

كوارَة, but, of كَوْرَة : but the passage seems to be corrupt.]

كَوْرَة : see كَوْرَة.

مَكْوَر : see كَوْر.

مَكْوَر and مَكْوَرَة and مَكْوَرَة A turban. (IAqr, Sgh, K.)

مَكْوَر : see كَوْر.

مَكْوَرَة : }  
مَكْوَرَة : } see مَكْوَر.

### كوز

1. كَاَز, aor. يَكْوُز, (TA,) inf. n. كَوُز, (K,) He collected a thing. (K\*, TA.) = He drank with a كَوُز; (K, TA); as also اِكْتَاَز. (TA.)

5. تَكْوَرُوا They collected themselves together. (Sgh, K.)

8. اِكْتَاَزَة He ladled it out (namely water, S, A) with a كَوُز. (S, A, K.) — See also 1.

كُوْر A kind of vessel, (TA,) well-known, (A, K,) [namely, a mug, or drinking-cup,] with a handle: (IAqr, TA:) AHn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كَاَز "he collected:" (TA:) pl. [of pauc.] اَكْوَاَز, and [of mult.] كِيْرَان and كَوْرَة. (S, K.)

كَوْرَة [app. A stand, or a shelf, upon which mugs (كِيْرَان) are placed: see بَرَادَة]. (Lth, T, art. برد.)

رَجُلٌ مَكْوَرُ الرَّأْسِ A man having a long head. (A, K.)

### كوس

1. كَاَس, (S, Mṣb, K,) aor. يَكْوُس, inf. n. كَوُس, (Mṣb, TA,) He (a camel) walked upon three legs, (S, Mṣb, K,) being hamstrung: (S, K:) or raised one of his legs, and jumped upon the rest. (TA.) Thus you say of a quadruped: but when said of another, it means, He went upon one leg. (TA.) = كَاَس, (S, A, TA,) aor. يَكْوُس, (S, TA,) inf. n. كَوُس, (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also تَكْوُس. (K.) — He (a poor man) fell upon his head. (A, TA.) = كَاَسَ فُلَانًا, (K,) aor. يَكْوُسُهُ, inf. n. كَوُس, (TA,) He prostrated such a one; (K;) as also اِكَاَسَهُ, (K,) inf. n. اِكَاَسَة; (TA;) which latter verb is the more chaste: (Sgh:) or he threw him down upon his head; as also كَوَسَهُ: (TA:) or this last, which is said of God, (S, A, K,) inf. n. تَكْوِس, (S, K,) signifies He turned him upside down, (K,) or head downwards, (S,) or upon his head, (A,) فِي النَّارِ in the fire [of Hell]: (S,

A:) and you say also, كَوَسْتُهُ عَلَى رَأْسِهِ, meaning, I turned him over upon his head. (S.)

2: see 1, in three places.

4. اِكَاَسَ البَعِيْر, (K,) inf. n. اِكَاَسَة, (TA,) He made the camel to walk upon three legs, by hamstringing him. (K.) — See also 1.

5: see 1.

كَاَس : see كَاَس.

كُوْس A drum: said to be an arabicized word [from the Persian كُوْس, pronounced "kós," but in Arabic "koos," and applied in the present day to a kettle-drum; accord. to Golius, a kettle-drum that used to be beaten in the camps and palaces of kings]. (S, K.) [The modern pl. is كُوْسَات.] = Hence, A فَرْسَنَج [or parasang, or league, in which sense also it is of Persian origin]; because this is the utmost distance at which may be heard the beating of the كُوْس. (TA.) = Also, A triangular piece of wood with which a carpenter measures the squareness of wood. (Lth, A, K.) It is [in this sense likewise] a Persian word. (TA.)

[كوع

كوف

See Supplement.]

كوكب

كوكب &c.: see art. ككب.

[كومر

كون

كوى

See Supplement.]

كوا and كيا.

1. يَكِي, aor. كَيْت, first pers. كَاءَ عَنِ الْأَمْرِ, inf. n. كَاءَ عَنْهُ and كَيْتَهُ; (S, K;\*) and كَاءَ, first pers. كَوْتُ, aor. يَكْوُو, inf. n. كَوُو and كَاءَ and كَاُو, this last formed by transposition; (K;) He abstained from the thing through timidity: (TA:) or he dreaded the thing, and abstained from it through cowardice: (S, K, TA:) or his eye reverted from the thing, and he desired it not. (TA.) — كَاءَ عَنْهُ He retired from him through fear. (TA.) [Accord. to the TA, it seems that كَاءَهُ also has this signification.]

4. اِكَاَسَهُ, inf. n. اِكَاَسَة and اِكَاَسَة, He came upon him suddenly, when he (the latter) was about to do a thing, and caused him to abstain from it through fear or cowardice. (K, TA.) But some say that this is correctly اِكَاَهُ; like كَتَبَهُ, inf. n. كِتَابَةٌ and كِتَابَةٌ. (TA, art. اِكَا.) — See 1.

كَاءَ and كَاءَهُ and كَيْتَهُ (S, K) and كَيْتَهُ (K) A weak-hearted, cowardly, man: (K, TA:) like كَاءَ and كَاءَهُ. (S.)

كَاءَ and كَيْتَهُ: see كَاءَ.

### كيت

2. كَيْت, inf. n. تَكْيَيْت, He stuffed, or filled, a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TS, K.) — Also, He made his travelling-apparatus light, or easy of conveyance; syn. يَسَّرَ. (S, K.) A poet says,

• كَيْتَ جِهَارِكَ إِذَا كُنْتَ مُرْتَجِلًا •  
• إِنِّي أَخَافُ عَلَى أَدْوَارِكَ السَّبْعَا •

[Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves, or troops, of camels, on account of the beast of prey]. (S.)

أَكْيَات i.q. أَكْيَاس; [pl. of كَيْس:] (K:) the Rájiz says,

• غَيْرَ أَعْيَاءَ وَلَا أَكْيَاتِ •

[Not such as abstain from things unlawful and unbecoming, nor ingenious, or acute in mind, &c.]. (TA.) See art. س, p. 1281 a. Some say, that it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طَسْتُ and طَسْتُ. (TA.)

كَيْت and كَانِ مِنَ الْأَمْرِ كَيْتَ وَكَيْتَ, (AO, S, K, &c.,) and وَكَيْتَ وَكَيْتَ, (IAth, ISd, IKtt,) i.e. كَذَا وَكَذَا, [Some of the circumstances of the case were thus and thus; or so and so; or such and such things]. (Lth, K.) The ت in كَيْت is originally ة; (S, K:) as in the case of ذَيْت; these two words being originally كَيْتَة and ذَيْتَة; (TA:) or the ت in كَيْت and ذَيْت is substituted for ي; they are originally كَيْتَة and ذَيْتَة; and the ة is elided, and the ي which is the last radical letter is changed into ت: so accord. to AHci; and most of the leading authorities on inflexion assert the same. (MF, voce ذَيْت.) See ذَيْت.

### كيد

1. كَيْد, aor. يَكِيدُ, (S, L, Mṣb,) inf. n. كَيْدٌ (S, L, Mṣb, K) and مَكِيدَةٌ, (S, L, K,) or the latter is a simple subst.; (Mṣb;) and كَاِيدُهُ, (A,) inf. n. مَكَاِيدَةٌ; (S;) or this implies reciprocation; (TA;) [and اِكْتَاِيدُهُ, which see below, app. signifies the same as كَاِيدُهُ like as اِخْتَدَعَهُ signifies the same as خَدَعَهُ;] He deceived, beguiled, or circumvented, him or he deceived, beguiled, or circumvented, him; and desired to do him a foul, an abominable, or an evil, action,