

or disquietude, or anxiety, and burdened him. (TA.) — **كَظَّ غَضَبَهُ** † He bridled his adversary so that he found no way of escape. (TA.) = See also 8.

3. **مُكَاطَّةٌ** inf. n. **كَاطَ الْقَوْمَ بَعْضُهُمْ بَعْضًا** † The people, or company of men, straitened one another, or crowded together, and clave together, in the place of fight, in war; as also **تَكَاطَوْا**. (TA.) **كَاطَ** signifies [likewise] † Long cleaving, or holding fast, (K, TA,) notwithstanding difficulty: (TA:) and vehement striving for the mastery in war or fight; as also **مُكَاطَّةٌ**: (S, K:) and the latter, [or both,] † the exceeding the ordinary bounds in enmity; as also **تَكَاطَ**. (TA.) You say, **بَيْنَهُمُ كِطَافٌ** † [Between them is vehement striving for the mastery in fight]. (S.) And it is said in a prov., **لَيْسَ أَخُو الْكِطَافِ** † [He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust]: meaning **كَاطَوْكَ مَا كَاطُوكَ** † [Strive thou vehemently for the mastery with them as long as they so strive with thee]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: **أَخُو الْكِطَافِ مَنْ لَا يَسَامُهُ** † He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.] You say also, **تَكَاطَ الْقَوْمُ** † The people, or company of men, exceeded the ordinary bounds in enmity. (S.) See also **كَطَافٌ** below.

6: see 3, in three places.

8. **اِكْتَضَ** He became filled by food so that he could not breathe, (K,) and in like manner by drink. (TA.) It is also said of the belly. (TA.) — † It (a water-course) became straitened by the abundance of its flow of water; (S;) as also **كُظَّ**, [nor., accord. to general rule, -;] (TA;) and so **اِكْتَضَ بِالْمَاءِ**: (K:) and **اِكْتَضَ** † it (a valley) became filled by the rain and torrent. (TA.) [See also R. Q. 1 and 2.] — **اِكْتَضَ الْقَوْمُ فِي الْمَسْجِدِ** † The people straitened, or crowded, one another in the mosque. (TA.) — **اِكْتَضَهُ الْغَيْظُ**: see 1.

R. Q. 1. **كَظَّ كُظًا**, inf. n. **كَظَّ كُظًا**, It (a skin for water or milk) stretched when being filled: (Lth, K:) was seen to become even [more and more] as often as water was poured into it. (O, K.) [See also 8, and R. Q. 2.]

R. Q. 2. **تَكَظَّ** He erected himself, sitting, as often as he filled his belly, (Lth, K,) becoming filled so that he could not breathe, (K,) after being seen to be in a bending posture, (Lth,) while eating. (K.) — It (a skin for water or milk) became filled, or full. (TA.) [See also 8, and R. Q. 1.]

كَظَّ [originally an inf. n. — Used as a simple subst.,] † Grief, or disquietude, or anxiety, that fills the bosom: so in the saying of 'Omar Ibn-'Abd-el-'Azeez, in speaking of death, **وَكُظَّ تَيْسٌ**, meaning And grief, &c., that is not like other grief, &c., but more vehement. (TA.) [See also **غُنْظٌ**.] = It is also used as an epithet: you say **رَجُلٌ كُظٌّ** † A man whom affairs oppress, or distress, and overcome, so that he is unable to perform them. (Ibn-'Abbād, K.) — And **رَجُلٌ كُظٌّ** † A man, hard, or difficult, in disposition. (S, L: in some copies of the former, **كَظٌّ لَظٌّ**.) ISd thinks that **كَظَّ** is here an imitative sequent. (TA in art. **لَظَّ**, q. v.)

كَظَّةٌ Repletion, or the state of being much filled, with food or drink: (M, Mgh,* K:) and a thing that befalls (S, A, K) a man, (S,) or an animal, (A,) in consequence of impletion [or repletion] with food: (S, A, K:) pl. **أَكْظَةٌ**. (TA.) Hence the trad. of En-Nakha'ee, **الرَّكْظَةُ عَلَى الْأَكْظَةِ مَسْنَةٌ مَسْنَةٌ مَسْنَةٌ** [Repletions upon repletions are causes of fattening, rendering heavy or lazy, diseasing]. (TA.)

كَطَافٌ: see 3, of which it is an inf. n. — Also, † Difficulty, or distress, and fatigue, (K, TA,) in an affair, such as takes away the breath. (TA.) And † Grief, or disquietude, or anxiety, occasioned by war, filling the heart. (L.)

