so, app., اَخَيْتُ (which, if correct, is probably of the measure أَفْعَلْتُ); for it is related that] an آخِ لِي آخِيَّةً Arab of the desert said to another, Make thou for me an أَرْبِطُ إِلَيْهَا مُهْرِي which I shall tie my colt]. (TA.) And you say, such a one أَخَى لا فُلَانْ فِي فُلَانِ آخِيَّةً فَكَفَرُهَا did a benefit to such a one, and he was ungrateful for it. (TA.) [But perhaps أخى and أخى in these two exs. are mistranscriptions for in and

3. وَاخَاهُ (Ṣ, Ķ,) vulgarly , وَاخَاهُ (Ṣ,) or the latter is a dial. var. of weak authority, (K,* TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. مُؤَاخًا and إِخَاءً (S, K) and وَخَاءً (K) and [quasi-inf. n.] اخاوة (Fr, K) and وخاوة (CK,) He fraternized with him; acted with him in a brotherly manner: (S, & K, PS, TK:) A'Obeyd mentions, on the authority of Yz, and and آكَلْتُ and وَاسَيْتُ and آسَيْتُ and آسَيْتُ the pret. is said to be thus assimilated : وَاكَلْتُ to [a form of] the fut.; for they used [sometimes] to say, يواخى, changing the hemzeh into و (IB, آخى بَيْنَ المُهَاجِرِينَ ,TA.) _ It is said in a trad meaning He united the emigrants [to El-Medeeneh] with the assistants [previously dwelling there] by the brotherhood of El-Islám and of the faith. (TA.) You say also, آخيت بين [I united the two things as fellows, or pairs]; and sometimes one says, elike as one says, وَاسَيْتُ, for إَسَيْتُ; mentioned by ISk. (Msb.) __ See also 1, in three places.

4: see 2, in three places.

5. تَأْخُيْتُ, and the inf. n. تَأْخُونَ: see 1, in three places. ا تَأْخُنْتُ أَخُاءِ I adopted a brother : (S, K:) or signifies] I called him brother. (K.) _ (Mạb,) I بِالشَّيْءِ (Ṣ, Ķ, TA,) or بِالشَّيْءِ sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing; (S, Msb, K, TA;) as the brother does the brother; and in the same manner the verb is used with a man for its object: but بَوْتَتُونُ, in the same sense, is more common. (TA.) You say, عَأَتَيْتُ مَحَبَّتَكُ I sought, &c., thy love, or affection. (TA in art. (.وخي

6. Liu They became brothers, or friends or companions or the like, to each other. (S,* TA.)

(Kh, S, Msb, أخو (Kh, S, Msb, أخ as is shown by the first of its dual forms mentioned below, and by its having a pl. like !!! (Ṣ,) and أَخْ, (Ķ,) with the second letter doubled to compensate for the suppressed, as is the case in , (IAar, أَخُو * TA,) and أَخًا * TA,) and, أَخًا K, TA, [the last, with the article prefixed to it, erroneously written in the CK أَخُواً) and الْحُوا like ذَكُو, (Kr, K,) a well-known term of relationship, (K, TA,) i. e. A brother; the son of one's father and mother, or of either of them: and also applied to a foster-brother: (TA:) and + a friend; and a companion, an associate, or a fellow: (K:)

tied and attached to another like as the horse is tied to the آخية: (Har p. 42:) or, accord. to some of the grammarians, it is from وخى meaning has the same aim, endeavour, أخ because the قَصَدَ or desire, as his خَأْ: (TA:) when أَخ is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, هٰذَا أَخُوكَ [This is thy brother, &c.], and مَرْرُتُ بِأَخِيكَ [I passed by thy brother, &c.], and وَأَيْتُ أَخَاكَ [I saw thy brother, &c.]: (S: [in which it is also asserted that one does not say without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that الأُحُو is a syn. of الأُحُو the dual is أخُوان, (S, Msb, Kur xlix. 10, Ḥam p. 434,) or quiescent, (TA, [but this I أخوان have found nowhere else,]) and some of the Arabs say أَخُوان, (Ṣ, Mṣb,) and Kr mentions أَخَان, with damm to the -, said by IB to occur in poetry, and held by ISd to be dual of , with damm to the خ: (TA:) the pl. is إَخُوانُ and إِخُوانُ (S, Msb, K, &c.,) the former generally applied to brothers, and the latter to friends [or the like], (T, S,*) but not always, as in the Kur xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kur iv. 12, (S,) and أخوة, (Fr, S, Msb, K, [in the CK أَخُوةً (,]) or this is a quasi-pl. n., (Sb, TA,) and أَخُوان, (Kr, Msb, K,) and أَخُوان, (S, K,) like أَخُوَّةُ (إِلَى اللهِ اللهِ الله mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of 5 characterizing the pl. as fem., (TA,) and Msb: [there . أخُونَ , (Ṣ, Msb, Ḳ,) and اخُونَ written without any syll. signs, and I have not found it elsewhere.]) The fem. of is is [meaning A sister: and + a female friend, &c.]: (S, Msb, K, &c.:) written with damm to show that the letter which has gone from it is 9; (S;) the being a substitute for the ; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its is [originally] ه [meaning i]: and Lth, that is originally أَخَةُ: and some say that it is originally : أَخْوَةُ (TA:) the dual. is أَخُوةُ (Kh:) and the pl. is أَخُواتُ (Kh, S, Msb, K.) The saying لَا أَخَا لَكَ بِفُلَان [Thou hast no brother, or such a أَيْسَ لَكَ بِأَخِ such a one] means يَيْسَ لَكَ بِأَخِ one is not a brother, or friend, to thee]. (S, K.) Who مَنْ لَكَ بِأَحْيِكَ كُلَّهِ ,It is said in a prov. will be responsible to thee for thy brother, or +thy friend, altogether? i. e., for his always acting to derived from [q. v.]; as though one were thee as a brother, or friend]. (JK.) And in

