

and the four legs: (TA:) and the legs of a she-camel. (M, K.) One says, [likening a man to a camel lying down,] ألقى بوائبه, meaning *He took up his abode, and settled*, (T, M, K,) in a place; like ألقى عصاه. (T, M.) ألقى الشام بوائبه [meaning *Syria became in a settled state*] occurs in a trad. as related by A'Obeyd: and if he said بوائبه, it would be allowable; بوائبن being pl. of بوان, [i. e. بوان or بوان] which is a name for any tent-pole except in the middle of the بيت, which has three poles. (T.) And it is said in another trad., ألقى السماء برك بوائبها, meaning *The sky cast down the rain that it contained*. (TA.)

ابن, meaning *A son*; (M, Mgh, K;) because he is the father's building, made to be so by God; (Er-Rāghib, TA;) and † *a son's son*; and † *a descendant more remote*; (Mṣb;) is with a conjunctive † [when not immediately preceded by a quiescence, written ابن]; (Zj, T, M;) [and when immediately preceded by the proper name of a man and immediately followed by the proper name of his parent, written without the †, as in زيد بن عمرو *Zeyd the son of 'Amr* (in which case it should also be observed that the former proper name is without tenween); unless the words compose a proposition, as in زيد ابن عمرو *Zeyd is the son of 'Amr*; or in the case of an interrogation, as in هل زيد ابن عمرو? *Is Zeyd the son of 'Amr?*]: the pl. is بنون (T, S, Mgh, Mṣb) in the nom. case, and بنين in the accus. and gen.; (Mgh;) and ابنا (T, S, M, Mgh, Mṣb, K,) which is a pl. of pauc.: (Mṣb:) [and hence it is argued that] the sing. is of the measure فَعْلٌ with the final radical letter elided and the conjunctive † prefixed; (M;) originally بنى (M, K,) with ي, as we judge, because [the aor.] يبني is more common than يبنو: (M:) or originally بنو (S, Mṣb, K,) with two fet-hahs, because it has بنون for a pl., and the perfect pl. does not admit of change [in its vowels beyond that which is here made in بنون for بنون]; (Mṣb;) and because it has for a pl. ابنا, like as جمال has جمال; (S;) and the elided letter is و, (Akh, T, S,) as in أب and أخ, (S,) because و is more commonly elided than ي; (Akh, T;) or because the fem. is بنت and [that of أخ is] أخت; for we do not see this \* [or ت] affixed in the fem. except when و is elided in the masc., as is shown by أخوات and هنوات; (S;) though بنوة is not a decisive proof that the last radical is و, for a reason stated above in the explanation of it: (T:) or, as some say, it is originally بنو, with kesr to the ب, like جمال, because they say بنت, and a change [of a vowel] in a case of this kind is rare: (Mṣb:) [but J says,] it may not be of the measure فَعْلٌ nor فَعْلٌ, because it has بنون; with fet-h to the ب, for a pl.; nor of the measure فَعْلٌ, because this has [generally] for its [broken] pl. أفعول or فَعول: (S;) Zj says that it is originally بنى or بنو, or it may be originally بنا; that it is app. the last accord. to

those who say بنون; and that ابنا may be pl. of the measure فَعْلٌ and of فَعْلٌ; that بنت favours its being of the latter; but that it may be of the measure فَعْلٌ changed to فَعْلٌ, as فَعْلٌ is changed to فَعْلٌ in the case of أخت. (T.) Beside the pls. mentioned above, ابن has a quasi-pl. n., namely ابني, of the same measure as أعنى; (Mgh, TA;\*) a sing. denoting the pl.: or, as some say, ابن has for pls. ابنا and ابني. (TA.) Lh mentions the phrase, هؤلاء ابنا ابنائهم [or هؤلاء ابنا ابنائهم *These are the sons of their sons*]. (M.) Sometimes م is affixed to ابن [so that it becomes ابنم or ابنم at the beginning of a sentence, and ابنم or ابنم in other cases]: the word is then doubly declinable [like امرؤ or امرأ]: you say, هذا ابنم [This is a son], and رأيت ابنم [I saw a son], and مررت بابنم [I passed by a son]; making the ن similarly declinable to the م; and the † is with kesr in every case [when the word commences a sentence, whether you make the word doubly declinable or not]: (AHeyth, S;) [for] some make it singly declinable, leaving the ن with fet-h in every case [as the ر in امرأ or امرؤ]; saying, هذا ابنمك [This is thy son], and رأيت ابنمك [I saw thy son], and مررت بابنمك [I passed by thy son]. (AHeyth, TA.) Hassán says,

