

the like of a *بنيقة* (see the pass. part. n., below), and the lower part narrow: (K, TA:) or he widened its upper part, the lower part being [or remaining] narrow. (JK.)

بنی: }
بنقة: } see what next follows.
بنیق: }

بنیقة The *لينة*, (AZ, Abu-l-Hajjáj El-Aqlam, JK, S, K,) or *دخوصة*, (Abu-l-Abbás El-Ahwal, TA,) [both of which signify the *gore*,] of a shirt, (AZ, S, K,) or of a garment; (JK;) or the *دخوصة* is longer than the *لينة*: (Seer, TA:) and any piece that is added in a garment or a leathern bucket to widen it: (Abu-l-Hajjáj El-Aqlam, TA:) or, accord. to IDrd, the *دخاريص* of a shirt: (TA: [but this is app. a mistranscription for its sing. *دخريص*, q. v., a dial. var. of *دخوصة*:]) or the *جربان* [or opening at the neck and bosom] of a shirt: (K:) *جربان* is prefixed to the *بنیقة* in a verse of Jereer, governing the latter in the gen. case, to show that both these words have the same meaning: (TA:) *بنقة*, also, signifies the same as *بنیقة*; (JK, K;) [in the latter of which it is mentioned in such a manner as perhaps to denote that it has only the last of the significations above; but I think that this restriction is not meant;]) and its pl. [or rather the coll. gen. n.] is *بنیق*: (Ibn-'Abbád, TA:) Th mentions *بنائق* and *بنیق*, and says that the latter is a pl. pl.; [i. e., pl. of the former;] but this is unintelligible: (TA:) *بنائق* is pl. of *بنیقة*, (JK, S, &c.,) and syn. with *دخاريص*. (JK.) AZ cites, from Mejnoon,

* كَمَا ضَمَّ أَزْرَارُ الْقَمِيصِ الْبَنَائِقَ *
(S, IB,) which is an inverted phrase; the meaning being,

* كَمَا ضَمَّ أَزْرَارُ الْقَمِيصِ الْبَنَائِقَا *

[Like as the buttons of the shirt draw together the gores: if the last word mean the gores]: or, if the *بنیقة* of the shirt be really its *جربان*, the meaning is intelligible [without inversion]; for its *جربان* is the part around the neck, upon which are sewed the buttons; and when one desires to draw it together, he puts its buttons into the loops, and so draws together the bosom [of the shirt, with its buttons,] to the uppermost part of the chest. (IB, TA.) Aboo-Amr Esh-Sheybánee explains the *بنائق*, here, as meaning the loops into which the buttons are inserted; and accord. to this explanation the meaning is plain, not requiring the supposition of inversion nor of deviation from the usual way: but the first explanation is that which is generally given. (TA.) In the saying,

* قَدْ أَغْتَدَى وَالِدُهُرُ ذُو بَنِيَقَ *

[in the last word of which, *ة* is elided; lit., Sometimes I go forth early in the morning, when the time has a *بنیقة*;] Lth says that the whiteness of the dawn is likened to the whiteness of the

بنیقة; citing another verse, in which a shirt is described as having white *بنائق*. (TA.)

جَعِبَةٌ مَبْنُوقَةٌ † A quiver that is widened: (Ibn-'Abbád, TA:) or in the upper part of which is added what resembles a *بنیقة*, to enlarge it. (A, TA.) — *طَرِيقٌ مَبْنُوقٌ* † A wide road. (TA.)

أَرْضٌ مَبْنُوقَةٌ + Land joined (*مَوْصُولَةٌ*) to other land, like as the *بنیقة* of a shirt is joined. (ISd, TA.) And *مَفَازَةٌ مَبْنُوقَةٌ*, (JK,) or *مَبْنُوقَةٌ بِأُخْرَى*, (TA,) † [A desert, or a desert in which is no water, &c.,] joined to another. (JK, TA.)

بنم

أَبْنَمٌ or *أَبْنَمٌ*, and *أَبْنَمٌ* or *أَبْنَمٌ*; and *أَبْنَمَا* for *أَبْنَمَا*: see *أَبْنَمٌ*, in art. *بنی*.

بنو

1. *بَنَاءٌ*, aor. 2: see art. *بنی*.

بَنُو held by some to be originally *بَنُو*: see art. *بنی*.

بَنُو: }
بَنُو: } see art. *بنی*.

