

the measure **مَفْعَلِيلٌ**, [so in copies of the §, but correctly **مَنْفَعِيلٌ**, as in the Mṣb and TA,] because of the phrase **نُجِنْتُ مَرَّةً** [see 1]: (§, Mṣb:\*) or, (Mṣb,) accord. to Sb, (§,) it is of the measure **مَفْعَلِيلٌ**; (§, Mṣb;) because **مَجَانِيْقٌ** is its pl. and the dim. is **مَجْنِيْقٌ**; 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 quadriliteral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like **مُدْحَرَجٌ**: (§, 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.)

**جَنك**

**جَنكٌ** [and **جُنكٌ**] 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-Khafājee 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**, [دَق or دَق, i. e., tambourine,] with which one plays. (TA.)

**جَنكِيٌّ** [and **جُنكِيٌّ**] A player on the **جَنك** above mentioned. (TA.)

**جَنو**

**جَنَا** i. q. **جَنَا** [inf. n. of **جَنِي**, q. v.]. (§gh, K.)

**أَجْنَا**, applied to a man, i. q. **أَجْنَا**, q. v. (§gh, K.) And [its fem.] **جَنَوَاءٌ**, i. q. **جَنَاءٌ**, (§gh, K.) applied to a ewe, or a she-goat, meaning *Having her horns bending backwards*. (TA.)

**جَنِي**

1. **جَنِي** **النَّمْرَةَ**, (§, Mgh, Mṣb, K,) aor. =, (§, Mṣb,) inf. n. **جَنِي**, (§, TA,) or **جَنِي**, (so accord. to one copy of the §, and written in the accus. case **جِنِيَا** in the Ham p. 355,) and **جَنِيَا**, (Ham ib., but there without any vowel-signs,) *He gathered, plucked, or took from the tree, the fruit*; (Mgh, TA;) i. q. **أَجْنَاهَا** (§, Mṣb, K) and **تَجْنَاهَا**: (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 **جَنِيْتُكَ** **أَكْمُوا** [*I gathered for thee truffles*]. (TA.) And **جَنِي** **ذَهَبًا** *He collected gold from its mine*. (TA.) — Aboo-Dhu-eyb uses this verb metaphorically, in the phrase **جَنِي** **العُلَى**, meaning † [*He acquired*] *eminence, or nobility*. (TA.) — You also say, **جَنِي** **عَلَيْهِ**, (§,) or **عَلَى** **قَوْمِهِ**, (Mṣb,) inf. n.

**جَنِيَا**, (§, 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 **جَانِي قَوْمَهُ**]: (TK in art. **جر**;) [and † *he brought an injury upon him, or them*]: and **جَنِي** **الذَّنْبَ** **عَلَيْهِ**, aor. =, inf. n. **جَنِيَا**, (K,) with **kesr**, (TA,) † *He committed the crime, offence, or injurious action, against him*; syn. **جَرَّهْ** **إِلَيْهِ**. (K: [see art. **جر**:]) thus used, also, the verb is metaphorical, from **جَنِي** **النَّمْرَةَ**: (Er-Rāghib, TA.)

and so in the phrase, **جَنِي** **شَرًّا**, meaning † *He brought to pass an evil thing or action*. (Mgh.) [See also **جَنِيَا**, below.] It is said in a trad., **لَا يَجْنِي جَانٍ 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** \*  
\* **تُعَدِي الصَّحَاحَ فَتَجْرِبُ الْجُرْبُ** \*

[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** **عَلَيْكَ** 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 A Heyth says that this prov. means **الْجَانِي لَكَ الشَّرَّ 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:

\* **تُعَدِي الصَّحَاحَ مَبَارِكِ الْجُرْبِ** \*

[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. **جَانِي عَلَيْهِ**, inf. n. **مَجَانَاةٌ**, *He accused him of a جَنِيَا [or *crime, &c.*]. (TA.) — See also 1.*

4. **جَانِي** said of a tree, (§, K,) or of a palm-tree, (Mṣb,) *It had ripe fruit*: (§) 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 **جَانِي** **الأَرْضِ** *The land had much جَنِي, (§, Mṣb, K,) i. e. *herbage, and truffles, and the like*. (§.)*

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

*his having committed a crime, &c., he being guiltless [thereof]*: (TA:) **التَّجْنِي** being like **التَّجْرُمُ**. (S.) You say also, **يَتَجْنِي 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 مَطْرَبًا** *We came to rain-water, and drank it*: (K:) a phrase mentioned with approval by IAgr, but not explained by him: thought by ISd to have this meaning. (TA.)

**جَنِي** [in the CK **جَنِي**] *Whatever is gathered, or plucked*; as also **جَنَاءٌ**: (K:) or *whatever is gathered, or plucked, from trees, (§,) **جَنِي**; (so in a copy of the §;) as also **جَنَاءٌ**: (§:) so that these two words are of the same class as **جَوٌّ** and **حَقَّةٌ**: or the latter of them is a n. un.: (TA:) or the former signifies *what is gathered from trees while fresh*; (Mṣb;) as also **جَنِي**: (Mṣb:) or this last is an epithet applied to fruit, signifying *just gathered or plucked*; (§, K;) or *gathered, or plucked, while fresh*: (TA:) and **مَجْنِي**, also, pl. **مَجَانٍ**, signifies *fruit gathered or plucked*: (Har p. 369:) **جَنِي** 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*: (§) and even *cotton*: (TA:) and *herbage*: (§) 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. **أَجْنَاءٌ** (K) and **أَجْنِي**, originally **أَجْنِي**. (TA.) Hence the saying,*

\* **هَذَا جَنَائِي وَخِيَارُهُ 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, **وَهَجَانُهُ فِيهِ** (which has the same meaning, TA in art. **هجن**): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-'Adee 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.)

**جَنَاءٌ**: see **جَنِي**, in two places.  
**جَنِي**: see **جَنِي**. Also *Dates cut from the tree*. (TA.)

**جَنِيَا**, 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*: