

(IKt) — هَدَبٌ (S, K), aor. 2; or هَدَبٌ, inf. n. هَدِبٌ; and اهتدب; (TA;) *He plucked, or gathered, fruit;* (S, K,) or [the kind of leaves called] هَدَبٌ. (TA.) = هَدَبٌ, (inf. n. هَدَبٌ, TA;) and اهتدب; *It (a tree) had long and pendulous branches, or twigs.* (K.) The latter verb is explained by IKt as signifying *It (a tree) had numerous branches.* (TA.) This is not derived from the هَدَب of the اُرطى and the like. (AHn.) — هَدَبَتِ الْعَيْنُ, aor. 2, (inf. n. هَدَبٌ, TA,) *The eye had long lashes.* (K.)

2: see 1. = هَدَبُ السَّوْطِ [?] i.q. عَدَبٌ, q.v. (A, in TA, voce عَدَبٌ q.v.)

4: see 1. — اهتدب *It (a tree) produced, or put forth, its هَدَب.* (TA.)

5: هَدَبٌ [It (a part of a cloud) hung down like the unwoven end, or extremity, of a garment]. (S.) See هَدِبٌ.

8: see 1.

هَدَبٌ and هَدِبٌ (K), the latter a dial. form of the former, (TA,) coll. gen. ns., and هَدِبٌ (K), also a coll. gen. n., (TA,) and هَدَابٌ, [likewise a coll. gen. n.,] and هَدَبَةٌ, [which is rather the n. un. of هَدَبٌ,] (TA,) of a garment, or piece of cloth, i.q. خَمَلٌ: (K: in like manner, هَدِبَةٌ and هَدَبَةٌ are explained in the S by خَمَلَةٌ:) or rather, The [fringe, or] unwoven end, or extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the the garment, &c.: (whereas خَمَلٌ signifies the "nap, or villous substance," of a garment, &c.: [such is the meaning of the words مَا يَتَخَلَّلُ التَّوْبَ كَلَّهُ كَالزَّبْرِ:] this is what is generally meant by خَمَلٌ:] and this is mostly in what are called قَطَائِفٌ: MF:) or the extremity of a garment, &c. next [the part called] the طَرَّة: (TA:) or the هَدَبَة of a garment, &c., is the same as the طَرَّة: (Msb:) n. un. of the first word, (هَدَبٌ or هَدِبٌ,) with ة: (K:) so too of هَدِبٌ, (TA,) [and of هَدَابٌ]. The pl. of هَدِبَةٌ is هَدَبٌ. (Msb.) — هَدَبٌ (K), or هَدِبٌ (S), and هَدَبٌ (K), which is a dial. form of هَدِبٌ, (TA,) coll. gen. ns., The eyelashes; the hairs that grow upon the edges of the eyelids: (S, K:) n. un. with ة: (K:) pl. أَهْدَابٌ. (Msb.)

هَدَبٌ [generally signifies slender sprigs, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish: see عَيْلٌ:] the branches, or twigs, of the اُرطى and similar trees (K) that

have no leaves: a coll. gen. n., of which the n. un. is with ة; and the pl., أَهْدَابٌ. (TA.) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle, TA,) as those of the cypress (K) and tamarisk and سَمْرٌ. (TA.) Those parts of a plant that are not وَرَقٌ, but that have the place of وَرَقٌ: (AHn, K:) or any وَرَقٌ that have not width; (S, K;) as those of the اُتْل and سَرُو and اُرطى and طَرْفَاءٌ: (S:) as also هَدَابٌ (S, K), both of which are coll. gen. ns., of which the n. un. are with ة: pl. أَهْدَابٌ, (K,) which is a regular pl. of هَدَبٌ; (TA;) and هَدَابٌ (K), accord. to the TA: but in a MS. copy, هَدَابَةٌ; and in the CK, هَدَابَةٌ:) but in the M, هَدَابٌ is said to be a noun signifying the هَدَب of a garment, &c., and the هَدَب of the اُرطى. (TA.) Az says, that عَيْلٌ is precisely the same as هَدَبٌ. (TA.) — هَدَابٌ is also said to signify Inclining branches, or twigs. (TA.) — Also, هَدَابٌ Palm-branches; syn. سَعَفَةٌ. (S.) = أَهْدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَبَطُ الْاِهْدَابِ, as signifying The shoulder-blades: but ISd, who mentions this, denies its correctness. (TA.)

