committed by another, of his relations or of others. (TA.) And a poet says,

• جَانِيكَ مَنْ يَجْنِي عَلَيْكَ وَقَدْ
• تُعْدِي الصَّحَاخَ تَجْرُبُ الْجَرْبُ

[which may be rendered, *Thine injurer whom thou shouldst punish is he who brings an injury upon thee: but sometimes the mangy camels infect the sound ones so that these become mangy; and thus a criminal sometimes brings punishment upon his relations: for*] A'Obeyd says that *جَانِيكَ* *جَانِيكَ* is a prov. applied to the case of a man who is punished for an injurious action; because brothers [sometimes] bring injury upon a man [by occasioning his being punished for an injurious action which they have themselves committed], as the latter hemistich of the verse cited above indicates: but AHeyth says that this prov. means *الجَانِي لَكَ الْخَيْرُ مَنْ يَجْنِي عَلَيْكَ الشَّرَّ* [The person bringing thee good is he who brings, or will bring, upon thee evil: perhaps intended as a caution; for the Arabs often suspect that a benefactor has some evil intention]: and he cites the following hemistich:

• تُعْدِي الصَّحَاخَ مَبَارِكُ الْجَرْبِ

[meaning *Sometimes the places where the mangy camels lie down, and which afford benefit to other camels, infect the sound ones*]. (TA. [See also Freytag's Arab. Prov., i. 298.]) You say also, *جَنَيْتَ هَذَا عَلَى نَفْسِكَ* [Thou hast brought this as an injury upon thyself]. (K in art. *جل*.)

3. *جَانَى عَلَيْهِ*, inf. n. *مَجَانَاةً*, *He accused him of a crime, &c.*. (TA.) — See also 1.

4. *جَانَى* said of a tree, (S, K,) or of a palm-tree, (Mṣb,) *It had ripe fruit*: (S:) or it attained to the time for the gathering of its fruit: (Mṣb:) or it attained to maturity: (K:) or, said of a tree, *it had fruit to be gathered and eaten*: and, said of fruit, *it became ripe*: (TA:) and, said of grass, or herbage, *it became abundant*. (KL.) — And *جَانَى الْأَرْضَ* *The land had much*, (S, Mṣb, K,) i. e. *herbage, and truffles, and the like*. (S.)

5: see 1. — *تَجَنَّى عَلَيْهِ*, (S, K,) or *تَجَنَّى عَلَيْهِ*, (TA,) *He accused him of a crime, an offence, or an injurious action, that he had not committed*; (S, K;) i. e. *he forged against him the charge of*

his having committed a crime, &c., he being guiltless [thereof]: (TA:) *التَّجَنَّى* being like *التَّجَرُّمُ*. (S.) You say also, *يَتَجَنَّى عَلَيْنَا مَا لَمْ نَجْنِهِ* [He accuses us of committing what we did not commit]. (Abu-l-'Abbās, TA in art. *جرم*.)

8: see 1. — *اجْتَنَيْنَا مَاءً مَطَرًا* *We came to rain-water, and drank it*: (K:) a phrase mentioned with approval by IḤar, but not explained by him: thought by ISd to have this meaning. (TA.)

جَنَى [in the CK *جَنَى*] *Whatever is gathered, or plucked*; as also *جَنَاءَةً*: (K:) or *whatever is gathered, or plucked, from trees*, (S,) &c.; (so in a copy of the S;) as also *جَنَاءَةً*: (S:) so that these two words are of the same class as *جَنَى* and *جَنَاءَةً*: or the latter of them is a n. un.: (TA:) or the former signifies *what is gathered from trees while fresh*; (Mṣb;) as also *جَنَى*: (Mṣb:) or this last is an epithet applied to fruit, signifying *just gathered or plucked*; (S, K;) or *gathered, or plucked, while fresh*: (TA:) and *مَجْنِي*, also, pl. *مَجَانٍ*, signifies *fruit gathered or plucked*: (Har p. 369:) *جَنَى* also signifies *fruit [ready to be gathered or plucked]*; so in the Kur lv. 54: (Jel:) and is applied to *fresh ripe dates*: (Fr, K:) and *grapes*: (TA:) and *truffles*, and the like: (S:) and even *cotton*: (TA:) and *herbage*: (S:) and *gold*, (K,) which is collected from its mine: (TA:) and *cowries*, (K,) as though gathered from the sea: (TA:) and *honey*, (K,) when it is gathered: (TA:) pl. *أَجَنَاءُ* (K) and *أَجْنٍ*, originally *أَجْنِي*. (TA.) Hence the saying,

• هَذَا جَنَائِي وَخَيْرُهُ فِيهِ
• إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

[This is what I have gathered, and the best of it is in it; when every gatherer but myself has his hand to his mouth]: or, accord. to one reading, *وَمَجَانُهُ فِيهِ* (which has the same meaning, TA in art. *هجن*): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-'Adlee El-Lakhmee, the son of the daughter of Jedheemeh: he says that Jedheemeh had ordered the people to gather for him truffles, and some of them ate the best that they found; but 'Amr brought to him the best that he found, and addressed to him these words: and 'Alee is related to have repeated them on an occasion of his entering the government-treasury; meaning that he had not defiled himself with anything of the tribute belonging to the Muslims, but had put it in its places. (TA.)

جَنَاءَةً: see *جَنَى*, in two places.

جَنَى: see *جَنَى*. Also *Dates cut from the tree*. (TA.)

جَنَاءَةً, primarily, *The act of gathering, plucking, or taking from a tree, fruit*: [see 1:] — then, *the bringing to pass an evil thing, or action*: (Mgh, Kull p. 147:) — then, *Evil, [itself]*: — then, *the doing a forbidden action*: (Kull ib.:) specially used in this last sense; though it has a general application: (Mgh:) — [as a simple subst., it generally signifies] *A crime, an offence, or an injurious action, for which one should be punished*: