

كواره, but, of كُورَة : but the passage seems to be corrupt.]

كُورَة : see كُورَة.

مُكُور : see كُور.

مُكُور and مُكُورَة and مُكُورَة A turban. (IAqr, Sgh, K.)

مُكُور : see كُور.

مُكُورَة : }
مُكُورَة : } see مُكُور.

كوز

1. كَاز, aor. يَكُوز, (TA,) inf. n. كُوز, (K,) He collected a thing. (K*, TA.) = He drank with a كُوز; (K, TA;) as also اِكْتَاز. (TA.)

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

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

كُوز 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 كَاز "he collected:" (TA:) pl. [of pauc.] أَكُوز, and [of mult.] كُوزَة and كُوزَان. (S, K.)

كُوزَة [app. A stand, or a shelf, upon which mugs (كُوزَان) are placed: see بُرَادَة]. (Lth, T, art. برد.)

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

كوس

1. كَاس, (S, Mṣb, K,) aor. يَكُوس, inf. n. كُوس, (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.) = كَاس, (S, A, TA,) aor. يَكُوس, (S, TA,) inf. n. كُوس, (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also تَكُوس. (K.) — He (a poor man) fell upon his head. (A, TA.) = كَاس, (K,) aor. يَكُوس, inf. n. كُوس, (TA,) He prostrated such a one; (K;) as also اِكْأَس, (K,) inf. n. اِكْأَسَة; (TA;) which latter verb is the more chaste: (Sgh:) or he threw him down upon his head; as also كُوسَة: (TA:) or this last, which is said of God, (S, A, K,) inf. n. تَكُوس, (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, كُوسَهُ عَلَى رَأْسِهِ, meaning, I turned him over upon his head. (S.)

2: see 1, in three places.

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

5: see 1.

كَاس : see كَاس.

كُوس A drum: said to be an arabicized word [from the Persian كُوس, 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 كُوسَات.] = Hence, فَرْسَخ [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 كُوس. (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

كُوكِب &c.: see art. كُوكِب.

كوم

كون

كوى

See Supplement.]

كوا and كيا

1. يَكِي, aor. كُنْتُ, first pers. كَاءَ عَنِ الْأَمْرِ, inf. n. كَيْتَة and كَيْتَة; (S, K;*) and كَاءَ عَنْهُ, first pers. يَكُوت, aor. يَكُوت, inf. n. كُوت and كَاءَ, 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 أَكَاءَهُ also has this signification.]

4. اِكْأَسَ, inf. n. اِكْأَسَة and اِكْأَسَة, 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 أَكَاءَهُ like كَتَبَ, inf. n. كِتَابَة and كِتَابَة. (TA, art. أَكَاءَ.) — See 1.

كَيْتَة (K) and كَيْتَة (S, K) and كَيْتَة (K) A weak-hearted, cowardly, man: (K, TA:) like كَع and كَع. (S.)

كَيْتَة and كَيْتَة: see كَاءَ.

كيت

2. كَيْت, inf. n. تَكَيْت, 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. يَسَّر. (S, K.) A poet says,

• كَيْتَ جِهَازِكَ إِمَّا كُنْتُ مُرْتَجِلًا •
• إِنِّي أَخَافُ عَلَى أَذْوَادِكَ 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. أَكْيَات; [pl. of كَيْت:] (K:) the Rájiz says,

• غَيْرُ 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 طَس and طَسْت. (TA.)

كَيْت and كَان مِنَ الْأَمْرِ كَيْتَ وَكَيْتَ, كَيْتَ وَكَيْتَ (AO, S, K, &c.) and 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 AHn; and most of the leading authorities on inflexion assert the same. (MF, voce ذَيْت.) See ذَيْت.

كيد

1. كَيْد, aor. يَكِيد, (S, L, Mṣb,) inf. n. كَيْدَة (S, L, Mṣb, K) and مَكِيدَة (S, L, K,) or the latter is a simple subst.; (Mṣb;) and كَايدُهُ, (A,) inf. n. مَكَايدَة; (S;) or this implies reciprocation; (TA;) [and اِكْتَادَهُ, which see below, app. signifies the same as كَادَهُ 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,