

applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., *مَرْغَى وَلَا أَكُولَةَ* [lit. Pasturage, and no *أكولة*]; meaning † *wealth collected together, and none expended*. (TA.) — Also *Barren*; applied to a sheep or goat [app. because such is generally eaten]. (K.)

أكولة: see what next follows.

أكيلة and *أكيل* and *أكولة*, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for *أَكْنَة*, (TA,) a word of a bad dial., (K, TA,) and *مأكول* and *مؤاكل*, (K, TA, [in some copies of the former of which, instead of *وَمِ قَبِيحَة وَالْمَأْكُولِ وَالْمُؤَاكِلِ*, meaning, as is said in the TA, *وَمِ لَغَة قَبِيحَة* &c., we find *وَمِ قَبِيحَة الْمَأْكُولِ وَالْمُؤَاكِلِ*]) *A sheep, or goat, which is set (K, TA) in the lurking-place of a hunter (TA) for the purpose of catching thereby the wolf and the like.* (K, TA.) — And the first two words, (K,) or *أكيلة سبع*, (S, Mgh, Msh,) *A beast which has been eaten, (S, K,) or partly eaten, (Mgh, Msh,) by a beast or bird of prey, (S, Mgh, Msh, K,) and then rescued from it: (Mgh, TA:) the ة in أكيلة being added because the quality of a subst. is predominant in it. (S.)* — See also *أكولة*.

أَكْل: see *أَكُول*.

أكيل Eating; or an eater; as also *أكيل*: pl. *أكلة*. (S, K.) You say, *هُمْ أَكْلَةُ رَأْسٍ* [lit. They are eaters of a head]; meaning † *they are few; one head satisfying their stomachs.* (S.) — *أكلة اللحم*. (K, TA.) — *أكلة*: *The knife*; (K, TA;) because it cuts the flesh: (TA:) and *the pointed staff or stick*; (K, TA;) as being likened thereto: (TA:) and *fire*: (K:) and *whips*; (Sh, K;) because they burn the skin. (TA.) — *الأكيل*, [in the CK, erroneously, *الأكيل*], *The king.* (K, TA.) [Opposed to *المأكول*, q. v.] — *أَكْل الرِّبَا*: [The receiver of usury]: occurring in a trad., in which it is said, *لَعَنَ أَكْلُ* *لَعَنَ أَكْلُ* [The receiver of usury is cursed, and the giver thereof]. (TA.)

إكيلة fem. of *أكيل*, q. v. — See also *إكيلة*.

أَكْل [app. a pl. of pauc. of *أَكْل*, q. v., and of *أَكْل*, agreeably with analogy,] *The [grants termed] مأكِل of kings; (K;) their طَعْم [pl. of طَعْمَة, explained above, voce أكيلة]. (TA.)* — † *The stipends of soldiers.* (K.) — *دَوُّ الْأَكَالِ*, for which J has erroneously put *الأكال*, [in the S,] (TS, K,) without *دَوُّ*, (TA,) *The lords, or chiefs, of the tribes, who take the مِرْبَاع [or fourth part of the spoil, which was the chief's portion in the time of ignorance] (S, TS, K, TA) &c. (TA.)*

مأكِل, (S,) [in measure] like *مقعد*, (TA,) [an inf. n. of *أَكْل*, q. v.: — and also signifying] *Gain.* (S, TA.) — [Also *A place, and a time, of eating: pl. مأكِل.*]

مؤكِل † *Fortunate; possessed of good fortune; prosperous.* (Abou-Sa'eed, K.)

أَكْل, [The giver of usury: see *مؤكِل الرِّبَا*, last sentence]. (TA.)

أَكْل and *مأكلة*: see *أَكْل*: — and for the former, see also *أَكْنَة*, in two places. — Also, both words, i. q. *ميرة* [i. e. *Corn, or any provision, which a man brings, or purveys, for himself or his family, or for sale*]. (K.) — Also used in the sense explained above, voce *أَكْل*, [as a subst.,] and likewise as an epithet, so that one says *شاة مأكلة* [as meaning *A sheep, or goat, that is eaten*]. (K.) — Both words signify [also] *A place whence one eats.* (S, O.) — [And hence] one says, *مأكلة* and *أَتَخَذْتُ فَلَانًا مأكلة* [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.) — [The pl. is *مأكِل*: of which see an ex. voce *أَكْل*.]

مأكلة: see the paragraph next preceding, throughout.

مأكلة Anything in [i. e. out of] which one eats: (Lh, K:) or [bowls of the kind called] *صَحْفَة*, (S,) or a [bowl of the kind called] *صَحْفَة*, (TA,) in which the tribe find it easy to cook, (so in a copy of the S and in the TA,) or to put, (so in another copy of the S,) *flesh-meat and [the kind of porridge called] عَصِيدَة*: (S, TA:) or a bowl not so large as a *صَحْفَة*, but next to it in size, that satisfies the stomachs of two men, or three: (S voce *صَحْفَة*;) [or] a small [bowl of the kind called] *قَصْعَة*, that satisfies the stomachs of three: and a small [cooking-pot such as is called] *بَرْمَة*. (K.)

