

also, you say,] *هُوَ مِنْ أَهْلِ الْكُرْسِيِّ* † *He is of the people of science.* (TK.) [And hence,] *الْكُرَاسِيُّ* is also used [elliptically] to signify † *The learned men*; accord. to K. (A.) — Also, *A prop, or support, for a wall.* (TA.) — *ذَاتُ الْكُرْسِيِّ* [The Constellation Cassiopeia: see *خَضِيبٌ*.]

كُرْبَانٌ A privy on the top of the roof of a house, (S, A, * Msh, K,) with a conduit from the ground, (K,) or, as in some lexicons, to the ground: one that is below is not so called: (TA:) or the privy of an upper chamber: (MF:) of the measure *فَعْيَالٌ*, (Az, Msh, K,) from *كُرْسٌ*, meaning, “compacted dung and urine of camels, or of sheep or goats:” (Az, * A, * K, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly said by some to be also written *كُرْبَانٌ*, with the single-pointed letter [ب]: the pl. is *كُرَابِيْسٌ*. (TA.)

كُرَاسٌ: see what next follows.

كُرَاسَةٌ [A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book; also vulgarly called *كُرَاسَةٌ* and *كُرَاسٌ*;] one of what are termed *كُرَاسٌ* and *كُرَابِيْسٌ*; [*كُرَابِيْسٌ* being a coll. gen. n. and *كُرَاسٌ* a pl.]; (S, A, K;) a portion of a *صَحِيفَةٌ* [i.e. book or volume]: (A, K:) so called because compacted: (TA:) or from *تَكَرَّسَ* signifying “he collected together” fire-wood, &c. (Msh.) You say, *فِي هَذِهِ الْكُرَاسَةِ عَشْرُ وَرَقَاتٍ* [In this quire of a book are ten leaves]. (A.) And *هَذَا الْكِتَابُ عِدَّةٌ* [This book is composed of a number of quires]. (A.) And *قَرَأْتُ كُرَاسَةً مِنْ كِتَابٍ* [I read a quire of the Book of Seebaweyh]. (A.) And *التَّاجِرُ مَجْدُهُ فِي كَيْبِهِ وَالْعَالِمُ مَجْدُهُ فِي كُرَابِيْسِهِ* [The merchant's glory is in his purse, and the learned man's glory is in his quires of books]. (A.)

مُكْرَسَةٌ and *قِلَادَةٌ مُكْرَسَةٌ* — *مُكْرَسٌ*: see *مُكْرَسٌ*. A necklace in which the pearls or other beads are strung upon two strings, and these are joined together by divisions of large beads: so in the TS and K, excepting that in the latter, *فِي خَيْطٍ* is erroneously put for *فِي خَيْطَيْنِ*. (TA.) [See *كُرْسٌ*, last signification.] And [in like manner], *نَظَرْتُ مُكْرَسًا* and *مُتَكْرَسًا* A string of beads one above another. (TA.)

رَسْمٌ مُكْرَسٌ (S) (in the L and TA *مُكْرَسٌ*, but the former, being agreeable with the verb, (see 4,) is probably the right reading,) Traces of men's abode in which is a compacted mixture of dung and urine of camels or of sheep or goats. (S, L, * TA.) [And accord. to the second and

third of these authorities, *كُرْسٌ* seems to signify the same.]]

مُكْرَسٌ: } see *مُكْرَسٌ*: the former, in two places.
مُتَكْرَسٌ }

كرش

1. *كُرَشٌ*, said of skin: see 5. = *كُرَشُ الرَّجُلِ*, aor. ٢, (K, TA,) inf. n. *كُرَشٌ*, (TA,) † *The man came to have a numerous family, or household, after a while.* (Sgh.) And † *The man came to have an army, or a military force, after having been alone.* (K, TA.)

2. *كُرَشٌ* inf. n. *تَكْرَشَ*, *He made what is termed مُكْرَشَةٌ*. (Az, K.) You say, *كُرَشُوا لَنَا مَكْرَشَةً مِنْ لَحْمٍ جَزْوَركُمْ* Make ye for us a *مَكْرَشَةٌ* of the flesh of your slaughtered camel. (TA.) = † *He contracted his face; or contracted it much; [making wrinkles in it like the plies of a كُرَش]:* (K, TA:) and † *استكْرَشَ* also signifies † *he shrank; contracted his face; frowned, or looked sternly or austere or morosely.* (Sh, TA.)

