also أَنُوحُ أَنَا عُلَيْ اللَّهِ أَنَا عُلَّ اللَّهُ اللَّهِ أَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ or النوح signifies a man who hangs back from, or : أُزُوح falls short of, doing yenerous deeds; as also: (El-Ghanawee and S in art. ازح, and TA in the present art.:) and is also applied to a horse, meaning that runs, and makes a kind of groaning noise; إِذَا جَرَى فَزَفَرُ: this is the right reading in the K: in some copies اذا جرى قُرْقَر [that makes a rumbling sound in his belly when he runs]: (TA:) the pl. of أَنَّعُ is وَأَنَّعُ (Ṣ, Ķ.) مُأْتَعُ plied to a female, signifies Short. (K.)

1. أنسَ به , (AZ, S, M, A, Msb, K,) and إِلَيْهِ (A,) aor. -; (Mab, TA;) and أنسَ, (Ş, M, A, M 
otin b, K, aor. F (M, M 
otin b, TA) and F; (M;) and أُنُسُ, aor. ع; (M, Şgh, K;) inf. n. أُنُسَ and أَنْسَةُ (Ş, K,) both of إنْسَ , (Ş,) or إِنْسَةً (AZ, AHát, T, M, Msb,) also of أنسُ, (AZ, AHát, Msb, TA,) but this is rare, (T, TA,) and أنْسُ, (T, S, M, A, K,) which is the more common, (T, TA,) and is of أُنسُ has a different signification from إنس the inf. n. of below,] (AZ, AḤát,) or it is a أُنْسُ see أُنْسُ subst. from أُنْسَةً, (Msb,) and أُنْسَ به; (M;),[but and أنْسَ one says أنْسَ and (Ham p. 768;) بعدة and يُعدُ (Ham p. 768;) He was, or became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable, or familiar, with him, or by means of him, and to him: and [انس به] he was, or became, cheered, or gladdened, by his company or converse, or by his, or its, presence; or cheerful, gay, or gladsome: the inf. n. signifying the contr. of : (T, S, A, K:) or he was, or became, at ease, or tranquil, with him: (M:) or his heart was, or became, at ease, or tranquil, with him; without shrinking, or aversion: (Msb:) and استأنس, (Ṣ, M, A, Msb,) and أُنسَ بِفُلَانِ (M:) : أُنْسَ M, Msb) and أُنَسَ TA) and is likewise explained as signifying he delighted, or rejoiced, in such a one; he was happy, or pleased, with him : (IAar, TA:) [and أنسه بالم a form of frequent occurrence, inf. n. مُؤَانَسَةٌ, which occurs in this art. in the TA, also signifies he was, or became, sociable, &c., with him; like أنسَ به &c.: it is also said in the TA that أُنِسَ به and أُنِسَ به are syn., meaning, app., like استأنس به and استأنس به and that آنس in this case is therefore of the measure فَاعَل ; but this admits of some doubt, as it is said immediately after as meaning the contr. of استأنس العام :] and إلى استأنس الله (K, TA,) said of a wild animal, (TA,) signifies [he became familiar, or tame, or domesticated; or] his wildness (تَوَحَّشُهُ) departed: (K, TA:) you say إِذَا جَاءَ اللَّيْلُ ٱسْتَأْنَسَ إِنْسِيِّ [When the night] كُلُّ وَحْشِي وَٱسْتَوْحَشَ كُلُّ إِنْسِيِّ comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind, i. e., of such thereof as he does not know, when meeting them in the dark]. (A, TA, Msb in art. وحش)

liar; or tame. (KL.) See also 4, in three

3: see 1, in two places.

4. أنسهُ , (M, K,) inf. n. إينَاسُ, (S,) He behaved in a sociable, friendly, or familiar, manner with him; [see 1, in two places;] he, or it, cheered him, or gladdened him, by his company or converse, or by his, or its, presence; he, or it, solaced, or consoled, أنَّسهُ لا به him; contr. of أُوْحَشُهُ به ب (K,) inf. n. تَأْنَيْسُ: (Ş, K:) or he, or it, rendered him easy, at ease, or tranquil; as also ♥ the latter verb, occurring in the following ex.: بِٱلْمُؤْنِسَاتِ لِأَنَّهُنَّ يُؤَنِّسْنَهُ بِأَقْرَانِهِ فَيَؤُمِّنَّهُ أَوْ يُحَسِّنَّ [He has called them (referring to weapons) فَأَنَّهُ because they render him at ease with his المؤنسات adversaries, and secure, or cause him to have a good opinion of his safety, and thus, cheer him, or solace him, by their presence]. (M: [and the like is said in the A.]) = He perceived it; syn. of the inf. n. إِدْرَاكِ. (TA.) \_\_ He saw him, or it, (S, M, A, Msb, K,) and looked at him, or it; (M,TA;) as also أنَّسهُ †, inf. n. استانسه ♦ (M:) or he saw: أنيسٌ it so that there was no doubt or uncertainty in it: or he saw it, meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled; إِنْصَارُ مَا signifying إِنْصَارُ مَا : (Bd in xx. 9:) or he saw it, not having before known it, or been acquainted with it. (TA.) - He heard it; namely, a sound or voice. (S, K.) — He felt it; was sensible of it; (M, K, TA;) experienced it in himself; (TA;) namely, [for instance,] fright, or fear. (A, TA.) — He knew it: (S, M, Msb, K:) he was acquainted with it: (TA:) he had certain knowledge of it; mas certain of it. (M, TA.) You say, آنست منه رَشَدَا (Ṣ, A, TA) I knew him to be characterized by رُشُد, (Ṣ, TA,) i. e., maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) [See Kur iv. 5.] And it is said in a prov., بَعْدُ ٱطِّلَاعٍ إِينَاسُ, i. e. After appearance [is knowledge, or certain knowledge]. (Fr, TA.)

