

جَانِز [act. part. n. of **جَزَّ**, in all its senses]. — *Passing, or current, money.* (Mgh.) See an ex. above, voce **جَزَّ**. [And hence,] **جَوَائِزُ الْأَشْعَارِ**, (K, TA,) for the former of which we find, in some copies of the K, **الشَّعْر**, which is incorrect, (TA,) *Verses, or poems, and proverbs, current from country to country, or from town to town.* (K, TA.) — Applied to a contract, [and a sale and a marriage, *Allowable; passing for lawful;*] *passing as right, sound, valid, or good [in law]; having effect.* (Msb.) = [The beam of a house, or chamber, upon which rest the **عَوَارِضُ**, or rafters;] *that upon which are placed the extremities of the pieces of wood in the roof of a house or chamber;* (AO, TA;) *the palm-trunk,* (S,) *or piece of wood, which passes across between two walls,* (K,) *called in Persian تَبَر, (S, K,) which is the سِمَر of the house or chamber:* (S:) pl. [of pauc.] **أَجَوِزَة**, (S, CK, TA,) in [some of] the copies of the K, incorrectly, **أَجُوز**, (TA,) [and both these are given in the CK,] and [of mult.] **جُوزَان** (S, K) and **جِيزَان** (CK, but omitted in my MS. copy of the K and in the TA,) and **جَوَائِز**. (Seer, K.)

جَانِزَة + *A draught of water;* (S, K;) as also **جُوزَة**: (K:) or † the latter signifies *a single watering, or giving of water to drink;* (S, K;) [see an ex. in art. **اِذْن**, conj. 2;] or *such as a man passes with from one person to another:* and † both signify *the quantity of water with which the traveller passes from one watering-place to another;* as also **جِيزَة**. (TA.) It is said in a prov., **لِكُلِّ جَابِهٍ جُوزَة** † **ثُمَّ يُؤَدَّن**, i. e., † *For every one that comes to us for water is a single watering, or giving of water to drink; then he is repelled from the water:* or, as in the M, *then his ear is struck, to indicate to him that he has nothing more than that to receive from us.* (TA.) — Hence, (A, Mgh,) accord. to Abou-Bekr, (TA,) [but see 4,] † *A gift, or present:* (Abou-Bekr, S, Mgh, K:) pl. **جَوَائِز**. (S, A, Mgh.) — Hence also, (Mgh,) † *Kindness and courtesy:* (K:) or *kindnesses and courtesy shown to those who come to one as envoys or the like:* (Mgh:) or *provisions for a day and a night given to a guest at his departure after entertainment for three days.* (Mgh, TA.) It is said in a trad., **الضَّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَجَانِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا زَادَ فَبُؤ**, meaning, [The period of] *the entertainment of a guest is three days, during the first of which the host shall take trouble to show him large kindness and courtesy, and on the second and third of which he shall offer him what he has at hand, not exceeding his usual custom; then he shall give him that wherewith to journey for the space of a day and a night; and what is after that shall be as an alms and an act of favour, which he may do if he please or neglect if he please.* (TA.)

جَزَّ *A way, road, or path,* (S, K, TA,) *which one travels from one side [or end] to the other;* (K, TA;) as also **مَجَازَة**. (TA.) You say, **جَعَلَ فُلَانٌ ذَلِكَ الْأَمْرَ مَجَازًا إِلَى حَاجَتِهِ** † *Such a one made that thing a way to the attainment of his want.* (S, TA.) **نَهْرٌ مَجَازَة** signifies *A bridge.*

(A.) And † **مَجَازَة** alone [also] signifies *A road (طَرِيقَة) in a سَبْخَة [or salt tract].* (K.) — *A privy, or place where one performs ablution;* syn. **مُتَبَرِّز**. (TA.) = *A trope; a word, or phrase, used in a sense different from that which it was originally applied to denote, by reason of some analogy, or connexion, between the two senses;* as, for instance, **أَسَدٌ**, properly signifying “a lion,” applied to “a courageous man;” (KT, &c.) *what passes beyond the meaning to which it is originally applied;* (TA;) [being of the measure **مَفْعَل** in the sense of the measure **فَاعِل**;] contr. of **حَقِيقَة**. (K.) [This is also called **مَجَاز** **لُغَوِي**, and **مَجَاز لُغَة**; to distinguish it from what is termed **مَجَاز عَرَفِي**, and **مَجَاز عَرَفَا**, which is *A word, or phrase, so little used in a particular proper sense as to be, in that sense, conventionally regarded as tropical;* as, for instance, **دَابَّة** in the sense of “a man,” or “a human being;” it being commonly applied to “a beast,” and especially to “a horse” or “a mule” or “an ass.”] *A حَقِيقَة*, when little used, becomes what is termed **مَجَاز عَرَفَا**. (Mz, 24th نوع.) The **مَجَاز** is either what is termed **اِسْتِعَارَة** [i. e. *a metaphor*] (as **أَسَدٌ** used as meaning “a courageous man”), or **مَجَاز مُرْسَل** [a loose trope] (as **يَدٌ** used as meaning “a benefit,” “benefaction,” “favour,” or “boon”). (KT, &c.) [**مَجَاز** also signifies *A tropical meaning.*]

مَجَاز: and **مَجَازَات**: see 4, in the middle of the paragraph.

