

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 **اِتْتَنَفَهُ** [written with the disjunctive alif **اِتْتَنَفَهُ** † *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, **أَتْنَفَتْ** † *She was just married, or bedded, for the first time.* (M.) See also **أَتْنَفَتْ**, last sentence. — [Hence, **حَرْفُ اسْتَأْنَفَ**, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]*

أَنْفٌ a word of well-known meaning; (Lth, T, K;) *The nose; syn. مَعْطَسٌ; (Msb) 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. مَنَحْرٌ [which is evidently an explanation by a synecdoche, as this word properly signifies nostril] : (M) it pertains to man and to others : (S) † **أَنْفٌ** 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 أَنْفَهُ** † *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 حَتْفَ أَنْفِهِ** (S, K, &c., in art. **حَتْفٌ**) and**

حَتْفَ 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 **سَبِيُّ 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 مَطْلَبٌ** † [lit. *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 مَنْسَمِ [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 **ذُنَابَةٌ**]. (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 النَّهَارِ** † [He journeyed in the first part of the day]. (TA.) **هَذَا أَنْفُ عَمَلِ فُلَانٍ** † *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 **مَضْرُوفٌ**, (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. **سَبِيُّ 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 **كَلَّأَ أَنْفٌ** † *Herbage not pastured upon (S, M) by any one. (M.) — **كَأَسَ 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 **خَمِرَ أَنْفٌ** † *Wine of which none has before been taken from its jar. (M, TA, *) — **أَرَضَ أَنْفٌ** i. q. **أَنْبَغَةٌ**, q. v. (M, TA.) — **نَقِيدَةٌ 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 دِي أَنْفٍ** is like the phrase **قَبِلَ مِن دِي أَنْفٍ** i. e., *from Dī qabil* [I will come to thee in what is (now) 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 دَاكٌ مِن دِي أَنْفٍ** :**********