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

3. كَاظَّ القَوْمُ بَعْضُهُمْ بَعْضًا, inf. n. مُكَاظَّةٌ and كِظَاظٌ, † *The people*, or *company of men, straitened one another*, or *crowded together, and clave together, in the place of fight*, in war; as also ▼ تكاظّوا. (TA.) كِظَاظٌ signifies [likewise] † *Long cleaving*, or *holding fast*, (Ḳ, TA,) *notwithstanding difficulty:* (TA:) and *vehement striving for the mastery in war* or *fight;* as also مُكَاظَّةٌ: (Ṣ, Ḳ:) and the latter, [or both,] † the *exceeding the ordinary bounds in enmity;* as also ▼ تَكَاظٌّ. (TA.) You say, بَيْنَهُمْ كِظَاظٌ † [*Between them is vehement striving for the mastery in fight*]. (Ṣ.) And it is said in a prov., لَيْسَ أَخُو الكِظَاظِ مَنْ يَسْأَمُهُ † [*He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust*]: meaning كَاظِمْهُمْ مَا كَاظُّوكَ † [*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 الكِظَاظِ مَنْ لَا يَسْأَمُهُ † *He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.*] You say also, القَوْمُ ▼ تَكَاظَّ † *The people*, or *company of men, exceeded the ordinary bounds in enmity.* (Ṣ.) See also كِظَاظٌ below.

6: see 3, in three places.

8. اكتظّ *He became filled* by food *so that he could not breathe*, (Ḳ,) 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;* (Ṣ;) as also ▼ كَظَّ, [aor., accord. to general rule, ـُ;] (TA;) and so اكتظّ بِالمَآءِ: (Ḳ:) and اكتظّ بِثَجِيجِ المَآءِ ‡ *it* (a valley) *became filled by the rain and torrent.* (TA.) [See also R. Q. 1 and 2.] — اكتظّ القَوْمُ فِى المَسْجِدِ † *The people straitened*, or *crowded, one another in the mosque.* (TA.) — اكتظّهُ الغَيْظُ: see 1.

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

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

كَظٌّ [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, وَكَظٌّ لَيْسَ كَالْكَظِّ, meaning *And grief, &c., that is not like* other *grief, &c.*, but more vehement. (TA.) [See also غَنْظٌ.] = It is also used as an epithet: you say رَجُلٌ كَظٌّ ‡ *A man whom affairs oppress*, or *distress, and overcome, so that he is unable to perform them.* (Ibn-'Abbád, Ḳ.*) — And رَجُلٌ لَظٌّ كَظٌّ † *A man, hard*, or *difficult, in disposition.* (Ṣ, L: in some copies of the former, كَظٌّ لَظٌّ.) ISd thinks that كَظٌّ is here an imitative sequent. (TA in art. لظ, q. v.)

كَظَّةٌ *Repletion*, or the *state of being much filled, with food* or *drink:* (M, Mgh,* Ḳ:) and *a thing that befalls* (Ṣ, A, Ḳ) *a man*, (Ṣ,) or *an animal*, (A,) *in consequence of impletion* [or *repletion*] *with food:* (Ṣ, A, Ḳ:) pl. أَكِظَّةٌ. (TA.) Hence the trad. of En-Nakha'ee, الأَكِظَّةُ عَلَى الأَكِظَّةِ مَسْمَنَةٌ مَكْسَلَةٌ مَسْقَمَةٌ [*Repletions upon repletions are causes of fattening, rendering heavy* or *lazy, diseasing*]. (TA.)

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

كَظِيظٌ A man *replete with food.* (Mgh.) — A skin for water or milk *filled so as to be made to stretch;* as also ▼ مَكْظُوظٌ. (TA.) — ‡ A man *oppressed*, or *distressed* [*and overcome*, (see كَظٌّ,)] *by affairs, so as to be unable to perform them;* as also ▼ مَكْظُوظٌ and ▼ مُكَظَّظٌ: (Ḳ:) 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 كَظِيظٌ ‡ *At the door of such a one is a crowding together.* (Ḥar, p. 341.)

