

have short hair, not long enough to be spun; whereas the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurdees] fabricate their tents. (T.) — [Hence,] *He introduced him to his wife [on the occasion of his marriage]:* whence the saying of 'Alee, *مَتَى تَبْنِينِي*, accord. to IATH properly meaning *مَتَى تَجْعَلُنِي أَبِي بَرُوجَتِي* [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.)

5. *تَبْنَتْ*, said of a woman sitting, (T, TA,) *She became like a tent* (T, IATH, K, TA) of the kind called *مَبْنَاة*, (T, TA,) i. e., a *قَبَّة* of skin; by reason of her futness, (T, IATH, TA,) and largeness, (T, TA,) or *fleshiness*: (IATH, TA:) or *she parted her legs*; as though from *مَبْنَاة*, i. e. a *قَبَّة* of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And *تَبْنَى*, said of a camel's hump, *It became fat*. (M.) = *He adopted him as a son*: (S, K:) or *he asserted him to be, or claimed him as, a son*: (M:) and *تَبْنَى بِهِ* signifies the same. (Zj, TA.)

8. *ابتنى*: see 1, in three places. = Also *It became built, framed, or constructed*. (Mṣb.)

*بُنْتُ*; pl. *بَنَات*: fem. of *ابن*, which see, in three places.

*بُنَى* } see *بِنَاء*.  
*بُنَى* }

*بِنَاءُ اللَّحْمِ*, (IB, TA,) the former of which words is incorrectly written in the *بَنَات*, (TA,) A girl whose flesh has been made to grow and become large: (IB, K, TA: [in the CK, *مَبْنِيَّة* is erroneously put for *مَبْنِيَّة*]) or, accord. to a learned scholiast, this is a mistake of IB, and the meaning is *sweet in odour*; i. e. *sweet in the odour of the flesh*. (TA.)

*بَنَات*: pl. of *بُنْتُ*; and sometimes of *ابن*: see *ابن*.

*بَنُونَ*: pl. of *ابن*, which see below.

*بِنَاء*: see *بِنَاء*.

*بِنِيَّة* A form, mode, or manner, of building or framing or construction; a word like *مَشِيَّة* and *رُكْبَةٌ*. (T, TA.) [The form, or mode of formation, of a word.] *Natural constitution*: as in the phrase, *فَلَانٌ صَحِيحُ الْبِنِيَّةِ* [Such a one is sound in natural constitution]. (S.) — See also *بِنَاء*.

*بِنِي*: see what next follows.

*بِنِي* Of, or relating to, a son; rel. n. of *ابن*; as also *ابْنِي* [with *أ* when connected with a preceding word]: (S, Mṣb:) the latter is allowable, (Mṣb,) and used by some. (S.) And *Of, or relating to, a daughter*; rel. n. of *بُنْتُ*; as also *بِنِي* (S, M, Mṣb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.) — Also *Of, or relating to, what are termed* *بِنِيَّات*

*الطَّرِيقِ*, i. e., *the small roads that branch off from the main road*. (S.)

*بِنِيَّان* and *بِنِيَّانَةٌ*: see what next follows.

*بِنَاءٌ* [originally an inf. n.: (see 1, first sentence):] then applied to *A building; a structure; an edifice; a thing that is built, or constructed*; pl. *بِنِيَّانَةٌ*, and pl. *بِنِيَّات*: (M, K:) and *بِنِيَّانٌ* [also has this meaning; (Mṣb);] [and is likewise originally an inf. n.;] or this signifies *a wall*; syn. *حَائِطٌ*; (S;) or it may be a pl., [or rather a coll. gen. n., meaning *buildings, structures, edifices, or walls*,] of which the sing. [or n. un.] is *بِنِيَّانَةٌ*, and as such may be masc. and fem.: (Er-Rághib, TA:) *بِنِيَّةٌ* and *بِنِيَّةٌ* also signify [the same as *بِنَاءٌ* as explained above; or] *a thing that one has built, framed, or constructed*; (M, K;) or, accord. to some, the former of these two relates to objects of the senses, and the latter to objects of the mind, to glory or honour or the like; (MF, TA;) and their pls. are *بِنِيَّاتٌ* and *بِنِيَّاتٌ*; (K;) or, accord. to the S and M, these two appear to be sings.; (TA;) [or they may be pls. or sings.; for J says that] *الْبِنِيَّةُ* is like *الْبِنَى*; one says, *بِنِيَّةٌ* and *بِنِيَّةٌ* and *بِنِيَّةٌ*; (S;) [and ISd says that] *بِنِيَّةٌ* and *بِنِيَّةٌ* signify as above, and so *بِنِيَّةٌ* and *بِنِيَّةٌ*; or, accord. to Aboo-Is-hák, *بِنِيَّةٌ* is pl. of *بِنِيَّةٌ*; or it may be used by poetic licence for *بِنَاءٌ*: (M:) accord. to IAqr, *بِنِيَّةٌ* signifies *buildings, or structures, of clay*: and also [tents] of wool; (T;) and *بِنِيَّانَةٌ* likewise signifies *a tent* (M, TA) in which the Arabs of the desert dwell, in the desert, (TA,) such as is called *حَبَابَةٌ*; (M, TA,\*) and *طِرَافٌ* and *قَبَّةٌ* and *مَضْرَبٌ* are names applied to dwellings of the same kind; (TA;) pl. *أَبْنِيَّةٌ*: (M:) the *moveable dwelling, such as the خِيْمَةٌ and مِظَلَّةٌ and فَسْطَاطٌ and سُرَادِقٌ and the like, is called بِنَاءٌ* as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also *بِنِيَّةٌ*.] — Also *The roof, or ceiling, of a house or chamber or the like*; as in the Kur [ii. 20], *الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً* [Who hath made for you the earth as a bed, and the heaven as a roof, or ceiling]: (S, [but wanting in some copies,] and Jel:) so says AZ: (S:) or the meaning here is, *as a tent (قَبَّةٌ) pitched over you*. (Bḍ.) — And *The body, with the limbs or members*. (TA.) — And *i. q. نَطَعٌ* [A thing that is spread on the ground to serve as a table for food &c., made of leather; like *مَبْنَاةٌ*]: occurring in a trad., where it is mentioned as spread on the ground, on a day of rain, for Moḥammad to pray upon: so says Sh. (T.)

