

مَيْفُوخ *Hit, or hurt, on the part of his head called the يَفُوخ.* (K.)

[يفع, &c.

See Supplement.]

يقت

يَقُوتٌ [coll. gen. n., The *sapphire*, of whatever variety: the *ruby, oriental ruby, or red sapphire*, also called *أَحْمَر*; of which there are several varieties, whereof one is the *carbuncle*; also called *ياقوت جَمْرِي*: the *sapphire*, commonly so called, or *blue sapphire*, also called *ياقوت أزرق*: and the *topaz, oriental topaz, or yellow sapphire*, also called *ياقوت أصفر*: the *jacinth, or hyacinth*, accord. to Golius, who observes, as on the authority of the Teyfúshee, that by this name are called *various gems of the East*; four species thereof being enumerated; the *red, the yellow, or gold-coloured, the blue, or azure, and the white*: that the *sapphire and the chrysolite* are also thus called: but that, by the word used absolutely, the *red jacinth, or hyacinth*, commonly called the *ruby*, is meant: which last remark is agreeable with modern usage:] *a well known gem*; (K.) of which there are many varieties, (TA,) the most excellent whereof is that called *الياقوت الأحمر الرمانى* (K,) also called *البهرمانى*; [the *finest kind of ruby or carbuncle*]; said to be brought from Sarandeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congelment of the blood, if hung [upon the person]: (K:) it is a Persian word, (S,) arabicized: (S, K:) of the measure *فَاعُول* n. un. with *ة*; and pl. *يَوَاقِيْتُ*. (S.)

يقظ

1. يَقِظُ, aor. ى, (Msb, K,) and يَقِظُ, aor. ى; (Lh, K;) and in the Msb is added يَقِظُ, i.e. like *ضَرَبَ*, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] يَقِظُ (Msb, K) and يَقِظَةُ (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقِظَةُ; (Msb, K;) *He naked, or woke; did not sleep, or was not sleeping.* (Msb, K.) — See also 5.

2: See 4, throughout.

4. ايقظه (S, &c.) inf. n. ايقاظ (TA,) *He awakened him*, (S, Mgh, Msb, K,) *من نومه* from his sleep; (S;) as also يَقِظُهُ, inf. n. *استيقظه*. (TA.) — † *He*

roused his attention, لِلْأُمُورِ to the things, or affairs; (Msb;) as also يَقِظُهُ. (TA.) — ايقظ *He dispersed the dust*: (Lth:) and † *he raised the dust*; (Lth, S, Z;) as also يَقِظُهُ: (Lth, S;) or, accord. to Az, this is a mistranscription, for *بَقَطَ التُّرَابَ*, inf. n. *تَبَقِيطُ*. (TA.)

5. تيقظ *He became awakened; or he awaked, or awoke*; (S, Msb, TA;) *من نومه* from his sleep; (TA;) as also *استيقظ*. (S, Mgh, Msb, K.) — † *His attention became roused, or he had his attention roused, لِلْأَمْرِ to the thing, or affair*; (Msb, TA;) as also *استيقظ*, and يَقِظُ: (Msb;) *he became vigilant, wary, or cautious.* (TA.) You say also, *إلى صوته* *هو يستيقظ* † [He has his attention roused at his voice, to listen thereto]. (TA.)

10. استيقظ: see 5, in three places. — † *It (a woman's anklet or other ornament) made a sound or sounds*: (K, TA:) like as one says [in the contr. case], *نَامَ*, meaning "its sound, or sounds, ceased," by reason of the fulness of the leg. (TA.) = استيقظه: see 4.

يقظ: see what next follows, in three places.

يقظ and يَقِظُ and يَقِظَانُ A man waking, or awake: *not sleeping*: (K:) or the last has this signification; (S, Msb;) and its fem. is يَقِظِي: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rureness of *فَعْلٌ* as the measure of an epithet, (Sb, TA,) is يَقِظَاتُ, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of يَقِظَانُ is يَقِظَاتُ; (IB;) and the pl. of يَقِظِي is يَقِظَاتِي. (K.) — And the first (ISk, S, Msb) and † second (ISk, S) † A man *vigilant, wary, cautious, or in a state of preparation*; (S, Msb;) *having his attention roused*: (S;) and *intelligent*: (Msb;) or a man *having his attention much roused, very vigilant, and possessing knowledge and intelligence.* (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from يَقِظُ as syn. with تيقظ.] You say also, *رجل يقظان الفكر* and *متيقظه* and يَقِظُهُ and يَقِظُهُ † [A man vigilant in mind]. (TA.) And *إن فلان ليقظ* † [Verily such a one is vigilant; not dull, heavy, or listless; lit.] *light in head.* (AA.)

يقظة: see what next follows.

يقظة A state of waking, or being awake; (S, Mgh, K;) as also يَقِظَةُ, occurring in the saying of the Et-Tihámeé,

العيش نور والمنية يقظة
والهرا بينهما خيال سارى

[Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom]; but most hold it to be used only by poetic license. (TA.)

أبو اليقظان: see يَقِظُ, in two places. — أبو اليقظان *The domestic cock.* (K.)

مَا رَأَيْتُ أَيْقَظَ مِنْهُ † [I have not seen any more vigilant, wary, or cautious, than he]. (TA.)

يقظ: see متيقظ.

[يقن, &c.

See Supplement.]

يلب

تَرْسَةٌ Shields, of the kind called *تَرْسَةٌ* (K,) pl. of *تَرْسٌ*; or of the kind called *دَرَقٌ*, as is said in the R and M; which two kinds differ in this, that the *دَرَقٌ*, like the *حَجَفٌ*, are of skin, or leather, without any wood or sinews (or nerves), whereas *تَرْسٌ* is a more general appellation: (TA:) or *coats of defence*, syn. *دُرُوعٌ*, (K,) of the fabric of *El-Yemen*: (TA:) *made [app. whether shields or coats of defence] of skins*; (K;) i.e., of the hides of camels: (TA:) or *coats of defence (دروع) of the fabric of El-Yemen, made of skins sewed together*: a coll. gen. n., of which the n. un. is *يَلْبَةٌ*: 'Amr Ibn-Kulthoom says:

عَلَيْنَا الْبَيْضُ وَالْيَلْبُ الْيَمَانِي
وَأَسْيَافٌ يَقْمَنُ وَيَنْحَنِينَا

[Upon us (were) helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight (so accord. to the above reading, of يَقْمَنُ, which I find in an excellent copy of the S: but some read يَقْمَنُ, which, I think, affords not so good a sense:) and that curve]: (S:) or *helmets made of camel's hides*: [see also *أَلْبَةٌ* and *أَلْبَةٌ*]; or [head-coverings made of] *plaited thongs of leather (نُسُوعٌ) woven together, which are put on the head in lieu of the helmet*: (TA:) or *skins which are sewed together, and worn on the head, specially*: (K:) or *skins which are worn beneath the [kind of coat called] دَرَعٌ, or [beneath that of] دِيْبَاجٌ*; one of which is called *يَلْبَةٌ*: or *skins which are worn like the coats of defence called دُرُوعٌ*: or *skins of which such coats are made*: (TA:) or *any defensive coverings, or armour, of skins; not of iron*; and hence, *shields (دَرَقٌ) [of skins]* are thus called: a poet says,

عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصِي
وَلِي أَيْدِيهِمِ الْهَلْبُ الْمَدَارِ

[Upon them (are, or mere,) all (kinds of) ample coats of mail, smooth and glistening; and in