5. تأنّس البازي see 1. عنانس به The falcon looked, raising his head (M, A, K) and his eyes. (A.) ــ أنّس لَهُ ــ see 10.

and استأنس به see 1. عولية على الله على signifies also He (a wild animal) became sensible of the presence or nearness of a human being. (S, K.) = He looked; as in the phrase Go thou and look ا ذُهَبْ فَآسْتَأْنسْ هَلْ تَرَى أَحَدًا if thou see any one]: (Fr, TA:) he considered, or examined, endeavouring to obtain a clear knowledge of a thing; (K, TA;) and looked aside, or about, to ascertain if he could see any one: (TA:) he sought, or asked for, knowledge, or information; he inquired: (M, TA:) and hence, (Bd in xxiv. 27,) he asked permission. (Fr, Zj, K, TA, and Bd ubi suprà.) It is said in the Kur لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنسُوا ,[xxiv. 27] Enter ye not houses other than your وتسلموا own houses] until ye inquire whether its inhabitants desire that ye should enter or not; [and

2: مَّأْنَيسُ, inf. n. بَّأْنِيسُ, He rendered him fami- | salute : ] (M:) or (which is essentially the same, M) until ye ask permission: (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, until ye salute, and ask if ye shall enter or not: (TA:) I'Ab says that is a mistranscription; and he and Ubei and Ibn-Mes'ood read تَسْتَأْذِنُوا, which signifies the same: (Az, TA:) [it is said that] استأنس also signifies he made a reiterated hemming, lihe a slight coughing; [as a man does to notify his nearness;] syn. تَنَعْنَى: and so some explain it in the text of the Kur quoted above. (TA.) \_\_\_ He listened to, or endeavoured or sought استأنس لَهُ to hear, him, or it; as also تأتّس. (A.) [See see 4. استأنسهٔ 🚤 see 4.

> Sociableness ; companionableness ; conversableness; inclination to company or converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladsomeness: contr. of وَحَشَةُ : (T, S, A, K :) joy ; gladness ; happiness: (Har p. 652:) or ease, or tranquillity: (M:) or ease, or tranquillity, of heart, and freedom from shrinking, or from aversion: أَنَسُ ♦ (Mşb:) an inf. n. of 1, (S, M,) as are also and ♦ أُنَسَةٌ (Ş, K) and إنْسٌ أَ (Ş, K) أَنَسَةٌ rare as signifying the contr. of وُحْشُهُ : (T, TA:) is not : أُنْسُ but أُنْسُ is the inf. n. of إُنْسُ ♦ but أُنْسُ (AZ, AHát, Msb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Msb:) or only signifying converse, and companionship, or familiarity, with women; (AZ, AḤát, TA;) or amatory conversation and conduct; or the talk of young men and young women: (Fr, TA:) is that which أُنْسُ, but of all the forms above, is most commonly used, at least in post-classical works, as signifying the contr. of وَحَشَةُ.] \_\_\_ [Also + Delight, as meaning a cause of delight, or thing that gives delight.] A poet says,

يًا سَاكِنِي مَكَّةَ لَا زَلْتُمُ أُنْسًا لَنَا إِنَّى لَهُ أَنْسَكُمْ مَا فِيكُمُ عَيْبٌ سِوَى قَوْلَكُمْ عَنْدَ اللَّقَا أُوْحَشَنَا أُنْسُكُمْ

[O inhabitants of Mekkeh, may ye not cease to be a delight to us: verily I have not forgotten you: there is in you no fault beside your saying, at meeting, Your sociableness, or companiableness, &c., has made us feel lonely and sad; meaning, in your absence]. (TA in art. وحش.) [See But this signification, though allowable as tropical, is perhaps post-classical.] ــ ابْنُ أَنْس ـــ [ : كَيْفَ ٱبْنُ أَنْسِكَ and : فُلَانْ ٱبْنُ أَنْس فُلَان and . إِنْسُ see : كَيْفَ تَرَى آبُنَ أَنْسُكَ see . إِنْسُ

in two places. = ‡ A chosen, أنْسُ see إنْسُ select, particular, or special, friend or companion; رِبْنُ أُنْسٍ \$ (Ş, K,) or إِبْنُ إِنْسِ as also اِبْنُ أَنْسٍ (Ş, K,) or (So in a copy of the A.) You say, إِهْنَا إِنْسَى ; (Ṣ;) and زَبْنُ إِنْسَكَ ; (Ḳ;) ; This is my chosen, or particular, friend; (S;) and thy chosen, or particular, friend. (K.) And فلان (A,) ,ابن أُنْسِ لا فلان or (Ṣ), ,ٱبْنُ إِنْسِ فُلَانِ Digitized by GOGIC