كَظِيفٌ A man replete with food. (Mgh.) — A skin for water or milk filled so as to be made to stretch; as also **مُكَظُوفٌ**. (TA.) — † A man oppressed, or distressed [and overcome, (see **كَظَّ**)] by affairs, so as to be unable to perform them; as also **مُكَظُوفٌ** and **مُكَظَّفٌ**: (K:) or all these signify † grieved, and full of heaviness. (TA.) — † Angry, or enraged, in the most vehement degree. (TA.) = A state of fulness, or impletion. (TA.) — † A mutual straitening, or crowding together. (TA.) You say, **عَلَى بَابِ فُلَانٍ كُظِيفٌ** † At the door of such a one is a crowding together. (Har, p. 341.)

هَذَا الطَّعَامُ مَكْظَةٌ This food is a cause of indigestion, and heaviness of the stomach. (TA.)

مُكَظَّفٌ: } see **كَظِيفٌ**; the latter in two places.
مُكَظُوفٌ: }

كظ

1. **كُظِبَ**, aor. - , inf. n. **كُظُوبٌ**, He became full of fat: (IAar, K:) like **حُظِبَ**. (TA.)

كظ

1. **كَظَرَ الْقَوْسَ**, (K,) aor. - , (TK,) inf. n. **كَظَرٌ**, (TA,) He made to the bow a **كَظَرٌ**, or notch to receive the ring of the string. (K.) — **كَظَرَ**

الزُّنْدَةَ (K,) inf. n. as above, (TA,) He cut in the [piece of wood called] زُنْدَةٌ a notch [from which to produce fire]. (K.)

كَظَرَ الْقَوْسَ The notch in the curved extremity of the bow, in which is the string; (As, S;) the notch of the bow, into which falls the ring of the string: (A, K:) pl. [of pauc.] **أَكْظَارٌ** (A) and [of mult.] **كَظَارٌ** and **كَظَارَةٌ**. (TA.) — **كَظَرَ الزُّنْدَةَ** The notch [from which the fire is produced] in the [piece of wood called] زُنْدَةٌ. You say **النَّارُ تَسِيلُ مِنْ كُظَرِ الزُّنْدَةِ** Fire flows from the notch of the زُنْدَةِ. (A.)

كَظَرٌ The piece of sinew which is tied upon the base of the notch of an arrow. (IDrd, K.)

كظ

See Supplement.]

كعب

كَعَبَ التَّدْيَ, aor. - and - , (it seems to be implied in one place in the K, that the aor. is -; but this is not the case; TA,) inf. n. **كَعُوبٌ** and **كَعَابَةٌ** (by MF written **كَعَابَةٌ**) and **كَعُوبَةٌ**; and **كَعَبَ**, inf. n. **تَكْعِيبٌ**; The girl's breast swelled, or became prominent or protuberant, (K,) and round: (TA:) [or began to swell, &c.: see **كَاعَبَ**]; or they use the term **تَغْلِيكٌ**; then **نُهْوَ**; and then **تَكْعِيبٌ**; [as applied to the successive stages of growth of the breast]. (TA.) **كَعَبَتِ الْجَارِيَةُ**, aor. - , (and - , TA,) inf. n. **كَعُوبٌ**; and **كَعَبَتِ**; [and **تَكْعَبَتِ**; (A, TA in art. **عَج**);] The girl had breasts beginning to swell, or become prominent, or protuberant: (IAth, S:) [or had swelling, prominent, or protuberant, breasts: see **كَاعَبَ**]. = **كَعَبَهُ**, inf. n. **كَعَبٌ**, He beat him on a hard, or tough, part; as the head, and the like: (TA:) [and so **كَعَبَهُ**: for it is mentioned in the TA, that a certain king was surnamed **الْمُكَعَّبُ** from his beating the protuberances of people's heads]. = **كَعَبَ**, aor. -; (K;) and **كَعَبَ**, inf. n. **تَكْعِيبٌ**; (TA;) He filled a vessel (K) &c. (TA.)

2. **كَعَبَ** It (a reed, or cane,) put forth, or produced, its jointed stem. — Hence the phrase: **إِنِّي أَرَى الشَّرَّ كَعَبٌ** [† Verily I see the evil to have grown, like reeds when they put forth their jointed stems.] (TA, voce **نَبَّ**). — **كَعَبَ لَبَبًا** He put to her breast-band [the pronoun app. referring to دَابَّةٌ "a beast of carriage"] edges, or borders, like **كُعُوبٌ** [app. meaning play-bones, or dice, or similar things]. (TA.) — **كَعَبَ**, inf. n. **تَكْعِيبٌ**, He folded a garment, or piece of cloth, hard, or firmly, accord. to some, in a square form. (TA.) See also **مُكَعَّبٌ**. — He made it square, (K,) [or rather of a cubic form]. — And see 1 in four places.