

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

[يفع, &c.

See Supplement.]

يقت

يَأْفُوخ, [coll. gen. n., The *sapphire*, of whatever variety: the *ruby*, *oriental ruby*, or *red sapphire*, also called **يَأْفُوخ أَحْمَر**; of which there are several varieties, whereof one is the *carbuncle*; also called **يَأْفُوخ جَمْرِي**: the *sapphire*, commonly so called, or *blue sapphire*, also called **يَأْفُوخ أَزْرَق**: and the *topaz*, *oriental topaz*, or *yellow sapphire*, also called **يَأْفُوخ أَصْفَر**: the *jacinth*, or *hyacinth*, accord. to Golius, who observes, as on the authority of the Teyfáshee, 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 **اليَأْفُوخ الْأَحْمَرُ الرَّمَانِي**, (K.) also called **الْبَهْرَمَانِي**; [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. **يَقْظُ**, aor. 2, (Msb, K,) and **يَقْظُ**, aor. 2; (Lh, K;) and in the Msb is added **يَقْظُ**, 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] **يَقْظُ** (Msb, K) and **يَقْظَةُ**, (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] **يَقْظَةُ**; (Msb, K;) He waked, 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,) **مِنْ نَوْمِهِ** from his sleep; (S;) as also **يَقْظُهُ**, inf. n. **تَيْقِظُ** (K;) and **استيقظه**. (TA.) — † He

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

5. **تَيْقِظُ** He became awakened; or he awakened, or awoke; (S, Msb, TA;) **مِنْ نَوْمِهِ** 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 **يَقْظُ**: (Msb:) he became vigilant, wary, or cautious. (TA.) You say also, **إِلَى صَوْتِهِ** **هُوَ يَسْتَيْقِظُ** † [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.

يَقْظُ: see what next follows, in three places.

يَقْظُ and **يَقْظُ** and **يَقْظَانُ** A man waking, or awake: not sleeping: (K:) or the last has this signification; (S, Msb;) and its fem. is **يَقْظَى**: (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 **فَعْلٌ** as the measure of an epithet, (Sb, TA,) is **يَقْظَانُ**, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of **يَقْظَانُ** is **يَقْظَانُ**; (IB;) and the pl. of **يَقْظَى** is **يَقْظَى**. (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 **يَقْظُ** as syn. with **تَيْقِظُ**.] You say also, **رَجُلٌ يَقْظَانُ الْفِكْرَ** and **مَتَيْقِظُهُ** and **يَقْظُهُ** † [A man vigilant in mind]. (TA.) And **إِنْ فُلَانٌ لَيَقْظُ** † [Verily such a one is vigilant; not dull, heavy, or listless; lit.] light in head. (AA.)

يَقْظَةُ: see what next follows.

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

العَيْشُ نَوْمٌ وَالْمَيْتَةُ يَقْظَةُ
وَالْمَرْءُ بَيْنَهُمَا خَيْالٌ 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 الْيَقْظَانِ: see **يَقْظُ**, in two places. — **أَبُو الْيَقْظَانِ** The domestic cock. (K.)

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

يَقْظُ: see **مَتَيْقِظُ**.

[يقن, &c.

See Supplement.]

يلب

يَلْبُ 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 **درق**, like the **حَجَف**, 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. **دَرُوعٌ**, (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 (**دَرُوعٌ**) 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 وَيَنْحِنَانَا *

[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 **أَلْبٌ** and **أَلْبَةٌ**]: or [head-coverings made of] plaited thongs of leather (**نُوعٌ**) 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] **دَرِعٌ**, or [beneath that of] **دِيْبَاجٌ**; one of which is called **يَلْبَةٌ**: or skins which are worn like the coats of defence called **دَرُوعٌ**: 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 دِلَاصٍ *
* وَفِي أَيْدِيهِمُ الْيَلْبُ الْمَدَارُ *

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