

and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the part next the arm-pit. (TA in art. وحش.) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means *That [side] which is towards the man*; and وحش, that which turns away from him: (Aq, S:) or, of the foot, the former means *that [side] which is towards the other foot*; [i. e., the inner side;] and the latter, the contrary of the former. (TA in art. وحش.) Of a bow, (S, M, K,) or of a Persian bow, (TA in art. وحش,) *That [side] which is towards thee*; (S, K;) and وحش, the back: (S and K in art. وحش.) or the former, *that [side] which is next to the animal shot at*: (M, TA:) or of a bow, whether Persian or not is not said, [the former means the side against which the arrow lies; and] the latter, the side against which the arrow does not lie. (TA in art. وحش.)

انسي: see انسى and انسى, each in two places.

انسى: see انسى and انسى, passim; and انسى: *The image that is seen [reflected] in the black of the eye*; (S, K;) *what is seen in the eye, like as is seen in a mirror, when a thing faces it*: (Zj in his "Khalk el-Insan") or the pupil, or apple, (ناظر,) of the eye: (M:) or the black (حديقة) of the eye: (Msb:) pl. انساى (S, Msb, K,) but not انساى. (S.)

انسانى: see انسى, first signification.

انسانية Human nature; humanity; as also ناسوب, which is probably post-classical, opposed to لاهوت, q. v., in art. ليه.]

عفور: A tame, or gentle, dog; contr. of عقور: pl. انس. (M, A, K.) — See also انس.

انس i. q. مؤانس [generally used as an epithet in which the quality of a subst. is predominant, meaning, *A sociable, companionable, conversable, friendly, or familiar, person; a cheerful companion*]: (S, K:) *one with whom one is sociable, companionable, conversable, friendly, familiar, or cheerful*: (K:) *a person, (A,) or anything, (S,) by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*. (S, A.) You say, مَا بِالْدارِ اَنِسٌ (or, as in some copies of the K, مِنْ اَنِسٍ) *There is not in the house any one by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*: (A:) or *there is not in the house any one*. (S, M, K.) [See also انس.] — انس The domestic cock; (AA, K;) also called الشقر. (TA.) — انس The fire; (IAqr, A, K;) as also مؤانس, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and مؤانس (M, K,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, بَاتَتْ الْاَنِسَةُ

: [The fire was during night his cheerful companion, or his cheerer by its presence]. (A, TA.)

انس [More, and most, sociable, &c.]. Hence, انس من الحمى + [A closer companion than fever]: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.)

انس جارية A girl of cheerful mind, (Lth, A, K, TA,) whose nearness, and conversation, or discourse, thou lovest, (Lth, TA,) or whose conversation, or discourse, and nearness, are loved: (A:) or a girl of pleasant conversation or discourse; as also مؤانس: (M:) and انس الحديث who becomes sociable, companionable, conversable, friendly, familiar, or cheerful, by means of thy conversation or discourse: it does not mean who cheers thee [by conversation or discourse]: (S:) pl. اوانس (Lth, A, TA) and انسات (Lth, TA:) and the pl. of مؤانس is انس. (M, TA.) [See also انيس.]

مكان مؤانس [app. i. q. مؤانس, q. v.] (A.)

مؤانس + A name which the Arabs, (S, M,) and the ancients, (M,) used to give to Thursday; (S, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created Paradise on Thursday, and named it thus. (M, TA.) — مؤانس Weapons: (M, A:) or all weapons: (K:) or the spear and the مَغْفَر and the جَعْفَاف and the تَسِيغَة and the تَرْس (Fr, K) and the sword and the helmet: (IKtt, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A.) — See also بابونج.

محل مؤانس (M,) and مكان مؤانس [A place, and] a place of alighting or abode, in which is انس [i. e. sociableness, &c.]: (A:) انس is a kind of possessive noun, because they did not say مؤانس, nor انس. (M, L.) — مؤانس and مؤانس: see انيس.

