

which had not been pastured upon : (K, TA) or he went with them thereto. (L.)

4. **أَنفُهُ**, (S, M, K,) inf. n. **إِنْفَانُ**, (S,) *He*, (S,) or *it*, (M,) *made him to have a complaint of, or to suffer pain in, his nose.* (S, M, K.) — See also **أَنفُهُ**. — *He, or it, induced him to feel disdain, scorn, indignation, and anger;* (IF, M, K, TA;) as also **أَنفُهُ**, inf. n. **تَأْنِيفٌ** : (K) or *caused him to dislike, or hate, or to loath, or feel disgust.* (T.) — *He hastened it; namely, his affair.* (Ibn-'Abbád, K.) — See also 2. — **أَنفٌ** as an intrans. verb : see 1.

5. **تَتَأَنَّفُ الشَّهَوَاتُ** † *She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy.* (T, the Moḥeet, L, K, *) — **يَتَأَنَّفُ الإِخْوَانُ** † *He seeks the brethren, they disdain, or scorning, or disliking; not holding social intercourse with any one.* (TA.)

8 : see 10.

10. **اسْتَأْنَفَهُ** and **اِئْتَنَفَهُ** [written with the disjunctive alif **اِئْتَنَفَهُ** † *He took [its أَنف, i. e.,] the first of it : (M) he began it, or commenced it : (S, M, Mṣb, K, *) or i. q. اسْتَقْبَلَهُ [which has also the latter of the two significations mentioned above, (Mgh in art. **قَبِلَ**), and moreover signifies *he anticipated it;* and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance] : (T, M) namely, a thing, (M, Mṣb,) or an affair. (T.) You say, **اسْتَأْنَفَهُ بِوَعْدٍ** † *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, **أَنفٌ** † *She was just married, or bedded, for the first time.* (M.) See also **أَنفٌ**, last sentence. — [Hence, **حَرْفٌ اسْتِنْفَانٌ**, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]*

أَنفٌ a word of well-known meaning; (Lth, T, K;) *The nose;* syn. **مَعَطَسٌ**; (Mṣb;) *the aggregate composed of the two nostrils and the septum and the [bone called] قَصَبَةٌ*, which is the hard part of the **انف**; (MF;) i. q. **مَنْحَرٌ** [which is evidently an explanation by a synecdoche, as this word properly signifies *nostril*] : (M) it pertains to man and to others : (S) † **أَنفٌ** is a dial. var. of the same; (MF, TA) and so is **إِنْفٌ**, which is a form used by the vulgar peculiarly : (TA) the pl. [of pauc.] is **أَنْفٌ** and **أَنَافٌ** (S, M, Mṣb, K) and [of mult.] **أَنُوفٌ**. (T, S, M, Mṣb, K.) The dual is applied to *The two nostrils;* as in the saying of Muzáḥim El-'Oḳeylee, **يَسُوفُ بِأَنْفَيْهِ النِّعَاقَ** [*He scents with his two nostrils the dust.*] (TA.) You say also, **هُوَ يَتَّبِعُ أَفْنَهُ** † *He scents, or sniffs, the odour, and follows it.* (T, [in which, however, I find **يَتَّبِعُ** in the place of **يَتَّبِعُ**], O, L, K, TA.) And, of a she-camel, **تَرَامِرٌ بِأَنْفِهَا** † [*She makes a show of affection with her nose, by smelling her young one; not having true love.*] (S, M, K, voce **مَذَائِرٌ**; &c. : see also **مُعَارِضٌ**.) And **مَاتَ حَتْفٌ أَنْفَهُ** (S, K, &c., in art. **حَتْفٌ**) and

حَتْفٌ أَنْفِيهِ, (K ibid.) † *He died [a natural death,] on his bed, (K,) without being slain or beaten (S, K) or drowned or burned.* (K. [See art. **حَتْفٌ**].) And **حَمِيَ أَنْفُهُ** † *He became vehemently angry, or enraged; as also* **وَرِمَ أَنْفُهُ**. (IAth. [See also art. **حَمِيَ**].) And **رَجُلٌ حَمِيٌّ** † *A disdainful, or scornful, man; who disdains, or scorns, being injured.* (T, K, TA. [See, again, art. **حَمِيَ**].) And **سَمِيَّ الأَنْفِ** † [lit. *High-nosed, signifies the same;*] i. q. **أَنْفَانٌ**. (T, K.) And **أَنْفٌ فِي السَّمَاءِ وَأَسْتُ فِي البَاءِ** † [*A nose in the sky and a rump in the water*]; a prov., applied to him who magnifies himself in words and is little in actions. (Har p. 641.) And **حَجَلَ فِي قَفَاهُ** † [lit. *He put his nose in the back of his neck*]; meaning *he turned away from the truth, or what was right, and betook himself to what was false, or vain* : (K, TA) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And **أَضَاعَ مَطْلَبَ أَنْفِهِ**, (M, K,) and **مَوْضِعَ أَنْفِهِ**, (M,) † [*He neglected, or left unprotected,] the womb from which he had come forth* : (Th, M) or *the فَرَجُ of his mother.* (Ibn-'Abbád, K.) And **هُوَ الفَحْلُ لَا يَقْرَعُ** † *He is the speaker, or orator, who is not to be rebutted.* (TA.) **أَنْفُ الأَسَدِ** † [*The nose of the lion*] is the asterism called **النَّشْرَةُ**, q. v. (Kzw in his Description of the Mansions of the Moon.) — † [*A prominent part of anything, as being likened to a nose;*] the extremity of anything. (M.) [Thus,] **أَنْفُ جَبَلٍ** † *A prominence, or projecting part, of a mountain.* (T, S, M, Mṣb, TA.) **أَنْفُ النَّابِ**, (S, M, K, TA,) in [some of] the copies of the K, erroneously, **البَابِ**, (TA,) † *The extremity, (S, M, K, TA,) or edge, (M, TA,) of the canine tooth, or tush, when it comes forth.* (S, M, K, TA.) **أَنْفُ البَعِيرِ** † *The extremity of the مَنْسَمِرِ [i. e. toe, or each of the two nails of the foot,] of the camel.* (T, K.) **أَنْفُ اللِّحْيَةِ** † *The fore part, (M, TA,) or side, (K,) of the beard.* (M, K, TA.) **أَنْفُ النَّعْلِ** † *The toe, or foremost extremity, of the sandal [also called its أَسَلَةٌ and its ذَنَابَةٌ].* (M.) **أَنْفَا القَوْسِ** † *The two extremities which are in the inner sides of the two curved ends of the bow.* (M.) — † *The first, or first part, of anything;* (S, M, K;) relating also to times; (M;) as also **مُسْتَأْنَفٌ**. (M, TA.) Thus, **أَنْفُ المَرْعى** † *The first of the herbage, or pasture.* (S, M.) **أَنْفُ المَطَرِ** † *The first vegetation produced by the rain.* (T, K.) **جَاءَ فِي أَنْفِ الخَيْلِ** † [*He came among the first of the horses, or horsemen.*] (TA.) **سَارَ فِي أَنْفِ التَّهَارِ** † [*He journeyed in the first part of the day.*] (TA.) **هَذَا أَنْفُ عَمَلِ فلَانٍ** † *This is the first of the things which such a one has begun to do.* (T, TA.) **أَنْفُ الشَّدِّ**, (T, S, M,) and **العَدْوِ**, (M,) † *The first of the run, or running* : (T) *the most vehement thereof.* (T, S, M, K, *) **أَنْفُ البُرْدِ** † *The first of the cold* : (T) *the most vehement thereof;* (T, S, M;) so says

