

clandestinely, or without his knowing whence it proceeded; i.q. مَكْرِبِه (S, L, Mṣb, K) and خُدَعُهُ: (Mṣb:) or, accord. to some, مَكْرِبِه implies the feigning of the contrary of one's real intentions; whereas كَادُهُ does not: or this latter signifies he did him harm, or mischief; and the former, he did so clandestinely. (MF.) — كَادٌ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ, (L, K,) [or the latter is a simple subst.,] He acted deceitfully, mischievously, or wickedly. (L, K.) — Also, inf. n. كَيْدٌ, He practised an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a plot, a stratagem, or an expedient; or he exercised art, artifice, cunning, ingenuity, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will; syn. اِخْتَالَ; (L:) and of the inf. n., حَيْلَةٌ, (L, K.) — كَادَهُ He taught him the كَيْدَ [i.e., to deceive, beguile, or circumvent, &c., or, to act deceitfully, mischievously, or wickedly; or, to practise modes, or means, of evading or eluding, &c.]. So some explain it in the Kur xii. 76. (TA.) — It is said in a trad., مَا قَوْلُكَ فِي عُقُولِ كَادَهَا خَالِقَهَا, What sayest thou of intellects to which their Creator hath desired to do evil? (L.) So some explain the verb in the Kur xxi. 58. (TA.) — يَكِيدُونَ [KUR lxxxvi. 16, They practise an artful device, and I will practise an artful device]. كَيْدُ اللَّهِ لِلْكَافِرِ [God's practising an artful device towards the unbelievers] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; اِسْتَدْرَاجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ. (Zj, L.) — كَادٌ, aor. يَكِيدُ, inf. n. كَيْدٌ, He contrived, devised, or plotted, a thing, whether wrong or right. Ex. فَلَانَ يَكِيدُ أَمْرًا أَدْرَى مَا هُوَ. Such a one contrives, devises, or plots, a thing: I know not what it is. (L.) — كَادٌ, aor. يَكِيدُ, He worked, or laboured, at, or upon, anything; he laboured, took pains, applied himself vigorously, exerted himself, strove, or struggled, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, anything; he laboured, strove, or struggled, with anything, to prevail, or overcome, or to effect an object; syn. عَاجَجَ. (S, L.) — كَادٌ, inf. n. كَيْدٌ, He strove, or laboured; exerted himself, or his power or ability; employed himself vigorously, laboriously, sedulously, or earnestly; was diligent; took extraordinary pains. (L.) — كَادٌ, inf. n. كَيْدٌ, He (a raven or crow) exerted himself in his croaking. (S, K.) — كَادَ بِنَفْسِهِ, (K,) aor. يَكِيدُ,

(S, L,) inf. n. كَيْدٌ, (L,) † He gave up his spirit: (S, L, K:) endured distress in giving up the ghost. (A.) — كَادٌ, (K,) inf. n. كَيْدٌ, (S, K,) He vomited. (S, K.) — كَادٌ, inf. n. كَيْدٌ, It (a زَنْدٌ) emitted fire. (L, K.) — كَادَتْ, (L, K,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) She had the menstrual flux. (L, K.) — لَا أَفْعَلُ ذَلِكَ وَلَا كَيْدًا = لَا أَفْعَلُ ذَلِكَ وَلَا هَمًّا I will not do that, nor do I desire, nor do I purpose, or intend. (K,\* TA.) See كَادٌ in art. كَوَدٌ = كَادٌ يَفْعَلُ كَدًا, (L, Mṣb, K,) originally كَيْدٌ, first pers. كَدْتُ, aor. يَكَادُ; (L, Mṣb;) and كَيْدٌ: (L, K:) see art. كَوَدٌ. [It is mentioned in arts. كَوَدٌ and كِيدٌ in the L, K: in the former only in the S: and in the latter only in the Mṣb.]

3: see 1.

6. هُمَا يَتَكَايِدَانِ (L, K) They two deceive, beguile, or circumvent, each other; or do so, each desiring to do to the other a foul, abominable, or evil, action clandestinely. (TK.) See 1. You should not say يَتَكَاوَدَانِ. (L, K.)

8. اِكْتَادٌ is of the measure اِنْتَعَلَ from اَلْكَيْدِ; (K;) and اِكْتَادُهُ signifies اِحْتَالَهُ [or rather اِحْتَالَ عَلَيْهِ]. (TK.) See 1.

