

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 Akhrád [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 تَجْعَلْنِي أَهْلِي*, accord. to IATH properly meaning *مَتَى تَجْعَلْنِي أَبْنَى بَرُوجَتِي* [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.)

5. *تَبَنَتْ*, 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 fatness, (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 *تَبَنَى*, 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 *تَبَنَى بِهِ* signifies the same. (Zj, TA.)

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

*بَنَتْ*: pl. *بَنَات*: fem. of *ابْنٌ*, which see, in three places.

*بَنَى*: } see *بَنَى*.

*بَنَاءُ اللَّحْمِ*, (IB, TA,) the former of which words is incorrectly written in the K *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 scholast, 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 *بَنَتْ*; and sometimes of *ابْنٌ*: see *ابْنٌ*.

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

*بَنِيَّة*: see *بَنَى*.

*بَنِيَّة* 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, *فُلَانٌ صَحِيحُ الْبَنِيَّةِ* [Such a one is sound in natural constitution]. (S.)—See also *بَنَاءٌ*.

*بَنِي*: see what next follows.

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

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

*بَنِيَّانَ* and *بَنِيَّانَ*: see what next follows.

*بَنَاءٌ* [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. *بَنِيَّات*, and pl. pl. *بَنِيَّات*: (M, K:) and *بَنِيَّانَ* [also] has this meaning; (Msb;) [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 *بَنِيَّانَةٌ*, and as such may be masc. and fem.: (Er-Rúghib, TA:) *بَنِيَّانَةٌ* and *بَنِيَّانَةٌ* also signify [the same as *بَنَاءٌ* 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 *بَنِيَّانَ* and *بَنِيَّانَ*; (K;) or, accord. to the S and M, these two appear to be sing.; (TA;) [or they may be pls. or sing.; for J says that] *الْبَنِيَّانَ* is like *الْبَنِيَّانَ*; one says, *بَنِيَّانَ* and *بَنِيَّانَ*; and *بَنِيَّانَ* and *بَنِيَّانَ*; (S;) [and ISd says that] *بَنِيَّانَ* and *بَنِيَّانَ* signify as above, and so *بَنِيَّانَ* and *بَنِيَّانَ*; or, accord. to Aboo-Is-hák, *بَنِيَّانَ* is pl. of *بَنِيَّانَةٌ*; or it may be used by poetic licence for *بَنَاءٌ*: (M:) accord. to IAAr, *بَنِيَّانَ* signifies buildings, or structures, of clay: and also [tents] of wool; (T;) and *بَنِيَّانَ* likewise signifies a tent (M, TA) in which the Arabs of the desert dwell, in the desert, (TA,) such as is called *خَبَاءٌ*; (M, TA:\*) and *طِرَافٌ* and *قَبَّةٌ* and *مَضْرَبٌ* are names applied to dwellings of the same kind; (TA;) pl. *بَنِيَّات*: (M:) the moveable dwelling, such as the *خَيْمَةٌ* and *مِظْلَةٌ* and *فُطْطَاطٌ* and *سُرَادِقٌ* and the like, is called *بَنَاءٌ* as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also *بَنِيَّة*.]—Also The roof, or ceiling, of a house or chamber or the like; as in the Kur [ii. 20], *الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً* [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. (Bd.)—And The body, with the limbs or members. (TA.)—And i. q. *نَطْعٌ* [A thing that is spread on the ground to serve as a table for food &c., made of leather; like *مِثْنَاءٌ*: 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.)

*بَنِيَّانَ*, [said to be] originally *بَنِيَّو*, A little son; [used as a term of endearment;] (Msb;) dim. of *بَنِيَّانَ*. (S, Mgh, Msb.) You say, *يَا بَنِيَّ* and *يَا بَنِيَّ* [O my little son, or O my child], with *كسر* to the *يَا* and with *fet-h* also; like as you say, *يَا أَبَتَ* and *يَا أَبَتَ* [which see in art. *أَبُو*, voce *أَب*]. (Fr, S, K.) [The fem. is *بَنِيَّةٌ* A little daughter; dim. of *بَنَتْ*. And hence,]—*بَنِيَّاتِ الطَّرِيقِ* The small

roads that branch off from the main road; (S;) what are termed *التَّرَاهُاتِ*. (S, K.)—The Arabs say, *الرِّفْقُ بَنَى الْحَلِيمِ*, meaning *الرِّفْقُ* is like *الحليم*. (IAAr, ISd.)

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

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

*بَنَاءٌ* 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 *بَانَاتٌ*; and in like manner, *أَجْنَاءٌ* is pl. of *جَانٌ*: and hence the prov., *أَجْنَاؤُهَا أَجْنَاؤُهَا*, (M,) or *أَجْنَاؤُهَا أَجْنَاؤُهَا*, i. e. The injurers thereof, meaning this house (الْبَنَاءُ), by demolishing it, are the builders thereof. (S in art. *جَنَى*.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. *جَنَى*, I think that the prov. is originally *جَنَاتُهَا بَنَاتُهَا*; 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. *جَنَى*. [See also Freytag's Arab. Prov. i. 294.])—A bridegroom: from *بَنَى عَلَى* [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 *بَانَتْ* [q. v.]: (S and M in art. *بَيْنَ*.) and so *بَانَتْ* (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies *widely separate from its string* [like *بَانَتْ*]. (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. *بَيْنَ*.)

*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