مُجِيزٌ *A commissioned agent of another; an executor appointed by a will;* syn. **وَكِيلٌ**, and **وَصِيٌّ**; because he executes what he is ordered to do: so in the conventional language of the people of El-Koofeh: (Mgh:) or *a slave who has received permission to traffic.* (Mgh, K.) — The **guardian and affiancer** [of a woman]; syn. **وَلِيٌّ**. (K.) You say, **هَذِهِ أَمْرَاءَةٌ لَيْسَ لَهَا مُجِيزٌ** [This is a woman who has no guardian and affiancer]: and Shureyh is related to have said, **إِذَا أَتَيْتُكَ الْتَجِيزَانِ** [When the two guardians and affiancers give a woman in marriage, the marriage is the former's]. (TA.) — The **manager of the affairs of an orphan.** (K.)

أَرْضٌ مَجَازَة: see **مَجَاز**, in three places. = **جُوز** (S, A) *A land containing trees of the جُوز [or walnut]:* (S:) or *a land (in the K, مَكَان [a place], which is wrong, TA) abounding with جُوز.* (A, K.)

[**مَجَازِي** Tropical.]

مُجْتَازٌ *Going, or passing along.* (K.) — *One who travels, or penetrates, along a road.* (K.) — *One who loves to hasten, or outstrip.* (K, TA.)

جوس

1. **جَوُسٌ**, aor. **يَجُوسُ**, (S, TA,) inf. n. **جَوَسَ**, (A, K,) *He sought for, or after,* (Zj, S, A, K,) *a thing,* (Zj, A, K,) *or news, or tidings,* (S,) *with the utmost of his endeavour.* (Zj, A, K.) —

[Hence,] **جَاسُوا خِلَالَ الدِّيَارِ** (S, A,) in the K, [xvii. 5], (TA,) inf. n. as above, (S, A, K,) *They went through the midst of the houses (تَخَلَّلُوا), and sought for what was in them, as a man seeks for news, or tidings; as also **اجْتَسَاوْا**: (S:) or *they went to and fro among the houses, in a sudden attack:* (A, K:) or the meaning in the K is, *they slew you amid your houses;* and **جَاسُوا** signifies the same; *going and coming:* (Fr, TA:) and, inf. n. as above, (K,) and **جَوَسَانٌ**, (S, K,) *they went round about (Zj, S, A, K) by night, (S,) among the houses, (Zj, A, K,) looking if any remained whom they had not slain, (Zj, TA,) or doing mischief:* (A:) and **اجْتَسَاوْا** signifies the same as **جَوَسَانٌ**, (K, TA,) *the going round about by night.* (TA.) — **جَوَسٌ** also signifies *It (anything) was trodden:* **جَوَسٌ** is said to be like **دَوَسٌ**: (TA:) and you say, **جَاءَ فُلَانٌ يَجُوسُ النَّاسَ** *Such a one came stepping over the people;* syn. **يَتَخَطَّاهُمْ**. (A, TA.) And accord. to A'Obeid, **جَسْتُه** and **جَسْتُهُ** both signify *I came into it, and trod it;* (**جَسْتُهُ** and **وَوَسْتُهُ**) meaning, any place. (TA.) You say also, **جَاسَ الْأَسَدُ** *The lion trod upon them: or came into the midst of them, and did mischief among them.* (TA; [in which the inf. n. of the verb in this sense is said to be **جَوَسٌ** and **جَوَسَا**; but the latter is probably a mistranscription for **جَوَسَانٌ**].)*

8: see 1, in two places.

جَوَّاسٌ *One who treads upon everything: or who comes into the midst of a people, and does mischief among them.* (TA.) — Hence, (TA.) *The lion.* (K, TA.) And in like manner it is applied to a man. (TA.)

جوسق

قَصْرٌ جَوْشَقٌ [A palace: or a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building]: (S, K, and Ham p. 823:) or *a fortress;* syn. **حَصْنٌ**: (M, IB, TA:) or [a building] resembling a **حَصْنٌ**: (M:) an arabicized word, (Lth, JK, S, M,) from the Persian **كوشك**: (TA:) its primary meaning is *a حَصْن in a state of demolition; and a ruined قصر*: pl. **جَوَاشِقُ** and **جَوَاسِقُ**; the latter formed by giving fulness of sound to the kesreh, or by poetic license. (Ham ubi supr.) There were, in the Karáfah, [the great burial-ground of the Egyptian metropolis,] numerous **قُصُور**, i. e., what are called **جَوَاسِقُ**, having belvederes (**مَنَاطِرُ**) and gardens: but most of the **جَوَاسِقُ** were without gardens and without a well; being lofty belvederes: all of them were called **قُصُور**. (El-Makreezee's “*Khiṭaṭ*,” ii. 453.)

جوش

جُوشُوشٌ *The breast;* (S, A, K;) as also **جُوشُوشٌ** (S) and **جُوشُونٌ**: (S, A:) and [particularly] *that*