هَدِبٌ A horse having a long forelock. The هَدِبَان [pl. of هَدِبٌ, but whether هَدِبَانٌ or هَدَبَانٌ is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or houses. (TA.) — الهَدِبُ + The lion. (K.) But accord. to Lth, هَدِبٌ, as an epithet applied to felt and the like, signifies + Having long nap, or villous substance: (TA:) and as an epithet applied to a lion, accord. to the A, it signifies + Having long shag [or shaggy hair]: (TA:) whence it is seen that the correct word [applied to the lion] is أَهْدَابٌ, [q.v.] not هَدِبٌ. (TA.)

هَدِبٌ and هَدَبَةٌ: see هَدِبٌ.

هَدِبَةٌ (TA) and هَدِبَةٌ (K, K) A certain bird: (K:) or a small dust-coloured bird, resembling the هَامَة, except in being smaller than this latter. (L.) El-Jáhidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شَبْكُور [a Persian word, written شَبْكُور], more frequently than هَدِبَةٌ. (A.) = N. un. of هَدِبٌ, q.v.

هَدِبَةٌ [written without the syll. points; probably هَدِبَةٌ] A piece, part, or portion. (TA.)

هَدِبَةٌ: see هَدِبَةٌ.

هَدِبٌ: see هَدِبٌ.

هَدِبٌ and هَدِبٌ and هَدِبٌ: see هَدِبٌ and هَدِبٌ and هَدِبٌ.

هَدِبٌ (S, K, a word of a rare measure, TA,) and هَدِبَةٌ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. un. given below, it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and هَدِبِي (ISk, S, Msb) and هَدِبِي and هَدِبِي; (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az:) IKt only mentions the third form: (Msb:) also هَدِبَةٌ; (S;) or هَدِبَةٌ [and هَدِبِي are coll. gen. ns., and] هَدِبَةٌ is a n. un., (AHn, K,) as also هَدِبَةٌ: (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed أَحْرَارٌ; [i.e., of a slender and soft nature, and eaten crude;] (TA;) [lichorium, intybus and endivia; wild and garden-succory, and endive: also called in the present day شَكُورِيَّة:] a plant of middling temperament, (مُعْتَدِلَةٌ,) useful for the stomach and the liver and the spleen, when eaten; and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who washes it [and so uses it]. (K.) F mentions the names of this plant in art. هَدِب, as though the ن were a radical letter, which no one asserts it to be: J [and others], in art. هَدِب. (TA.)

هَدِبٌ and هَدِبَةٌ, see هَدِبٌ.

هَدِبٌ: see هَدِبٌ. — [Its pl., هَدَابٌ, is also applied to Filaments, capillaments, or fringe-like appertences, of a flower.] — هَدِبٌ † A cloud, or clouds, hanging down, (K,) approaching [the earth], like the هَدِب [or unwoven end or extremity,] of a (قَطِيفَةٌ): (TA:) or the هَدِب of a cloud is its ذَيْلٌ [or skirt]: (K:) or what hangs down, of it, like the unwoven end, or extremity, of a garment, (مَا تَهَدَّبُ مِنْهُ,) when it is about to rain, resembling strings. (S.) — هَدِبٌ † A pendulous (or flabby, TA,) pubes of a woman: (K:) likened to the هَدِب of a cloud. (TA.) — هَدِبٌ † Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse:

* بِدَمْعِ ذِي حَرَارَاتٍ *
* عَلَى الْخَدَيْنِ ذِي هَدِبٍ *

[With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L, I have not heard هَدِب used as an epithet applied to rain falling continuously, nor as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.) —