

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 وحشى, that which turns away from him: (Aṣ, Ṣ:) 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, (Ṣ, M, K,) or of a Persian bow, (TA in art. وحش,) *That [side] which is towards thee*; (Ṣ, K;) and وحشى, the back: (Ṣ 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.)

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

انسان: see انس, passim; and انسى — انسانة and انسانة: *The image that is seen [reflected] in the black of the eye*; (Ṣ, K;) *what is seen in the eye, like as is seen in a mirror, when a thing faces it*: (Zj in his "Khalk el-Insán:") or the pupil, or apple, (ناظر) of the eye: (M:) or the black (حدقة) of the eye: (Mṣb:) pl. اناسى (Ṣ, Mṣb, K,) but not اناس. (Ṣ.)

انسانى: see انسى, 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.

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*]: (Ṣ, K:) *one with whom one is sociable, companionable, conversable, friendly, familiar, or cheerful*: (K:) *a person, (A,) or anything, (Ṣ,) by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*. (Ṣ, 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*. (Ṣ, M, K.) [See also انسة.] — *The domestic cock*; (AA, K;) also called الشقر (TA.) — *The fire*; (IAṣr, A, K;) as also *انسة* † *The fire*; (IAṣr, A, K;) as also *انسة* † [imperfectly decl., being a proper name and of the fem. gender,] (M,) and *انسة* † (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.)

انس [More, and most, sociable, &c.]. Hence, *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 جارئة *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 *انس*: (M:) and *انسة 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]: (Ṣ:) pl. *انسات* (Lth, A, TA) and *انسات*: (Lth, TA:) and the pl. of *انس* is *انس*. (M, TA.) [See also انيس.]

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

مؤانس † A name which the Arabs, (Ṣ, M,) and the ancients, (M,) used to give to Thursday; (Ṣ, 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.) — *Weapons*: (M, A:) or *all weapons*: (K:) or *the spear and the sword and the scabbard and the helmet*: (IKṭt, 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,) [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 *انس*, nor *انسته*. (M, L.) — *انس* and *انس*: see انيس.

انس: 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

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

camels trod herbage, or pasture, such as is termed انف, (ISk, Ṣ, K,) i. e., *which had not been pastured upon*. (Ṣ.) [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. 2, (Ṣ, M, K,) inf. n. انف (M,) *He (a camel) had a complaint of, or suffered pain in, his nose, from the bore [or nose-ring]*: (Ṣ, M, K:) from ISk. (Ṣ.) — *انفت الابل*, 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. 2, inf. n. انف (Ṣ, M, Mṣb, K) and انف (Ṣ, M, K,) or the latter is a simple subst., (Mṣb,) [*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*; (Ṣ, M, Mṣb, K;) *he disliked it, or hated it, and his soul was above it*; (L;) namely, a thing: (Ṣ, M, L, Mṣb:) and *he shunned it, avoided it, or kept himself fur from it*: (Mṣb:) and *he disliked it, or hated it*; namely, a saying. (AZ, T, Mṣb.) You say, *ما رأيت أحمى أنفا من فلان* [*I have not seen any one more vehemently disdainful, or scornful, than such a one*]. (Ṣ.) And *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.,] *انف* also signifies *He loathed, disliked, or regarded with disgust*. (IAṣr, T.) You say, *انف البعير الكلاء* *The camel loathed, disliked, or regarded with disgust, the herbage, or pasture*. (T.) And *انف الطعام وغيره* *He disliked the food &c.* (M.) And *انفت فرسى* *This my mare disliked this region*. (T, as heard from an Arab of the desert.) And *تأنف فحلبا* *She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion*. (T.) And *انفت*, said of a woman, signifies *She, being pregnant, had no appetite for anything*. (Ibn-Abbád, K.)

2: see 4. — *انف* also signifies † *The sharpening, or making pointed, the extremity of a thing*. (Ṣ.) You say of a spear-head, or an arrow-head, or a blade, *انف*, inf. n. *انف*, (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 تانيف 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.) — *انف*, (T,) or *الابل*, (K,) inf. n. as above; and *انفها*, (T, Ṣ, K,) inf. n. *انفها*; (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*, (Ṣ, K, TA,) *after the first of the herbage*, (Ṣ,) or *after the herbage*