another, رُبُّ أَخٍ لَكُ لَرْ تَلِدُهُ أَمُّكُ [† There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, أُخُوكَ أُم الذَّنُّبُ [Is it thy brother, or the wolf?]; said in suspecting a thing: as also أُخُوكَ أمر اللَّيْلُ [Is it thy brother, or is it the night that deceives thee ?]. (Har p. 554.) And another saying is, الرُّمْ عُ أَخُولُ (the spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) _ Ibn-'Arafeh says that when does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, اهٰذَا النَّوْبُ أُخُو هٰذَا [+ This garment, or piece of cloth, is the like, or fellow, of this]: and hence the saying in the Kur [xvii. , They are the likes كَانُوا إِخْوَانَ الشَّيَاطِينِ , [29] or fellows, of the devils: and in the same [xliii. 47], الله هِي أَكْبَرُ مِنْ أُخْتِهَا † But it was greater than its like, or fellow; i. e., than what was like to it in truth &c. (TA.) It is said in a trad., النَّوْم [Sleep is the like of death]. (El-Jami' eṣ-Ṣagheer.) One says also, المَوْت أَخَا المَوْت + Such a one met with the like of death. (Msb, رَمَاهُ ٱللهُ بِلَيْلَةِ لَا أُخْتَ لا يَكُنَّ لا يَعْدَ اللهُ بِلَيْلَةِ لَا أَخْتَ لا يَكُ بَلِي TA.) And they said, [+God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And † أَكُلُّهُمُ إِلَّا أَخًا السَّرَارِ † I will not speak to him save the like of secret discourse. (As, TA.) [And hence,] أُخْتَا الله سَهَيْل [† The two sisters of Canopus;] الشَّعْرَى and الشَّعْرَى العَبُورُ the two stars called رِياً أَخَا بَكْرِ __ (, v.) , شعر . Ş and Ķ in art . الغُمَيْصَاً ا or تَمِير, means +O thou of [the tribe of] Behr, or Temeem. (Ḥam p. 284.) _ Lh mentions, on the authority of Abu-d-Deenar and Ibn-Ziyad, the , as meaning + The people, القَوْمُر بأخي الشَّرّ, saying or company of men, are in an evil state or condition. (TA.) [But accord. to others,] one says, meaning ‡ I left him in an , تَرَكْتُهُ بِأَخِي الخَيْرِ evil state or condition: (JK, Msb, K, TA:) and in a good state or condition. (TA.) بأخبى الشَّرَّ He is one who مُوَ أَخُو الصَّدْق, You say also cleaves, or keeps, to veracity. (Msb.) __ [jan , as a prefixed noun, is also used in the sense of Jai. meaning + Worthy, or deserving, of a thing: and meet, fit, or fitted, for it. So in the phrase + Worthy, or deserving, of trust, or confidence; expl. by W (p. 91) as meaning a person in whom one trusts, or confides. And so in the prov., أَخُو الكِظَاظِ مَنْ يَسْأَمُهُ † He who is fit, or fitted, for vehement striving for the mastery is not he who turns away from it with disgust: see art. كُو It is also used in the sense of ذُو: as in the phrase, هُوَ أَخُو الغنَى [† He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, أَخُو النَّيْر + Possessed, or a possessor, of good, or of what is good. And in like manner,] أَخُو النَّفِيُّع means إِللَّهِ إِنَّ الدُّلِيلُ [. i. e.] رُو الذِّلَّةِ i. e. رُو الخَّنْعِ] سَيْرُنَا جَاهِدُ [So too] (Ḥam p. 44.) [So too] سَيْرُنَا جَاهِدُ [so too] أَحُو الجَهْدِ