## Boox I.]

so, app., الخيت (which, if correct, is probably of the measure أَفْعَلْتُ); for it is related that] an Arab of the desert said to another, أَخِهَة إلى أَخْمَة to آخية Make thou for me an أَرْبِطُ إِلَيْهَا مُهْرِي which I shall tie my colt]. (TA.) And you say, Such a one + آَخَى \* فُلَانْ فِي فُلَانِ آخِيَّةً فَكَفَرُهَا did a benefit to such a one, and he was ungrateful for it. (TA.) [But perhaps آخ and آخى in these two exs. are mistranscriptions for i and [أَحْي

3. وَاخَاهُ (Ş, K,) vulgarly وَاخَاهُ (Ş,) 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. مُؤَاخَاة and إخاء (Ş, K) and مؤاخاة (K) and [quasi-inf. n.] إخَاوَة (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, iand and آكَلْتُ and رَاسَيْتُ and آسَيْتُ and مَا 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 . (IB, TA.) \_ It is said in a trad., المهاجرين , meaning He united the emigrants [to El-Medecneh] 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 الشيئين pairs]; and sometimes one says, elike as onc says, وَاسَيت , for قَاسَيت; mentioned by ISk. (Msb.) \_\_\_ See also 1, in three places.

4: see 2, in three places.

5. تَأَخَيتَ, and the inf. n. تَأَخَد: see 1, in three places. I adopted a brother : (Ş, K :) or signifies] I called him brother. (K.) \_ (Mşb,) I ,بالشَّىْء (Ş, K, TA,) or ,بالشَّىْء (Mşb,) 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 تَوَخَيْتُ, in the same sense, is more common. (TA.) You say, تَأَخَيْتُ مَحَبَّتُكُ sought, &c., thy love, or affection. (TA in art. (.وخى

6. تأخيا They became brothers, or friends or companions or the like, to each other. (S,\* TA.) أخو (Ş, Mşb, K,) originally أخو, (Kh, Ş, Mşb,)

as is shown by the first of its dual forms mentioned below, and by its having a pl. like 141, (Ş.) and أخ, (K.) with the second letter doubled to compensate for the , suppressed, as is the case in , (IAar, أَخُو ♥ TA,) and أَخًا ♥ [like أَخًا ♦ (TA, ) أَبُّ K, TA, [the last, with the article prefixed to it, erroneously written in the CK (, الأخو ) and الخو like , (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 i [q. v.]; as though one i were thee as a brother, or friend]. (JK.) And in Bk. I.

tied and attached to another like as the horse is tied to the أخية (Har p. 42 :) or, accord. to some of the grammarians, it is from وخى meaning because the أخ has the same aim, endeavour, قَصَدَ or desire, as his أخ : (TA :) when أخ is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, هذا أخوك [This is thy brother, &c.], and مَرَرْتُ بِأَخِيكَ [I passed by thy brother, &c.], and رَأَيْتُ 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 الأخو is a syn. of :!)) the dual is أخوان, (Ş, Mşb, Kur xlix. 10, Ham p. 434,) or quiescent, (TA, [but this I أَخُوان have found nowhere else,]) and some of the Arabs say أُخُوَان, (Ṣ, Mṣb,) and Kr mentions ,أخَان, with damm to the , said by IB to occur in poetry, and held by ISd to be dual of , with damm to the : (TA:) the pl. is إخوان and إخوان (TA:) باخوان (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 ide i, (Fr, S, Msb, K, [in the CK أَخُوَةُ,]) or this is a quasi-pl. n., (Sb, TA,) and أَحُوان, (Kr, Msb, K,) and أَحُوان, (Ş, K,) like (ISd, K,) the last أُخُوَّة (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of ö characterizing the pl. as fem., (TA,) and Mşb: [there. (Mşb: [there]) أخون written without any syll. signs, and I have not found it elsewhere.]) The fem. of is 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 ; (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 أخت meaning ]: and Lth, that [ is originally أخفة : and some say that it is originally أَخْتَان (TA:) the dual. is أَخْوَة (Kh:) saying لَا أَخَا لَكَ بِفُلَان [Thou hast no brother, or + friend, in such a one] means لَيْسَ لَكَ بِأَخِ such a one is not a brother, or friend, to thee]. (S, K.) Who] مَنْ لَكَ بِأَخِيكَ كُلَّه ,Who will be responsible to thee for thy brother, or +thy friend, altogether ? i. e., for his always acting to

another, رَبَّ أَخٍ لَكَ لَرْ تَلِدُهُ أَمَّ [+ There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, أَخُوكَ أَمر الذَّنْبُ [Is it thy brother, or the wolf?]; said in suspecting a thing: as also أُخُوكَ أَمر اللَّيْلُ [Is it thy brother, or is it the night that deceives thee ?]. (Har p. 554.) And another saying is, الرُّمْحُ أَخُوكُ er is thy brother, but some- وربَّهَا خَانَكَ times, or often, it is unfaithful to thee]. (TA.) \_ Ibn-'Arafeh says that when idoes not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action : hence the saying, أَخُو هُذَا النَّوْبُ أُخُو هُذَا [+ 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 إِلاً هِيَ أَخْبَرُ مِنْ أُخْتَهَا \* its like, or fellow; i. e., than what was like to it in truth &c. (TA.) It is said in a trad., Ilicon Il [Sleep is the like of death]. (El-Jámi' es-Şagheer.) One says also, المَوْت أَخَا المَوْت + Such a one met with the like of death. (Msb, رَمَاهُ ٱللهُ بِلَيْلَة لَا أَخْتَ \* لَبَا And they said, أَخْتَ \* لَبَا [+God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And I will not speak to him + لَا أَكُلُّهُهُ إِلَّا أَخَا السَّرَار save the like of secret discourse. (As, TA.) [And hence,] أَحْتَا \* سَهَيْل [+ The two sisters of Canopus;] الشَّعْرَى and الشَّعْرَى العَبُورُ the two stars called رِيَا أَخَا بَكُر \_ (. ب , q. v.) , شعر . Ş and Ķ in art ( الغُهَيْصَاً ا or تجيير, means +O thou of [the tribe of] Behr, or Temeem. (Ham p. 284.) \_\_ Lh mentions, on the authority of Abu-d-Deenár and Ibn-Ziyád, the saying, القَوْمُ بأخى الشّر, as meaning + The people, or company of men, are in an evil state or condition. (TA.) [But accord. to others,] one says, , meaning t I left him in an تَرَضَّتُهُ بِأَخِي الخَيْرِ evil state or condition : (JK, \* Msb, K, TA :) and in a good state or condition. (TA.) بأخبى الشَّرّ He is one who مُوَ أَخُو الصَّدْق A + He is one who cleaves, or keeps, to veracity. (Msb.) \_\_ [ is as a prefixed noun, is also used in the sense of ..... meaning + Worthy, or deserving, of a thing: and meet, fit, or fitted, for it. So in the phrase it + 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 الكَظَاظ مَنْ يَسْأَمُهُ fitted, for vehement striving for the mastery is not he who turns away from it with disgust : see art. الما It is also used in the sense of : as in the phrase, هُوَ أَخُو الغنّي [+ He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, أخو الخير + Possessed, or a possessor, of good, or of what is good. And in like manner,] أُخُو الخَنَّع means , i. e. ] الذَّلِيلُ [. i. e. ، رُو الذَّلَة , i. e. ] الذَّليلُ [. i. e. سَيْرُنَا [So too] (Ham p. 44.) [So too] سَيْرُنَا جَاهِدُ [So too] سَيْرُنَا جَاهِدُ [means أَخُو الجَهْدِ