

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

4. **أَنَفَهُ**, (S, M, K,) inf. n. **أَيْنَأَفَ**, (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 **أَنَفَهُ**. — *He, or it, induced him to feel disdain, scorn, indignation, and anger;* (IF, M, K, TA;) as also **أَنَفَهُ**, inf. n. **تَأْنَفَ**: (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. = **أَنَفَ** as an intrans. verb: see 1.

5. **تَتَأَنَفُ الشَّوَاتِ** + *She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy.* (T, the Moheet, L, K, *) — **يَتَأَنَفُ الإِخْوَانَ** + *He seeks the brethren, they disdaining, or scorning, or disliking; not holding social intercourse with any one.* (TA.)

8: see 10.

10. **اِسْتَأْنَفَهُ** and **اِثْتَأْنَفَهُ** [written with the disjunctive alif **اِثْتَأْنَفَهُ**] + *He took [its أَنَف, i. e.,] the first of it:* (M:) *he began it, or commenced it:* (S, * M, Mṣb, K, *) or *i. q. اِسْتَقْبَلَهُ* [which has also the latter of the two significations mentioned above, (Mgh in art. **قَبَلَ**), 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, **اِسْتَأْنَفَهُ بِوَعْدٍ** + *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, **اِسْتَوْنَفَتْ بِالتَّجَاحِ أَوَّلًا** + *[She was just married, or bedded, for the first time].* (M.) See also **أَنَفَ**, last sentence. — [Hence, **حَرْفُ اِسْتَأْنَفَ**, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]

أَنَفٌ a word of well-known meaning; (Lth, T, K;) *The nose;* syn. **مَعْطَسٌ**; (Mṣb;) *the aggregate composed of the two nostrils and the septum and the [bone called] قَصْبَةٌ, which is the hard part of the أنف;* (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:) **أَنَفٌ** 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 أَنَفٌ 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 Muzāḥim El-'Oḳeylee, **يَسُوفُ بِأَنْفَيْهِ التَّبَاعَ** [*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, **تَرَامُرُ بِأَنْفِهَا** + *[She makes a show of affection with her nose, by smelling her young one; not having true love].* (S, M, K, voce **مَدَائِرُ**; &c.: see also **مُعَارِضٌ**.) And **مَاتَ حَتْفَ أَنْفِهِ**, (S, K, &c., in art. **حَتْفٌ**) and

حَتْفَ أَنْفِهِ, (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. **حَمَى**].) And **رَجُلٌ حَمِيٌّ** + *A disdainful, or scornful, man; who disdains, or scorns, being injured.* (T, K, TA. [See, again, art. **حَمَى**].) And **سَيْبُ الأَنْفِ** + [lit. *High-nosed, signifies the same;*] *i. q. اِنْفَانٌ*. (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. (Ḥar p. 641.) And **حَعَلَ أَضَاعَ مَطْلَبَ أَنْفِهِ** + [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 فَرْجُ of his mother.* (Ibn-'Abbád, K.) And **هُوَ المَحَلُّ لَا يُقَرِّعُ أَنْفَهُ**, and **لَا يُقَدِّعُ أَنْفَهُ**, (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 التَّابِ**, (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 حَقِّ البَعِيرِ** + *The extremity of the مَنْسِرِ [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 التَّعْلِ** + *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 المَرْعَى** + *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 الشَّهَارِ** + [*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 **العُدْوِ**, (M,) + *The first of the run, or running:* (T:) *the most vehement thereof.* (T, S, M, K, *) **أَنْفُ البَرْدِ** + *The first of the cold:* (T:) *the most vehement thereof;* (T, S, M;) so says*

Yaaḳoob. (S.) — + *A lord, or chief.* (IAar, 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 **بِرَّةِ** [or nose-ring]: (ISK, S, M, K:) or *wounded by the nose-rein, whether it be with a خَشَاشٌ or بِرَّةٌ* (A'Obeyd, T, M) or **خِزَامَةٌ** [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 **مَصْدُورٌ**, (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. سَيْبُ الأَنْفِ*. (T, K.) = See also **أَنْفٌ**.

رَوْضَةُ أَنْفٍ + *A meadow of new herbage, (Mṣb,) not pastured upon (S, Mṣb, K) by any one;* (S;) as also **مَوْزَفٌ**: (Ibn-'Abbád, K:) or *untrodden:* contracted, by poetic licence, into **أَنْفٌ**, in a verse of Abu-n-Nejm. (M.) And **كَلَامُ أَنْفٍ** + *Herbage not pastured upon (S, M) by any one.* (M.) — **كَأْسُ أَنْفٍ** + *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 **رَوْضَةُ أَنْفٍ**: (S:) or + *full:* and in like manner, **مَنْهَلُ أَنْفٍ** + *[a full watering-place];* (M;) or + *not before drunk from.* (TA.) And **خَمْرُ أَنْفٍ** + *Wine of which none has before been taken from its jar.* (M, TA, *) — **أَرْضُ أَنْفٍ** *i. q. أُنَيْفَةٌ, q. v.* (M, TA.) — **نَقِيذَةُ أَنْفٍ** + *A long [as though new and undiminished] coat of mail.* (L in art. **نَقْدٌ**, from El-Mufaḍḍal.) — **أَمْرُ أَنْفٍ** + *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.) — **مَشِيَّةُ أَنْفٍ** + *A goodly [as though novel] gait, or manner of walking.* (Ibn-'Abbád, K.) — **أَتَيْكَ مِنْ ذِي أَنْفٍ** is like the phrase **قَبِلَ مِنْ ذِي أَنْفٍ** [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 ذَاكَ مِنْ ذِي أَنْفٍ**;