so, app., اَخَيتُ (which, if correct, is probably of the measure أَنْعَلْتُ); for it is related that] an Arab of the desert said to another, آَنِع لَا لِي آَخِيَّةُ to آخية Make thou for me an أَرْبِطُ إِلَيْهَا مُهْرِي which I shall tie my colt]. (TA.) And you say, # Such a one أَخَى لا فُلَانٌ فِي فُلَانٍ آخِيَّةً فَكَفَرَهَا did a benefit to such a one, and he was ungrateful for it. (TA.) [But perhaps آخِ and آخِ in these two exs. are mistranscriptions for in and [.أخَّى

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 إخَاءً (Ş, K) and وخَاءً (K) and (CK,) ,وخَاوَةً (Fr, K) and إخَاوَةً ♥ (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 رَاخَيْتُ 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, TA.) _ It is said in a trad., آخَى بَيْنَ الهُهَاجِرِينَ meaning He united the emigrants [to Él-Medeeneh] with the assistants [previously dwelling there] by the brotherhood of El-Islám and of the faith. (TA.) You say also, آخَيْتُ بَيْنَ I united the two things as fellows, or pairs]; and sometimes one says, وَاخَيْتُ, like as one says, وَاسَيْتُ, for آسَيْتُ; mentioned by ISk. (Msb.) __ See also 1, in three places.

4: see 2, in three places.

5. see 1, in three places. تَأْخُيْتُ see 1, in three places. I adopted a brother : (Ṣ, Ķ :) or signifies} I called him brother. (Ķ.) ـ المَّاسِّيُّةُ الشَّيْءِ (Msb,) I, بالشَّيْءِ (Ş, K, TA,) or بالشَّيْءِ 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 تُوَخَّيْتُ, in the same sense, is more common. (TA.) You say, تَأْخُيْتُ مَحَبَّتُكُ I sought, &c., thy love, or affection. (TA in art. (.وخي

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

(Kh, Ṣ, Msb,) أَخُو (Ş, Msb, K,) originally أُخْر as is shown by the first of its dual forms mentioned below, and by its having a pl. like ii, (Ṣ,) and أَخّ, (Ķ,) with the second letter doubled to compensate for the suppressed, as is the case in , (IAar, أَخُو لا TA,) and أَخُو لا , [like أَبُّا , [like أَبُّ K, TA, [the last, with the article prefixed to it, erroneously written in the CK, أُخُولًا and الرُحُوِّ like ذُبُو, (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:) derived from آخية [q. v.]; as though one اخ

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 or desire, as his أخ : (TA:) when أخ 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 رَأَيْتُ أَخَاكُ [I saw thy brother, &c.]: (S: [in which it is also asserted that one does not say أخُو without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that الأخُو is a syn. of الأخُو the dual is أَخُوانِ, (S, Mab, Kur xlix. 10, Ham 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 أَخُان, with damm to the -, said by IB to occur in poetry, and held by ISd to be dual of , with إِخْوَانْ and إِخْوَةً (TA:) the pl. is (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, (Ş,) and اَخُوة, (Fr, Ş, Msb, K, [in the CK (أَحُوةُ,]) or this is a quasi-pl. n., (Sb, TA,) and أخوان, (Kr, Msb, K,) and أخوان, (Ṣ, K,) like أُخُوَّةً , (ISd, K,) the last 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 اخون (Msb: [there اخاوون Ş, Msb, K,) ماخون written without any syll. signs, and I have not أَخْتُ ♦ is أُخْ found it elsewhere.]) The fem. of [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 ; (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 ة]: and Lth, that is originally أَخُهُ: and some say that it is originally : أَخْوَةُ (TA:) the dual. is أَخُوَةُ (Kh:) and the pl. is أَخُواتُ (Kh, Ṣ, Mṣb, Ķ.) The saying لَا أَخَا لَكَ بِغُلَان [Thou hast no brother, or such a أيْسَ لَكُ بِأَخِ friend, in such a one] means لَيْسَ لَكُ بِأَخِ one is not a brother, or friend, to thee]. (S, K.) It is said in a prov., مَنْ لَكَ بأَخِيكَ كُلّه [Who will be responsible to thee for thy brother, or +thy friend, altogether? i. e., for his always acting to thee as a brother, or friend]. (JK.) And in

† There is many رُبُّ أَخِ لَكَ لَمُرْ تَلِدُهُ أُمُّكَ [† There a brother to thee whom thy mother has not brought أَخُوكُ أُمِ الذُّنُّبُ , forth]. (TA.) And in another [Is it thy brother, or the wolf?]; said in suspecting a thing: as also أَخُوكَ أَمِ اللَّيْلُ [Is it thy brother, or is it the night that deceives thee?]. (Ḥar p. 554.) And another saying is, الرَّمْ عَ أَخُوكَ أَوْرَبُهَا خَانَكُ [† The spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) does not أُخُوةً does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, المُذُا النَّوْبُ أَخُو 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], # But it was greater than إِلَّا هِيَ أَخْبَرُ مِنْ أُخْتِهَا اللَّهِ الْحَبِّرُ مِنْ أُخْتِهَا الْ its like, or fellow; i. e., than what was like to it in truth &c. (TA.) It is said in a trad., النَّوْمُر [Sleep is the like of death]. (El-Jami' أخُو المَوْتِ eṣ-Ṣagheer.) One says also, لَقَيَ فُلَانٌ أُخَا البَوْت + Such a one met with the like of death. (Msb, رَمَاهُ ٱللهُ بِلَيْلَةِ لَا أَخْتَ ♦ لَهَا TA.) And they said, رَمَاهُ ٱللهُ بِلَيْلَةِ لَا أَخْتَ ♦ [+God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And t will not speak to him ﴿ أَكُلُّهُهُ إِلَّا أَخَا السَّوَارِ save the like of secret discourse. (As, TA.) [And hence,] أَخْتَا لا سَهَيْل [+ The two sisters of Canopus;] the two stars called الشَّعْرَى العَبُورُ and الشَّعْرَى رِيَا أَخَا بَكْرِ ــــ (, q. v. , شعر .Ş and Ķ in art . الغُمَيْصَاً ا or تَجِيهِ, means +O thou of [the tribe of] Behr, or Temeem. (Ham p. 284.) _ Lh mentions, on the authority of Abu-d-Deenar and Ibn-Ziyad, the saying, القَوْمُ بأخى الشَّرّ, as meaning + The people, 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 النَّيْرِ evil state or condition: (JK, * Msb, K, TA:) and in a good state or condition. (TA.) بِأَجِي الشَّرِّ He is one who مُو أَخُو الصِّدْق, You say also. cleaves, or heeps, to veracity. (Msb.) __ [غو], as a prefixed noun, is also used in the sense of أهل , meaning + Worthy, or deserving, of a thing: and أَحُو ثُقَة 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., غَشْ اللهُ اللهُ 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 الْغَنَى [† He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, أخُو الخير + Possessed, or a possessor, of good, or of what is good. And in like manner,] أخُو النَّفَع means , i. e. الذَّليلُ [i. e. , ذُو الذَّلَّة i. e. , ذُو الخَنَع] base, or abject]. (Ham p. 44.) [So too] سُيْرِنَا سَيْرُنَا جَاهِدٌ [i. e.] أَسُيْرُنَا ذُو الجَهْدِ] means أَخُو الجَهْدِ