*بِنِيَّةٌ*, [said to be] originally *بِنِيَّةٌ*, *A little son*; [used as a term of endearment;] (Mṣb;) dim. of *ابن*. (S, Mgh, Mṣb.) You say, *يَا بِنِيَّةُ* and *يَا بِنِيَّةُ* [O my little son, or O my child], with *كسر* to the *يَا* and with *fet-ḥ* also; like as you say, *يَا أَبَتُ* and *يَا أَبَتُ* [which see in art. *أب*, voce *أبو*]. (Fr, S, K.) [The fem. is *بِنِيَّةٌ* *A little daughter*; dim. of *بِنْتُ*. And hence,] — *بِنِيَّاتُ الطَّرِيقِ* *The small*

*roads that branch off from the main road*; (S;) *what are termed التَّرْعَاتُ*. (S, K.) — The Arabs say, *الرَّفْقُ بِنِيِّ الْحَلِيمِ*, meaning *الرفق is like الحليم*. (IAqr, ISd.)

*بِنِيَّةٌ* *Sonship*: (Lth, Zj, S, M, Mṣb, K:) [it may be originally *بِنِيَّةٌ*, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is *و*, since they say *فَتَوَّ*, though the dual [of the word from which this is derived] is *فَتَيَّانٌ*; (T;) [and ISd says that] *بِنِيَّةٌ* is thus because of the *ḍammeh*. (M.)

*الْبِنِيَّةُ* [properly *The building*, like *الْبِنَاءُ* &c.: but particularly applied to] *the Kaqbeh*; (S, M, K;) because of its nobleness. (M, K.) One says, *لَا وَرَبِّ هَذِهِ الْبِنِيَّةِ مَا كَانَ كَذَا وَكَذَا* [No, by the Lord of this building (the Kaqbeh), such and such things were not]: (S, TA:) and this was a common form of oath. (TA.) The Kaqbeh is also called *بِنِيَّةُ إِبْرَاهِيمَ* [The building of Abraham]; because he built it. (TA.)

*بِنَاءٌ* *A builder*; [meaning *one whose business is that of building*;] *an architect*. (M.) [See also what next follows.]

*بَانٌ* [Building, framing, or constructing]: accord. to A'Obeyd, its pl. is *أَبْنَاءٌ*; and in like manner, *أَجْنَاءٌ* is pl. of *جَانٌ*: and hence the prov., *أَجْنَاؤُهَا أَبْنَاؤُهَا* or *أَجْنَاؤُهَا أَبْنَاؤُهَا*, i. e. *The injurers thereof, meaning this house (هَذِهِ الدَّارُ), by demolishing it, are the builders thereof*. (S in art. *جنى*.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. *جنى*, I think that the prov. is originally *جِنَاتُهَا بِنَاتُهَا*; but IB affirms that it is not so: and he says that the prov. is applied to him who does, or makes, a thing without consideration, and commits a fault therein, which he repairs by undoing what he has done or made: it originated from the fact that the daughter of a certain king of El-Yemen, during his absence on a military expedition, built, by the advice of others, a house, which he, disliking it, commanded them to demolish. (TA in art. *جنى*. [See also Freytag's Arab. Prov. i. 294.]) — *A bridegroom*: from *بَنَى عَلَى* *أَهْلَهُ* [q. v.]. (TA.) And hence, *Any one going in to his wife*. (S, TA.) — *A bow cleaving to its string* (T, S, M, K) so that it (the latter) almost breaks; (T, S, M;) the doing of which is a fault; (M;) *contr. of بَانَةٌ* [q. v.]: (S and M in art. *بين*;) and so *بَانَةٌ* (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies *widely separate from its string* [like *بَانَةٌ*]. (TA.)

*بَانَةٌ*: see *بَانٌ*. — Also, (in [some of] the copies of the K erroneously written *بَانَات*, TA,) *A man bending himself over his bow-string when shooting*. (M, K.) — And *Small نَبَلٌ* [or arrows]. (M and TA in art. *بين*.)

*بَوَانٌ* fem. of *بَانٌ* [q. v.]. — Also sing. of *بَوَانٌ*, (TA,) which signifies *The ribs of [the breast, or of the part thereof called] the زُور*: (M, K:) or the bones of the breast: or the shoulder-blades