5. *تَكْرَشٌ* † *It* (a man's face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) contracted, or shrivelled, or shrank, (S, IF, A, K, TA,) and became like the *كُرَش*: (IF, TA:) and † *كُرَشٌ*, aor. ٢, (A, K, TA,) inf. n. *كُرَشٌ*, (A, TA,) signifies the same, (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say, *كَلِمَتُهُ يَكْلَامُ تَكْرَشَ* † *I spoke some words to him and his face contracted.* (A, TA.) = *تَكَرَّشُوا* † *They collected, or assembled, themselves together.* (Sgh, K.)

10. *استكْرَشَتِ الْإِنْفَحَةُ* The stomach of a sucking kid became a *كُرَش*: (S, K:) i.e., when he pastured upon herbage; (K:) for it is called *انفحة* as long as the kid does not eat; but when he eats, it is called *كرش*. (S.) — Also *استكْرَشَ* *He* (a kid, and a boy,) became large in his stomach: or became hard in his palate, and wide in his belly, after he had become large: (TA:) or he (a lamb or kid or calf) became large in his belly: (IAqr:) or he (a lamb or kid) became large in his belly, and ate much: (TA:) or he (a kid, A, and a boy, Az, TA) became large in his belly, and began to eat: (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy *اِسْتَجْفَرَ*. (TA.) — See also 2.

كُرَشٌ: see *كُرَشٌ*.

كُرَشٌ and *كُرَشٌ* [The stomach, or man, of any ruminant animal;] the part of any ruminant, (S, K,) or of the animal that has a *خَفٌّ*, [here meaning of the camel,] and of such as has a divided hoof, (A, Msh,) that corresponds to the

مَعْدَةِ of a man: (S, A, Msh, K:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennet-bag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called after the animal has begun to eat; being previously called *اِنْفَحَةٌ*: (S, TA:) [or, accord. to some, the term is applied to the first and second stomachs, together; for it is said that] it empties itself into the *قُطْنَةُ* [or third stomach], as though it were *يَدُ جِرَابٍ* [so in my original, but this seems to be a mis-transcription for *لَهُ جِرَابٌ*, meaning a provision-bag for the animal]: and it also pertains to the hare or rabbit, and the jerboa: and is used [tropically] for that of man: (TA:) it is of the fem. gender: (S, K:) pl. [of pauc.] *أَكْرَاشٌ* (TA) and [of mult.] *كُرُوشٌ*. (Msh, TA.) — Hence the saying, (S, TA,) *إِنْ وَجَدْتُ إِلَى ذَلِكَ*, [in the CK, erroneously *فَا كُرَشٌ*,] meaning, † *If I find to that a way*; (S, K, * TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to cook them; and it was said to him, “Put in the head”; whereupon he replied in the above words. (S, TA.) You say also, *مَا وَجَدْتُ إِلَيْهِ فَا كُرَشٍ*, † *I have not found to him, or it, a way.* (TA.) And *بَابُ كُرَشٍ*, and *تَوَّ وَجَدْتُ إِلَيْهِ فَا كُرَشٍ*, and *أَدْنَى فِي كُرَشٍ*, meaning, † *Had I found to him, or it, as much way as the mouth of a stomach, and the entrance of a stomach, and the least mouth of a stomach, لَأَتَيْتُهُ* [I had come to him, or I had done it]. (Lh, TA.) And it is said in a trad. of El-Hajjāj, *فَا دَمَكَ*, meaning, † *Had I found a way to [shed] thy blood [the small pebbles of the bottom of the water-course had drunk from thee].* (TA.) — [Hence also,] you say, of land (أَرْضُ) *إِغْبَرَتْ جِلْدَتَهَا وَرَقَّتْ كُرَشُهَا*, [lit. Its skin became dusty, and its stomach became thin]; meaning, † *it became sterile.* (TA.) = And [hence,] † *A receptacle for perfumes, and for*