أَكْل: — and *أكيل*: — and *مأكول*: — *أكيلة*: — The subjects of a king. (Z, K, TA.) Hence the trad., *مأكول خَيْرٌ مِنْ أَكِلَا*, *The subjects of Himyer are better than their king, or ruler.* (Z, TA.)

مأكَل A spoon: (K:) because one eats with it. (TA.)

مؤاكل: see *أكيلة*. — Also, [like *مؤاكل*], *One who takes and devours the possessions of men.* (TA.)

مؤاكل: see what next precedes.

اكرم

2. *تأكير* The being big in the *كفل* [i. e. the hinder parts, or posteriors, also termed *مأكمة*]. (O, K.) You say, *أَكَمَتِ الْمَرْأَةُ* The woman was large in the *كفل*. (TK.)

10. *استأكرم* It (a place) became what are termed *استأكرم* *مجلسه* He (a man, TA) found his sitting-place to be plain, smooth, soft, or easy to sit upon. (K.)

أكمر: see what next follows.

أكمة A hill, or mound, syn. *تَلّ*, (Msh, K,) [in an absolute sense, or] of what is termed *قَف* [q. v.], (K,) or, as in the M, (TA,) of a single collection of stones: or it is inferior to mountains: or a place that is more elevated than what is

around it, and is rugged, not to the degree of being stone: (K:) or an isolated mountain: (K voce *جَبَل*;) or an eminence like what is termed *رَابِيَة*: a collection of stones in one place, sometimes rugged and sometimes not rugged: (Msh:) or i. q. *قَف*, except that the *أكمة* is higher and greater: (Ish, TA:) or what is higher than the *قَف*, compact and round, rising into the sky, abounding with stones: (TA:) pl. *أَكَمَات* (S, Msh) and *أَكْمَر*, [or this is rather a coll. gen. n. of which *أَكْمَة* is the n. un.,] (S, Msh, K,) and *إكَام*, (K, TA,) or this is pl. of *أَكْمَر*, (S, Msh, TA,) and *أَكْمَر*, (K, TA,) or this is pl. of *إكَام*, (S, Msh, TA,) and *أَكْمَر* [a pl. of pauc.], (K,) or this is pl. of *أَكْمَر*, (S, Msh, TA,) and *أَكْمَر* [which is also a pl. of pauc.], (IJ, K,) or this is a pl. of *أَكْمَر*: (TA:) IHsh says that *أَكْمَر* is the only word like *تَمَر* in its series of pls.; for its sing. [or n. un.] is *أَكْمَة*, and the pl. of this [or the coll. gen. n.] is *أَكْمَر*, and the pl. of this is *إكَام*, and the pl. of this is *أَكْمَر*, and the pl. of this is *أَكْمَر* [or *أَوَاكِمَر*?]. (MF in art. *تَمَر*.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, *جُسْمُونِي وَوَرَاءَ الْأَكْمَةِ مَا وَرَاءَهَا* [in which I think the first word to be a mistranscription, for *جُسْمُونِي*, and the literal meaning to be, *Ye have come to me; but behind the hill is what is behind it*]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, *لَا تَبْلُ عَلَيَّ* *أَكْمَة*, meaning † *Publish not what is secret of thine affair.* (TA.)

مأكمر and *مأكمر*: see what next follows.

مأكمة, (El-Farábee,) or *مأكمة*, (S,) or both, and *مأكمر* and *مأكمر*, (IAth, K,) The hinder part, posteriors, buttocks, or rump, of a woman; syn. *عَجِيْزَة*: (S:) or a portion of flesh on the head of the *وَرَك* [or haunch]; one of two such portions: (Zj in his “*Khalḳ el-Insán*,” and K:) or these are two protuberances of flesh on the heads of the upper parts of the *وَرَكَانِ* [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the *عَجْر* [or buttocks] and the *مَتْنَانِ* [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, conjoining the *عَجَب* [or rump-bone] and the *مَتْنَانِ*: or two portions of flesh at the root of the *وَرَكَانِ*: (TA:) pl. *مأكمر*. (S, K.) Lh mentions the saying, *لَهُ لَعَطِيمٌ الْمَأْكِمَر* [Verily he is big in the hinder parts]; as though they called every portion thereof *مأكمر*. (TA.) And one says in reviling a person, *يَا أَبْنُ أَحْمَرَ الْمَأْكِمَةِ*, meaning *O son of him who is red in the سِفْلَة*. (TA.)

مؤكمة: see what follows.

مؤأكمة [in the CK, erroneously, *مؤأكمة*] and *مؤأكمة* She who is large in the *مأكَمَاتَانِ*. (K.)