

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 وحشي, that which turns away from him: (As, 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 وحشي, 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 انس and انسي, each in two places.

انسان and انسانة: see انس, passim; and انسي. انسانة: *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. اناسي (S, Msb, K,) but not اناس (S).

انساني: see انسي, first signification.

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

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

انيس 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, *ما بالدار انيس* (or, as in some copies of the K, *من انيس*), *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 انسة. — الانيس + The domestic cock; (AA, K;) also called الشقر. (TA.) — الانيسة † *The fire*; (IAqr, A, K;) as also مؤانسة, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and المانوسة (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, *باتت الانيسة*

† *The fire was during night his cheerful companion, or his cheerer by its presence*. (A, TA.)

انسي [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.)

انسة جارية آنة 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 انوس: (M:) and الحديث, *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 انوس is انس. (M, TA.) [See also انيس.]

مكان مأنوس q. v. [app. i. q. مأنوس] (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.) — المؤنسات † Weapons: (M, A:) or all weapons: (K:) or the spear and the مغفر and the جفاف and the تسبعة and the ترس (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 مأنوس (A,) [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 *انست*, nor *انسته*. (M, L.) — *مانوسة* and *المانوسة*: see انيس.

انيس: see مؤانس.

المستانس † The lion; (TS, K;) as also المستانس: (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

انفة (T, S, M, K,) aor. = (M, K) and = (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 انفه (K,) [but in some copies written again انفه,] inf. n. انفا. (TK.) — انفت 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 انفت, or, accord. to the more usual mode, انفت,) *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.) — انفت 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. =, inf. n. انف (S, M, Msb, K) and انفة (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, *ما رأيت أحمر أنفا من فلان* [*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,] *يأنف أن يضام* [*He disdains, or scorns, or refuses to bear, or to submit to, being injured*]. (K.) [When immediately trans.,] *أنف* also signifies *He loathed, disliked, or regarded with disgust*. (IAqr, T.) You say, *أنف البعير الكلا* *The camel loathed, disliked, or regarded with disgust, the herbage, or pasture*. (T.) And *أنف الطعام وغيره* *He disliked the food &c.* (M.) And *أنفت فرسي* *This my mare disliked this region*. (T, as heard from an Arab of the desert.) And *تأنف فحملها* *She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion*. (T.) And *أنفت*, 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, *أنف*, inf. n. *تأنيف*, (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.) — *أنف 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, such as is termed انف*. (TA.) — *أنف* *مائه*, (T,) or *الإبل*, (K,) inf. n. as above; and *أنفها*, (T, S, K,) inf. n. *إنفا*; (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*