

the measure مَفْعَلِيل, [so in copies of the §, but correctly مَنفَعِيل, as in the Mṣb and TA,] because of the phrase نَجْنَى مَرَّةً [see 1]: (§, Mṣb:*) or, (Mṣb,) accord. to Sb, (§), it is of the measure مَفْعَلِيل; (§, Mṣb;) because مَجَانِيْقُ 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 quadrilateral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like مَدْرُوْحٌ (§, 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 مَنْجِنِيْقٌ; being mentioned as a surname:] a rel. n. from مَنْجِنِيْقٌ. (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.)

جُنِي [and جُنِي] A player on the جَنك above mentioned. (TA.)

جَنو

جَنو 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.] جُنَوَا, i. q. جَنَا, (§gh, K.) applied to a ewe, or a she-goat, meaning Having her horns bending backwards. (TA.)

جَنى

1. جَنَى الشَّمْرَةَ, (§, Mgh, Mṣb, K,) aor. ى, (§, Mṣb,) inf. n. جَنِي, (§, TA,) or جَنِي, (so accord. to one copy of the §, and written in the accus. case جِنَا in the Ham p. 355,) and جَنَايَةَ, (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 أَجْنَاهَا: (K:) and in like manner one says of a thing similar to fruit. (TA.) One says also, جَنَاهُ إِيَّاهَا and جَنَاهُ لَهُ, [He gathered it, plucked it, or took it from the tree, for him]. (A'Obeyd, K.) And جَنَيْتُكَ 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, (§), or عَلَى قَوْمِهِ, (Mṣb,) inf. n.

جَنَايَةَ, (§, 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 قَوْمِهِ]: (TK in art. جر:) [and † he brought an injury upon him, or them:] and جَنَى الذَّنْبَ عَلَيْهِ, aor. ى, inf. n. جَنَايَةَ, (K,) with kesr, (TA,) † He committed the crime, offence, or injurious action, against him; syn. جَرَّهُ إِلَيْهِ: (K: [see art. جر:]) thus used, also, the verb is metaphorical, from جَنَى الشَّمْرَةَ: (Er-Rāghib, TA:)

and so in the phrase, جَنَى شَرًّا, meaning † He brought to pass an evil thing or action. (Mgh.) [See also جَنَايَةَ, below.] It is said in a trad., [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 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 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 الْجَانِي 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 مَبَارِكَ الْجُرْبُ *

[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 جَنَايَةَ [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 اجْتِ الرَّضُ The land had much جَنَى, (§, Mṣb, K,) i. e. herbage, and truffles, and the like. (§.)

5: see 1. — جَنَى عَلَيْهِ, (§, * K,) or جَنَى 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:) التَّجْرُمُ التَّجْنِي being like التَّجْرُمُ. (S.) You say also, مَا لَمْ نَجْنِهِ [He accuses us of committing what we did not commit]. (Abu-l-'Abbās, TA in art. جر.)

8: see 1. — اجْتَيْنَا مَاءَ مَطْرٍ We came to rain-water, and drank it: (K:) a phrase mentioned with approval by IAqr, 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 جَنَاةٌ: (K:) or whatever is gathered, or plucked, from trees, (§,) &c.; (so in a copy of the §;) as also جَنَاةٌ: (§:) so that these two words are of the same class as حَقٌّ 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. مَجَانٌ, 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: (§:) 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. أَجْنَاةٌ (K) and أَجْنِي, originally أَجْنِي. (TA.) Hence the saying,

* هَذَا جَنَايَ 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, 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.)

جَنَاةٌ: see جَنَى, in two places.

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

جَنَايَةَ, 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: