

جُنُوءٌ and جُنُوءٌ and جُنُوءٌ Stones collected together: (S, K:) or the stones of earth collected together like the [mound over a] grave: and the first, a hillock: or a heap of earth: (TA:) or collected earth: (Ham p. 399:) or a quantity collected of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) a grave: (TA, Ham pp. 381 and 399:) pl. جُنُوءٌ, (TA, Ham p. 399,) or جُنُوءٌ. (Ham ib.) It is said in a trad., رَأَيْتُ قُبُورَ الشُّهَدَاءِ، جُنُوءٌ I saw the tombs of the martyrs [to be] collections of earth. (TA.) And جُنُوءٌ الحَرَمِ (pl. of جُنُوءٌ, TA) and جُنُوءٌ الحَرَمِ (pl. of جُنُوءٌ, TA) signify What are collected, in the sacred territory, of the stones of the جَمَارِ [or pebbles cast at Minè]: (S:) or this is a mistake; (K:) pointed out by Sgh in the TS: (TA:) the meaning is, what are collected together of the stones that are set [in heaps] at the limits of the sacred territory: or the أَنْصَابِ [or stones set up around the Kaqbeh] upon which victims were slain in sacrifice. (K, TA.) = Also i. q. جُدُوءٌ [A live coal; or piece of fire; &c.]: (K:) or so جُنُوءٌ and جُنُوءٌ: (TA:) or جُنُوءٌ مِنْ نَارٍ: (Fr, TA:) asserted by Yaākoob to be formed by substitution [of ث for د]. (TA.) = And The middle [of a thing]. (IAar, K, TA: but omitted in the CK and in a MS. copy of the K.) = And The body, with the limbs or members; syn. جَسَدٌ: (K:) or so جُنُوءٌ: pl. جُنُوءٌ. (Sh, TA.) = And جُنُوءٌ, A great, or large, man. (Ish, TA.) = See also جُنُوءٌ.

جُنُوءٌ: see جُنُوءٌ, in three places.
جُنُوءٌ i. q. شَخْصٌ [app. as meaning A person; or the body of a man, like جُنُوءٌ and جُنُوءٌ]; as also جُنُوءٌ. (Sgh, K.) — [And hence, perhaps,] Incubus, or nightmare. (TA. [But in this sense it is written in the TA جُنُوءٌ, without ء, and without any syll. sign.]) = Also i. q. جَزَاءٌ [Requital, or compensation]. (K.) — And Quantity, measure, size, bulk, or extent; and amount, sum, or number, (K, TA,) as, for instance, of a people, or company of men. (TA.)

جُنُوءٌ: see the next preceding paragraph.
جُنُوءٌ Sitting upon his knees: or standing upon the extremities of his toes: (K:) and [simply] sitting: or [kneeling with his body and thighs erect, or nearly so; i. e.] putting down his knees [upon the ground] and raising his buttocks: (TA:) [see also 1, of which it is the part. n.:] pl. جُنُوءٌ and جُنُوءٌ; (K:) or these may be pls., like بَكِي and بَكِي, pls. of بَاكٍ; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rāghib, TA.) You say قَوْمٌ جُنُوءٌ [A company of men sitting upon their knees]; (S, Mṣb;) like as you say جُلُوسًا جُلُوسًا and جُلُوسًا جُلُوسًا. (S.) And hence, in the Kur [xix. 73], وَنَذَرَ الظَّالِمِينَ فِيهَا، جُنُوءٌ، and جُنُوءٌ also, with kesr to the ج because of the kesr of the letter following it, [And we will leave the wrongdoers therein, sitting upon their knees.] (S.) And فَلَانٌ مِنْ جُنُوءِ جَهَنَّمَ (TA.) And, in the Kur [xlv. 27], وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً

people sitting upon the knees, (Bd, Jel,) in an upright posture, not at ease: (Bd:) or congregated; (Bd, Jel;) from جُنُوءٌ signifying "a company," or "congregated body." (Bd.) Whence, (TA,) سُوْرَةُ الْجَانِيَةِ The [forty-fifth] chapter, of the Kur-ān, next after that called الدُّخَانِ. (S, TA.) — [الجَانِيَةُ عَلَى رُكْبَتَيْهِ، or الجَانِيَةُ، † The constellation Hercules.]

جُنُوءٌ A place of sitting upon the knees.

جَحَجَحَ R. Q. 1. جَحَجَحَ He mentioned a جَحَجَحَ [or chief, &c.] of his people. (TA.) — جَحَجَحَتْ She gave birth to a جَحَجَحَ. (TA.) And جَحَجَحَتْ بَوْدِنَهَا She brought forth her child a جَحَجَحَ. (A.)

جَحَجَحَ: see the following paragraph. — Also A low, an ignoble, a vile, a mean, or a sordid, man; possessing no manly qualities. (AA, T, K.) [Thus it bears two contr. significations.]

جَحَجَحَ (S, A, K) and جَحَجَحَ (K) A chief, lord, master, or man of rank or quality or distinction: (S, A, K:) or one who is liberal, bountiful, or munificent; or one who is noble, or generous: (TA:) and one who hastens [to render aid] in cases of evil: (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,]) جَحَجَحَ (S, A, K) and (of the same, A, TA) جَحَجَحَ (A, K) and جَحَجَحَ: (K:) it is said in the S that these two are pls. of the first pl.; the ة in the former of them being substituted for the ي in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.)

جَحَدَ 1. جَحَدَ, aor. جَحَدَ, inf. n. جَحَدٌ and جَحُوْدٌ, He denied a thing; disacknowledged it; (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَفَى.] You say, جَحَدَهُ حَقَّهُ، and بِحَقِّهِ، inf. ns. as above; [and جَحَدَهُ; (see 3 in art. كَبِرَ، where جَحَدَهُ is used in explaining كَابَرَهُ; and see what follows;)] He denied, or disacknowledged, his right, or due, knowing it to be such, (S, A, * Mṣb, K, MF,) and also, not knowing it; (MF;) the doing of which is also termed مَكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَرَ. (MF.) = Also جَحَدَهُ، He found him to be niggardly, or avaricious: (K:) or he found him to possess little good; i. e., to be either niggardly or poor. (TA.) = جَحَدَ، (S, K,) aor. جَحَدَ، (K,) inf. n. جَحَدٌ، (S,) He (a man) was, or became, niggardly, or avaricious; (S;) possessed little good; (S, K;) as also جَحَدَ: (S:) or his property became

dissipated or dispersed, and passed away; and so † the latter verb. (AA, TA.) — It (anything, TA) was, or became, little in quantity, or scanty. (K, TA.) — It (a person's life, TA) was, or became, strait, and difficult. (K, * TA.) — It (a plant) was, or became, scanty; (S;) did not grow tall. (S, K.) — جَحَدَتِ الْأَرْضُ The land became dry, and of no good. (L.) — جَحَدَ عَامُنَا [Our year was, or became, one of little rain: see جَحَدَ]. (A.)

3: see 1.
4: see 1, in two places.

جَحَدٌ and جَحَدٌ and جَحَدٌ Paucity, or scantiness, of good; (S, K;) which means both niggardliness and poverty: (A:) straitness of the means of subsistence; as also جَحُوْدٌ. (TA.) One says, جَحَدًا لَهُ وَجَحَدًا (S) and نَكْدًا لَهُ وَجَحَدًا (L in art. نَكْدَ) [May God decree straitness, or difficulty, to him, and poverty]: a form of imprecation. (TA.) = جَحَدٌ as an epithet, fem. with ة: see جَحَدَ، in three places.

جَحَدٌ: } see جَحَدَ، in four places.
جَحَدٌ: }

جَحَدٌ (S, K) and جَحَدٌ and جَحَدٌ (K) A man niggardly, or avaricious; (S;) possessing little good. (S, K.) [Hence,] جَحَدَةٌ أَرْضٌ Dry land, in which is no good. (L.) And عَامٌ جَحَدٌ، (S,) or جَحَدٌ، (A,) A year in which is little rain. (S.) — Also جَحَدٌ، A thick and short horse: fem. with ة: pl. جَحَادٌ. (K.)

جَحُوْدٌ: see جَحَدَ.
جَحَادٌ (applied to a man, TA) Slow in emitting his seminal fluid; syn. بَطِيءُ الْإِنْزَالِ. (K.)
جَحَدٌ: see جَحَدَ.

جَحَرَ 1. جَحَرَ، (A, K,) aor. جَحَرَ; (K;) and جَحَرَ، (S, Mṣb, K,) and جَحَرَ، (K,) and جَحَرَ، (A,) said of a [lizard of the kind called] ضَبٌّ، (A, Mṣb, K,) and of a jerboa, and of a serpent, (Mṣb,) [&c., (see جَحَرَ,)] It entered its burrow, or hole; (S, A, K;) betook itself to it for refuge; or resorted to it. (Mṣb.) — [Hence,] جَحَرَ عَيْنَهُ [and جَحَرَ or جَحَرَ (see جَحَرَ)] † His eye sank, or became depressed, in his head. (S, A, K.) — جَحَرَ الشَّمْسُ لِلْغُيُوبِ † [The sun set, or became near to setting]. (TA.) — And جَحَرَ الشَّمْسُ † The sun rose high, (K,) so that the shade receded and contracted. (TA.) — جَحَرَ said of a man, † He retreated, or retired; remained behind; or held back. (S, TA.) — جَحَرَ الرَّبِيعُ † The [rain called] رَبِيعٌ withheld itself: (A:) [or] the [season called] رَبِيعٌ did not give us rain. (K.) — And جَحَرَ عَنَّا الْخَيْرُ † Good, or prosperity, kept back from us, (K, * TA,) and did not betide us. (TA.) = See also 4.
4. جَحَرَهُ He made it (a [lizard of the kind called] ضَبٌّ [&c.]) to enter its burrow, or hole;