Yaḳkoob. (S.) — † *A lord, or chief.* (IAqr, T, K.) You say, **هُوَ أَنْفُ قَوْمِهِ** † *He is the lord, or chief, of his people.* (TA.) — † *A piece broken off of a cake of bread.* (K, TA.) — † *A part of ground, or land, that is hard, and lying open, exposed to the sun.* (IF, K.)

أَنْفٌ : see **أَنْفٌ**, first sentence : = and see **أَنْفٌ**.

إِنْفٌ : see **أَنْفٌ**, first sentence.

أَنْفٌ A camel having a complaint of, or suffering pain in, his nose, from the **بُرَّةُ** [or nose-ring] : (ISk, S, M, K) or *wounded by the nose-rein, whether it be with a خَشَاشٌ or بُرَّةُ* (A'Obeyd, T, M) or *خَزَامَةٌ* [all of which are different kinds of nose-rings]. (A'Obeyd, T.) And consequently, *Submissive, and tractable* : (S, TA) or *submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily* : (Aboo-Sa'eed, TA) and **أَنْفٌ** signifies the same; (A'Obeyd, M, K) but the former is the more correct and the more chaste : (Sgh, K) by rule, it should be **مَأْنُوفٌ**, like **مَضْدُورٌ**, (T, S, M,) and **مَبْطُونٌ**. (T, S.) To such a camel, the believer is likened in a trad.; (T, S, M) because he ceases not to complain, or suffer pain; (M) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.) — *Disdaining, or disdainful; scorning, or scornful;* i. q. **حَمِيٌّ الأَنْفِ** : and **أَنْفَانٌ** [signifies the same;] i. q. **سَمِيٌّ الأَنْفِ**. (T, K.) — See also **أَنْفٌ**.

رَوْضَةٌ أَنْفٌ † *A meadow of new herbage, (Mṣb,) not pastured upon (S, Mṣb, K) by any one;* (S) as also **مَوْئِنٌ** : (Ibn-'Abbád, K) or *untrodden* : contracted, by poetic licence, into **أَنْفٌ**, in a verse of Abu-n-Nejm. (M.) And **كَلَّأُ أَنْفٌ** † *Herbage not pastured upon (S, M) by any one.* (M.) — **كَأَسُ أَنْفٌ** † *A cup of wine not drunk : (K) or from which one has not drunk before; as though the drinking thereof were [but just] begun; like رَوْضَةٌ أَنْفٌ : (S) or † full : and in like manner, مَهْلٌ أَنْفٌ † [a full watering-place]; (M) or † not before drunk from.* (TA.) And **خَمِرَانُفٌ** † *Wine of which none has before been taken from its jar.* (M, TA, *) — **أَرْضٌ أَنْفٌ** i. q. **أَنْبِيْفَةٌ**, q. v. (M, TA.) — **نَقِيذَةٌ أَنْفٌ** † *A long [as though new and undiminished] coat of mail.* (L in art. **نَقْدٌ**, from El-Mufaddal.) — **أَمْرٌ أَنْفٌ** † *An event brought to pass at the first, not being before decreed* : (K, TA) accord. to those who assert that there is no decreeing [by God]. (TA.) — **أَشِيَّةٌ أَنْفٌ** † *A goodly [as though novel] gait, or manner of walking.* (Ibn-'Abbád, K.) — **أَتَيْكَ مِن ذِي أَنْفٍ** is like the phrase **قَبِلَ مِن ذِي أَنْفٍ** i. e., *to be begun (of time); meaning, immediately; nearly the same as أَنْفًا*, but relating to the nearest future time, whereas this latter relates to the nearest past time]. (S, K.) And **أَفْعَلُ ذَاكَ مِن ذِي أَنْفٍ** :