هٰذَا الطَّعَامُ مَكَظَّةٌ *This food is a cause of indigestion, and heaviness of the stomach.* (TA.)

مُكَظَّظٌ: } see كَظِيظٌ; the latter in two places.
مَكْظُوظٌ: }

كظب

1. كَظَبَ, aor. ـُ, inf. n. كُظُوبٌ, *He became full of fat:* (IAạr, Ḳ:) like حَظَبَ. (TA.)

كظر

1. كَظَرَ القَوْسَ, (Ḳ,) aor. ـُ, (TḲ,) inf. n. كَظْرٌ, (TA,) *He made to the bow a* كُظْرٌ, or *notch to receive the ring of the string.* (Ḳ.) — كَظَرَ الزَّنْدَةَ, (Ḳ,) inf. n. as above, (TA,) *He cut in the* [*piece of wood called*] زندة *a notch* [*from which to produce fire*]. (Ḳ.)

كُظْرُ القَوْسِ *The notch in the curved extremity of the bow, in which is the string;* (Aṣ, Ṣ;) *the notch of the bow, into which falls the ring of the string:* (A, Ḳ:) pl. [of pauc.] أَكْظَارٌ (A) and [of mult.] كِظَارٌ and كِظَارَةٌ. (TA.) — كُظْرُ الزَّنْدَةِ *The notch* [*from which the fire is produced*] *in the* [*piece of wood called*] زندة. You say, النَّارُ تَسِيلُ مِنْ كُظْرِ الزَّنْدَةِ *Fire flows from the notch of the* زندة. (A.)

كِظْرٌ The *piece of sinew which is tied upon the base of the notch of an arrow.* (IDrd, Ḳ.)

[كظم

See Supplement.]

كعب

كَعَبَ الثَّدْىُ, aor. ـَ and ـُ, (it seems to be implied in one place in the Ḳ, that the aor. is ـِ; but this is not the case; TA,) inf. n. كُعُوبٌ and كَعَابَةٌ (by MF written كَعَابَةٌ) and كُعُوبَةٌ; and ▼ كَعَّبَ, inf. n. تَكْعِيبٌ; *The* girl's *breast swelled*, or *became prominent* or *protuberant*, (Ḳ,) *and round:* (TA:) [or *began to swell, &c.:* see كَاعِبٌ]: or they use the term تَفْلِيكٌ; then نُهُودٌ; and then تَكْعِيبٌ; [as applied to the successive stages of growth of the breast]. (TA.) كَعَبَتِ الجَارِيَةُ, aor. ـُ, (and ـَ, TA,) inf. n. كُعُوبٌ; and ▼ كَعَّبَتْ; [and ▼ تَكَعَّبَتْ; (A, TA in art. عج;)] *The girl had breasts beginning to swell*, or *become prominent*, or *protuberant:* (IAth, Ṣ:) [or *had swelling, prominent*, or *protuberant, breasts:* see كَاعِبٌ]. = كَعَبَهُ, inf. n. كَعْبٌ, *He beat him on a hard*, or *tough, part;* as the head, and the like: (TA:) [and so ▼ كَعَّبَهُ: for it is mentioned in the TA, that a certain king was surnamed المُكَعِّبُ from his beating the protuberances of people's heads]. = كَعَبَ, aor. ـِ; (Ḳ;) and ▼ كَعَّبَ, inf. n. تَكْعِيبٌ; (TA;) *He filled* a vessel (Ḳ) &c. (TA.)

2. [كَعَّبَ *It* (a reed, or cane,) *put forth*, or *produced, its jointed stem.* — Hence the phrase:] إِنِّى أَرَى الشَّرَّ كَعَّبَ [† *Verily I see the evil to have grown, like reeds when they put forth their jointed stems.*] (TA, voce نَبَّبَ.) — كَعَّبَ لَبَبَهَا *He put to her breast-band* [the pronoun app. referring to دَابَّة "a beast of carriage"] *edges*, or *borders, like* كُعُوب [app. meaning *play-bones*, or *dice*, or *similar things.*]. (TA.) — كَعَّبَ, 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*, (Ḳ,) [or rather *of a cubic form*]. — And see 1 in four places.