

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

[يغب, &c.]

See Supplement.]

يقت

يَقُوتٌ, [coll. gen. n., The *sapphire*, of whatever variety: the *ruby*, *oriental ruby*, or *red sapphire*, also called *ياقوت أحمر*; of which there are several varieties, whereof one is the *carbuncle*; also called *ياقوت جُمُوش*: 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 Sarandeeb [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. *يَوَاقِيت*. (S.)

يَقِظ

1. يَقِظٌ, aor. ٢, (Msb, K,) and يَقِظٌ, aor. ١; (Lh, K;) and in the Msb is added يَقِظٌ, 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 يَقِظَةٌ (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقِظَةٌ (Msb, K;) *He waked, or woke; did not sleep, or was not sleeping.* (Msb, K.) — See also 5.

2: See 4, throughout.

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

roused his attention, لِلْأُمُورِ to the things, or affairs; (Msb;) as also يَقِظُهُ. (TA.) — يَقِظُ *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 يَقِظُ التُّرَابَ, inf. n. يَقِظُ. (TA.)

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

10. يَقِظُ: 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.) — يَقِظُهُ: see 4.

يَقِظُ: see what next follows, in three places.

يَقِظُ 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 rareness of فَعْل as the measure of an epithet, (Sb, TA,) is يَقِظَانُ, (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 يَقِظُ.] You say also, رَجُلٌ يَقِظَانٌ الْفَكْرُ and يَقِظُهُ *A man vigilant in mind*. (TA.) And *إِنَّ فُلَانًا لَيَقِظُ* [Verily such a one is vigilant; not dull, heavy, or listless; lit.] *light in head.* (AA.)

يَقِظُهُ: see what next follows.

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

الْعَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقِظَةُ
وَالْمَرْءُ بَيْنَهُمَا خَيَالٌ سَارِي

[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.)

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

مَا رَأَيْتُ أَقِظَ مِنْهُ *I have not seen any more vigilant, wary, or cautious, than he*. (TA.)

يَقِظُ: see يَقِظُ.

[يقن, &c.]

See Supplement.]

يلب

تُرْسَةٌ, of the kind called *يَلْب*, (K.) pl. of تُرْسٌ; or of the kind called *دَرَق*, as is said in the R and M; which two kinds differ in this, that the *دَرَق*, like the *حَجَف*, are of skin, or leather, without any wood or sinews (or nerves), whereas *تُرْس* is a more general appellation: (TA:) or coats of defence, syn. *دُرُوع*, (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 (*دُرُوع*) 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 وَيَنْجِنَا •

[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 أَلْبُ:] or [head-coverings made of] plaited thongs of leather (*نُوع*) 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] *دِرْع*, or [beneath that of] *دِيْبَاج*; one of which is called *يَلْبَةٌ*: or skins which are worn like the coats of defence called *دُرُوع*: or skins of which such coats are made: (TA:) or any defensive coverings, or armour, of skins; not of iron; and hence, shields (*دُرُق*) [of skins] are thus called: a poet says,

• عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ •
• وَفِي أَيْدِيهِمُ الْيَلْبُ الْمَدَارُ •

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