بنی

1. *بَنَاءٌ*, (T, S, M, &c.,) aor. 2, (M, Mṣb,) and 2, but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. *بِنَاءٌ* (T, S, M, Mgh, K) and *بِنَا* (T, and TA as from the M [but it is not in the transcript of the M in the TT]) and *بِنِي* and *بِنِيَانٌ* and *بِنِيَةٌ* and *بِنَايَةٌ*, (M, K,) *He built it; framed it; constructed it; contr. of هَدَمَهُ*; (M, K;) namely, a house, (S, Mgh, Mṣb,) or tent, (S, * Mṣb,) &c.; (Mṣb;) as also *بِنَانَهُ*, (S, M, Mṣb, K,) and *بِنَاءَهُ*; (M, K;) or the last has teshdeed given to it to denote muchness, or frequency, or repetition, of the action, or its application to many objects; and hence you say, *بَنِي قُصُورًا* [He built palaces, or pavilions: or he raised them high: see the pass. part. n. below]. (S, TA.) AHn speaks of a kind of plank as being used *بِنَاءِ الشُّفَنِ* [in the construction of ships]: but *بِنَاءٌ* is originally used only in relation to that which does not grow; as stone, and clay, and the like. (M.) You say also, *بَنِي أَرْضًا*, for *بَنِي فِي أَرْضٍ* [He built in, or upon, land]. (Mgh.) — [Hence,] *بَنِي عَلَى أَهْلِهِ*, (T, S, M, Mṣb, K,) or *عَلَى أَمْرَاتِهِ*, (Mgh,) and *بَنِي بَهَا* also, (M, Mgh, Mṣb, K,) accord. to IDrd (Mgh, Mṣb) and IJ, (M,) and occurring in traditions and elsewhere, though said in the S to be vulgar, (IAth, MF,) and said to be so by ISk, (T, Mṣb,) and by some said to be not allowable, (M,) but the former is the more chaste, (Mṣb,) inf. n. *بِنَاءٌ*; (S, TA;) as also *بِنَانِي*, (K,) i. e. *بِنَانِي*, (ISk, Mṣb,) or *بِنَانِي بَهَا*, (IJ, M,) *He had his wife conducted to him on the occasion of the marriage*: (ISk, T, S, Mṣb, K:) or *he went in to his wife [for the first time]*: (Mgh,

Mṣb:) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, S, Mgh, Mṣb,) a new tent, (Mgh, Mṣb,) and furnish it with what was requisite, (Mṣb,) or a new tent was set up for him, (Mgh, Mṣb,) in honour of him. (Mṣb.) [See also *بِنِيَتْ*.]

— *بِنَايَةٌ* is sometimes used in relation to nobility: (M, K:) and the verb thus used is *بَنِي*, as above, (T, M,) having [also] *بِنِي* for its inf. n., (IAḡr, T,) and *بِنَاءٌ*; held by many to be tropical, but by some to be proper. (MF.) Lebeed says,

* فَبَنِي لَنَا بَيْتًا رَفِيعًا سَمَكُهُ * فَمَا إِلَيْهِ كَهْلَهَا وَغَلَامَهَا *

(M) And He (namely, God,) hath built for us a house of nobility of lofty pitch, and its (the tribe's) middle-aged and its youth have risen to it: i. e., all of them have attained to high degrees. (EM, p. 180.) — *بَنِي بَدَنَهُ* It (food) fattened his body, (K,) and made it large: (TA:) and

بِنَاءٌ, (T, M, K,) aor. 2, (TA,) inf. n. *بِنَاءٌ*, (M,) or *بِنِي*, (TA,) It (food) made his flesh to grow, (T, M, K,) and to become large. (T, TA.)

— *بَنِي الرَّجُلَ* He reared, brought up, or educated, the man; (M, K;) as also *بِنَانَهُ*. (M.) — [

بِنِي] — *بِنَاءٌ*, inf. n. *بِنَاءٌ*, *He formed a word*. — And *He made a word indeclinable, so as to end invariably with a quiescent letter or with a particular vowel*. [

when the former word is considered as the inf. n. of the pass. form *بِنِي*, generally] signifies *A word's keeping always the same mode of termination, ending with a quiescent letter or with a particular vowel, not by reason of any governing word*: (M, K:) as though the word resembled a fixed, immovable building. (M.) [You say, *بِنِيَتْ عَلَى الشُّكُونِ* It was made indeclinable, with a quiescent letter for its termination; and *بِنِيَتْ عَلَى الْفَتْحِ* with *fet-h* for its termination; &c. — And in like manner you say, *بِنِي الْقَصِيدَةَ عَلَى الْبَاءِ*, &c., *He made the قصيدة to have*, &c., for its rhyme-letter, or its chief rhyme-letter.] = *بَنَتِ الْقَوْسَ عَلَى وَتَرِهَا* The bow clave to its string (T, S, K) so that it (the latter) almost broke. (T, S.) [See the part. n. below.]

2: see 1, first sentence.

4. *بِنَانَهُ* He made him to build, frame, or construct, a house, or tent: (S:) or he gave him a building: or he gave him that wherewith to build a house: (M, K:) and *بِنَانَهُ بَيْتًا* he gave him a house, or tent, to build or frame or construct. (T.) It is said in a prov., *بِنَانِي وَلَا تَبْنِي*, [Goats rend, or make holes, and render vacant, and do not afford materials for fabricating tents]; i. e., they do not yield hair of which a tent is fabricated; (T, S;*) for the tents of the Arabs [of the desert] are of the kind called *طَرَاغ*, made of skin, and *أُخْبِيَّة*, made of wool or of camels' fur, and not of *شَعْر* [by which is especially meant goats' hair], (S,) or, as is found in the handwriting of Aboo-Sahl, of wool or of skin: (TA:) or the meaning is, *goats rend tents, or pierce them with holes, by their leaping upon them, (T and S in art. *بَهُو*.) so that they cannot be inhabited, (S in that art.,) and do not aid in the fabrication of tents; for the goats of the Arabs of the desert*