- \* ولدنا بنى العنقا وآبى محرق
- \* فأكرم بنا خلا وأكرم بنا ابنا

[We begot the sons of El-'Anka, and the two sons of Moharrik; and how generous are we as a maternal uncle! and how generous are we as a son!], (S, K,\*) i. e., ابنا: the م is augmentative, and the hemzeh [or rather †] is that of conjunction. (K.) And Ru-beh says,

- \* بكاء تكلى فقدت حبيما \* فبى تنادى بأبى وابنيما

[As the weeping of a bereft woman, who has lost a relation, therefore she calls out, With my father would I ransom thee, and a son]; meaning ابنة. (TA.) The fem. of ابن is ابنة or ابنة [with the conjunctive † when not commencing a sentence] and بنت [meaning *A daughter*; and † *any female descendant*]: (T, S, M, Mgh, Mṣb, K;) accord. to Sb, (M,) ابنة is formed from ابن by affixing ه [or ة]; but not so بنت; for this is formed by affixing ي as a letter of quasi-coordination, and then substituting for it ت: (M, K;) [but if the ت be substituted for ي, it seems more probable that the ي is the final radical:] or, as some say, the ت is substituted for و: (M:) [Mṣr says,] the ت is substituted for the final radical: (Mgh;) accord. to Ks, it is originally with ه [or ة], because it has a fem. meaning: (IAqr, Mṣb:) [my own opinion is most agreeable with this of Ks; and with that of Zj, which will be mentioned below; or, perhaps, is identical with that of Zj: I think it most probable that, as ابن is generally held to be originally بنى or بنو, so ابنة and بنت are both originally بنوة or بنوة, and that بنت is formed from ابنة by suppressing the alif, transferring its kesreh to the ب, making the ن

quiescent, and changing the ه into ت, which is therefore said to be not the sign of the fem. gender, either because it is not ه, but is a substitute for ه, or because it is preceded by a quiescent letter:] AHn says that the ت is substituted for the final radical letter, which is و; and that it is not the sign of the fem. gender, because the letter [next] before it is quiescent: this [he says] is the opinion of Sb, and is the right opinion; for he says that if you were to use it as the proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.: (TA:) and the same is said respecting the ت in أخت: (TA in art. اخو:) this ت remains in a case of pause (Ks, IAqr, S, Mṣb) as in the case of the connexion of the word with a word following: (S;) but one should not say ابنت, (Th, T, S,) because the † is required only on account of the quiescence of the ب, and is therefore dropped when this is made movent: (S;) Zj says that, in forming the pl. of بنت [and of ابنة], the sing. is reduced to its original form, which is فَعْلَةٌ [as I find it written in the transcript from the T in the TT, but it may be a mistake for فَعْلَةٌ,] with the last radical letter suppressed: (T in TT:) the pl. is بنات (T, S, Mṣb) alone: (S;) [and this is generally treated as a fem. pl. of the perfect, or sound, kind, although the ت in بنت is said to be not a sign of the fem. gender; so that you say, رأيت بناتك *I saw thy daughters*; but sometimes] one says, رأيت بناتك, with fet-h [as the case-ending], treating the ت as a radical letter. (S.) It is said in the Bári' that when men and women are mixed together, the masc. pl. is made predominant; so that one says, بنو فلان [meaning *The sons and daughters, or the children, of such a one*]; and even, امرأة من بنى تميم [A woman of the children of Temeem]; and accordingly, if بنو فلان is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (Mṣb.)—When ابن is applied to that which is not a human being, (IAmb, Mṣb,) to an irrational being, (Mṣb,) it has for its pl. بنات: (IAmb, Mṣb:) thus the pl. of ابن مخاض [A young male camel in his second year] is بنات مخاض: (Mgh, Mṣb:) that of ابن لبون [A male camel that has entered upon his third year] is بنات لبون: (Mṣb:) and that of ابن نعش [Any one of the stars of the tail of Ursa Major or of that of Ursa Minor] is بنات نعش; but sometimes, by poetic licence, بنو نعش: and hence, or to make a distinction between the males and the females, the lawyers say, بنو اللبون. (IAmb, Mṣb.)—بنات also signifies † *Dolls with which young girls play*: (S, Mgh, K;) sing. بنت. (Mgh.) It occurs in this sense in a trad., in which 'Aisheh speaks of her playing therewith (S, Mgh) when, being nine years of age, she was conducted as a bride to Moḥammad. (Mgh.)—ابن is often prefixed to some other noun (T, M, Mṣb) that particularizes its signification, because of a close connexion between the two meanings: (Mṣb:) and so is بنت. (T, M.) [Most of the