also ▼ أَنُوحٌ, and ▼ أُنَّحٌ, (Ṣ, Ḳ,) and ▼ أَنَّاحٌ: (Lḥ:) or ▼ أَنُوحٌ signifies a man *who hangs back from*, or *falls short of, doing generous deeds;* as also ▼ أَزُوحٌ: (El-Ghanawee and Ṣ 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 فَزَفَرَ: this is the right reading in the Ḳ: in some copies اذا جرى قَرْقَرَ [*that makes a rumbling sound in his belly when he runs*]: (TA:) the pl. of آنِحٌ is أُنَّحٌ. (Ṣ, Ḳ.) — آنِحَةٌ, applied to a female, signifies *Short.* (Ḳ.)

انس

1. أَنِسَ بِهِ, (AZ, Ṣ, M, A, Mṣb, Ḳ,) and إِلَيْهِ, (A,) aor. ـَ; (Mṣb, TA;) and أَنَسَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـِ (M, Mṣb, TA) and ـُ; (M;) and أَنُسَ, aor. ـُ; (M, Ṣgh, Ḳ;) inf. n. أَنَسٌ and أَنَسَةٌ, (Ṣ, Ḳ,) both of أَنِسَ, (Ṣ,) or إِنْسٌ, (AZ, AḤát, T, M, Mṣb,) also of أَنَسَ, (AZ, AḤát, Mṣb, TA,) but this is rare, (T, TA,) and أُنْسٌ, (T, Ṣ, M, A, Ḳ,) which is the more common, (T, TA,) and is of أَنَسَ, (Ṣ,) or أُنْسٌ has a different signification from إِنْسٌ the inf. n. of أَنِسَ, [see أُنْسٌ below,] (AZ, AḤát,) or it is a subst. from أَنِسَ بِهِ, (Mṣb,) and أُنْسَةٌ; (M;) [but this also is probably a subst.;] one says أُنْسٌ and أُنْسَةٌ, like as one says بُعْدٌ and بُعْدَةٌ; (Ḥam 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* وَحْشَةٌ: (T, Ṣ, A, Ḳ:) 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:* (Mṣb:) and استأنس به, (Ṣ, M, A, Mṣb,) and إِلَيْهِ, (A,) and ▼ تَأَنَّسَ بِهِ, signify the same, (Ṣ, M, Mṣb,) i. e., the same as أَنِسَ (M, A, Mṣb, TA) and أَنَسَ (M, Mṣb) and أُنِسَ: (M:) أَنِسَ بِفُلَانٍ is likewise explained as signifying *he delighted*, or *rejoiced, in such a one; he was happy*, or *pleased, with him:* (IAạr, TA:) [and ▼ آنَسَهُ, 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 أَنِسَ بِهِ &c.: it is also said in the TA that أَنِسَ بِهِ and ▼ آنَسَ بِهِ are syn., meaning, app., like استأنس به and تأنّس به, and that آنس in this case is therefore of the measure فَاعَلَ; but this admits of some doubt, as it is said immediately after آنَسَهُ as meaning the contr. of أَوْحَشَهُ:) and ▼ استأنس, (Ḳ, TA,) said of a wild animal, (TA,) signifies [*he became familiar*, or *tame*, or *domesticated;* or] *his wildness* (تَوَحُّشُهُ) *departed:* (Ḳ, TA:) you say إِذَا جَاءَ اللَّيْلُ اسْتَأْنَسَ كُلُّ وَحْشِيٍّ وَاسْتَوْحَشَ كُلُّ إِنْسِيٍّ [*When the night 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, Mṣb in art. وحش.)

2: آنَسَهُ, inf. n. تَأْنِيسٌ, *He rendered him familiar;* or *tame.* (KL.) ═ See also 4, in three places.

3: see 1, in two places.

4. آنَسَهُ, (M, Ḳ,) inf. n. إِينَاسٌ, (Ṣ,) *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, him; contr. of* أَوْحَشَهُ; (Ṣ,* Ḳ;) as also ▼ أَنَّسَهُ, (Ḳ,) inf. n. تَأْنِيسٌ: (Ṣ, Ḳ:) or *he*, or *it, rendered him easy, at ease*, or *tranquil;* as also ▼ the latter verb, occurring in the following ex.: سَمَّاهَا بِالْمُؤْنِسَاتِ لِأَنَّهُنَّ يُؤَنِّسْنَهُ بِأَقْرَانِهِ فَيُؤَمِّنَّهُ أَوْ يُحَسِّنَّ ظَنَّهُ [*He has called them* (referring to weapons) المؤنسات *because they render him 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]. (M: [and the like is said in the A.]) ═ *He perceived it;* syn. of the inf. n. إِدْرَاكٌ. (TA.) — *He saw him*, or *it*, (Ṣ, M, A,* Mṣb, Ḳ,) and *looked at him*, or *it;* (M, TA;) as also ▼ أَنِسَهُ, inf. n. تَأْنِيسٌ; (Ḳ;) and ▼ استأنسه: (M:) or *he saw 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; إِينَاسٌ signifying إِبْصَارُ مَا يُؤْنَسُ بِهِ: (Bḍ 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. (Ṣ, Ḳ.) — *He felt it; was sensible of it;* (M, Ḳ, TA;) *experienced it in himself;* (TA;) namely, [for instance,] fright, or fear. (A, TA.) — *He knew it:* (Ṣ, M, Mṣb, Ḳ:) *he was acquainted with it:* (TA:) *he had certain knowledge of it; was certain of it.* (M, TA.) You say, آنَسْتُ مِنْهُ رُشْدًا (Ṣ, A, TA) *I knew him to be characterized by* رُشْد, (Ṣ, TA,) i. e., *maturity of intellect, and rectitude of actions, and good management of affairs.* (TA.) [See Ḳur iv. 5.] And it is said in a prov., بَعْدَ اطِّلَاعٍ إِينَاسٌ, i. e. *After appearance* [*is knowledge*, or *certain knowledge*]. (Fr, TA.)