انس: see مؤانس.

المستانس + The lion; (TS, K;) as also مؤانس: (TS, TA:) or he that is sensible of the prey from afar, (K, TA,) and examines and looks about for it. (TA.)

المستانس: see what next precedes.

انف

1. انف (T, S, M, K,) aor. (M, K) and 2, (K,) inf. n. انف (M,) He struck, (T, S, K,) or hit, or hurt, (M,) his nose; (T, S, M, K;) namely, a man's. (S.) — It (the water) reached his nose, (T, S, K,) on the occasion of his descending into a river; (S;) as also انف (K, [but in some copies written again انف]) inf. n. انف. (TK.) — انف الإبل (inf. n. as above, TA.) The

camels trod herbage, or pasture, such as is termed انف (ISk, S, K,) i. e., which had not been pastured upon. (S.) [But in the TT, as from the M, I find انف, (which should rather be written انف, or, accord. to the more usual mode, انف,) He trod such herbage, or pasture.] = انف, aor. (S, M, K,) inf. n. انف (M,) He (a camel) had a complaint of, or suffered pain in, his nose, from the برة [or nose-ring]: (S, M, K:) from ISk. (S.) — انف الإبل, accord. to certain of the Kilábees, means *The flies alighted upon the noses of the camels, and they sought places which they did not seek before*. (T.) — انف منه, aor. (S, M, K,) inf. n. انف (S, M, Msb, K) and انف (S, M, K,) or the latter is a simple subst., (Msb,) [He turned up his nose at it;] he disdained it; scorned it; abstained from it, or refused to do it, by reason of disdain and pride; (S, M, Msb, K;) he disliked it, or hated it, and his soul was above it; (L;) namely, a thing: (S, M, L, Msb:) and he shunned it, avoided it, or kept himself far from it: (Msb:) and he disliked it, or hated it; namely, a saying. (AZ, T, Msb.) You say, مَا رَأَيْتُ أَحْمَى أَنفًا مِنْ فَلَانٍ [I have not seen any one more vehemently disdainful, or scornful, than such a one]. (S.) And حمل من ذلك أنفا He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA, from a trad.) [The verb is also trans. without من: you say,] يَأْنِفُ أَنْ يَضَامَ [He disdains, or scorns, or refuses to bear, or to submit to, being injured]. (K.) [When immediately trans.] انف also signifies He loathed, disliked, or regarded with disgust. (IAqr, T.) You say, أَنْفَ الْبَعِيرِ الْكَلَّا The camel loathed, disliked, or regarded with disgust, the herbage, or pasture. (T.) And أَنْفَ الطَّعَامِ وَغَيْرِهِ He disliked the food &c. (M.) And أَنْفَتْ فَرَسِي This my mare disliked this region. (T, as heard from an Arab of the desert.) And أَنْفَتْ تَأْنِفُ She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion. (T.) And أَنْفَتْ, said of a woman, signifies She, being pregnant, had no appetite for anything. (Ibn-Abbád, K.)

2: see 4. — تأنيف also signifies + The sharpening, or making pointed, the extremity of a thing. (S.) You say of a spear-head, or an arrow-head, or a blade, تَأْنِيفٌ (K,) + It was sharpened or pointed [at its extremity]. (TA.) — [Used as a subst.,] + Sharpness of the extremity of the hock; which, in a horse, is approved. (TA.) — انف تأنيف السير, said by an Arab of the desert in describing a horse, means + He was made even, like as is made even the cut thong or strap. (M.) — + The seeking after herbage, or pasture, (K, TA,) such as is termed انف. (TA.) — انف (T,) or الإبل (K,) inf. n. as above; and انف (T, S, K,) inf. n. انف; (T;) + He pastured his beasts upon the first of the herbage: (T:) or he pursued, with the camels, repeatedly, or gradually, or step by step, (S, K, TA,) after the first of the herbage, (S,) or after the herbage