كَيْدٌ: see 1. — † War: (S, K:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فَلَانٌ فَلَمْ يَلْقَ كَيْدًا † Such a one went on a hostile expedition and found not war: (S, L:) i.e., did not fight. (A.) — كَيْدٌ ذَاتُ غَدْرٍ † A war characterized by perfidy. كِيدٌ is here made fem. because meaning حَرْبٌ. (L, from a trad.) — كِيدٌ Vomit. (S,\* L, K,\*.) بَلَعَ اَلْكَيْدَ. He swallowed vomit. (L, from a trad.)

مَكِيدَةٌ: see 1. — As a simple subst., Deceit, guile, or circumvention, and desire to do a foul, an abominable, or an evil, action, to another clandestinely: (Mṣb:) [and an evasion, or elusion, a shift, a wile, an artifice, &c.: see 1 as intrans.:] pl. مَكَايِدٌ. (A.)

كير

كَيْرٌ [A blacksmith's bellows;] a blacksmith's [skin, of the hind called] زَقٌّ, into which he blows: (Mgh, K:) or a blacksmith's skin (زَقٌّ), with which he blows [his fire]: (Mṣb:) also, (Mṣb,) composed of a thick skin (جَنْدٌ, S, Mṣb, or زَقٌّ, S), with حَافَاتٍ [or edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth:

such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (S, Mṣb:) so ISk says he heard AA say: (Mṣb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عور:] the pl. [of pauc.] is اَكْيَارٌ, and [of mult.] كَيْرَةٌ (Mṣb, K) and كَيْرَانٌ; (K;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.)

كيس

1. كَيْسٌ, aor. يَكِيْسُ, (S, Mṣb, TA,) inf. n. كَيْسٌ (S, A, Mgh, Mṣb, K) and كِيَاْسَةٌ (S, A, K) and كُوْسِيٌّ, with و put in the place of ي, [originally كَيْسِيٌّ,] (Seer [mentioned by him as syn. with كَيْسٌ]) He (a boy, S [but often said of a man also,]) was, or became, acute, or sharp, or quick, in intellect; shrewd; clever; ingenious; skilful; knowing; intelligent: كَيْسٌ being the contr. of حَمِيْقٌ; (S, A, K;) and i.q. ظَرْفٌ, (Mgh, Mṣb,) and تَوَقُّدٌ, (TA,) and عَقْلٌ, (Mṣb, TA,) and نَفَقَةٌ, (TA,) and عَقْلٌ. (IAḡr, A, Mṣb, K.) — كَاسٌ فِي الْأَمْرِ, aor. يَكِيْسُ, (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and تَكِيْسٌ; and تَكَايِسٌ; (A, TA;) He acted gently, (TA,) or with good gentleness or moderation or calmness, (Mgh,) in the affair. (Mgh, TA.) — كَاسَهُ, aor. يَكِيْسُهُ, (S,\* K,) inf. n. كَيْسٌ, (A, TA,) He overcame him, or surpassed him, (S, A, K,) in كِيَاْسَةٍ (A, K) or كَيْسٍ (A, Nh) [i.e. acuteness or sharpness or quickness of intellect; &c.: see above]. So in the following words of a trad., (K,) said by the prophet to Jábir Ibn-'Abd-Allah El-Anṣáree, (TA,) اِتْرَانِي اِنَّمَا كَيْسُكَ لِأَخَذَ جَمَلَكَ لَكَ الشَّمْنُ وَلَكَ الْجَمَلُ [Dost thou think me to have only overcome thee in acuteness or sharpness or quickness of intellect, &c., in order that I might take thy camel? Thine be the price, and thine be the camel]: (K,\* TA:) or, according to another relation, خُذْ اِنَّمَا مَا كَيْسُكَ [Take thou thy camel and thy property]: and accord. to another, اِنَّمَا مَا كَيْسُكَ [that I have only acted in a niggardly manner with thee], from اَلْمَكَايِسُ. (TA.) — كَيْسٌ, [aor. يَكِيْسُ] inf. n. كَيْسٌ, is also mentioned by IKṭṭ as a dial. form of كَاسٌ in the sense of He overcame or surpassed [in acuteness &c.] (TA.)

2. كَيْسَةٌ, (K,) inf. n. تَكِيْسِيْسٌ, (TA,) He (God, TK) made him acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent; (K, TA;) and well educated, or well bred. (TA.)