5. تأنّس به: see 1. ═ تأنّس البازى *The falcon looked, raising his head* (M, A, Ḳ) *and his eyes.* (A.) — تأنّس لَهُ: see 10.

10. استأنس, and استأنس به and إِلَيْهِ: see 1. ═ استأنس signifies also *He* (a wild animal) *became sensible of the presence or nearness of a human being.* (Ṣ, Ḳ.) ═ *He looked;* as in the phrase اذْهَبْ فَاسْتَأْنِسْ هَلْ تَرَى أَحَدًا [*Go thou and look if thou see any one*]: (Fr, TA:) *he considered*, or *examined, endeavouring to obtain a clear knowledge of a thing;* (Ḳ, 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, (Bḍ in xxiv. 27,) *he asked permission.* (Fr, Zj, Ḳ, TA, and Bḍ ubi suprà.) It is said in the Ḳur [xxiv. 27], لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا [*Enter ye not houses other than your own houses*] *until ye inquire* whether its inhabitants desire that ye should enter or not; [*and 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 تستأنسوا is a mistranscription; and he and Ubeí and Ibn-Mes'ood read تَسْتَأْذِنُوا, which signifies the same: (Az, TA:) [it is said that] استأنس also signifies *he made a reiterated hemming, like a slight coughing;* [as a man does to notify his nearness;] syn. تَنَحْنَحَ: and so some explain it in the text of the Ḳur quoted above. (TA.) — استأنس لَهُ *He listened to*, or *endeavoured* or *sought to hear, him*, or *it;* as also ▼ تأنّس. (A.) [See the Ḳur xxxiii. 53.] ═ استأنسه: see 4.

أُنْسٌ *Sociableness; companionableness; conversableness; inclination to company* or *converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladsomeness: contr. of* وَحْشَةٌ: (T, Ṣ, A, Ḳ:) *joy; gladness; happiness:* (Ḥar p. 652:) or *ease*, or *tranquillity:* (M:) or *ease*, or *tranquillity, of heart, and freedom from shrinking*, or *from aversion:* (Mṣb:) an inf. n. of 1, (Ṣ, M,) as are also ▼ أَنْسٌ and ▼ أَنَسَةٌ (Ṣ, Ḳ) and ▼ إِنْسٌ, (M,) but this is rare as signifying the contr. of وَحْشَةٌ: (T, TA:) or ▼ إِنْسٌ is the inf. n. of أَنِسَ بِهِ; but أُنْسٌ is not: (AZ, AḤát, Mṣb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Mṣb:) 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:) [but of all the forms above, أُنْسٌ is that which is most commonly used, at least in post-classical works, as signifying the contr. of وَحْشَةٌ.] — [Also † *Delight*, as meaning *a cause of delight*, or *thing that gives delight.*] A poet says,

* يَا سَاكِنِى مَكَّةَ لَا زِلْتُمُ *
* أُنْسًا لَنَا إِنِّى لَمْ أَنْسَكُمْ *
* مَا فِيكُمُ عَيْبٌ سِوَى قَوْلِكُمْ *
* عِنْدَ اللِّقَا أَوْحَشَنَا 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 أَوْحَشَ. But this signification, though allowable as tropical, is perhaps post-classical.] — ابْنُ أُنْسٍ: and فُلَانٌ ابْنُ أُنْسٍ فُلَانٍ: and كَيْفَ ابْنُ أُنْسِكَ: and كَيْفَ تَرَى ابْنَ أُنْسِكَ: see إِنْسٌ.

إِنْسٌ: see أُنْسٌ, in two places. ═ ‡ *A chosen, select, particular*, or *special, friend* or *companion;* (Ṣ, Ḳ;) as also ابْنُ إِنْسٍ, (Ṣ, Ḳ,) or ▼ ابْنُ أُنْسٍ. (So in a copy of the A.) You say, هٰذَا إِنْسِى; (Ṣ;) and إِنْسُكَ, and ابْنُ إِنْسِكَ; (Ḳ;) ‡ *This is my chosen*, or *particular, friend;* (Ṣ;) and *thy chosen*, or *particular, friend.* (Ḳ.) And فُلَانٌ ابْنُ إِنْسِ فُلَانٍ, (Ṣ,) or فلان ▼ ابن أُنْسٍ, (A,)